

SGS: Language Revitalization Working Group

December 12th to 14th, 2012

Whitehorse, Yukon

Draft Meeting Notes



Prepared By

Skáyda.û , Tina Jules, B.Ed., M.Ed.

Yê Nasnî: First Nation Curricula & Pedagogy Services

Day 1, December 12th, 2012

Participants

CAFN, Amanda Workman
LSCFN, Anataa, Joseph OBrien
FNPP, La Sãn mã, Sharon Shadow
FNNND, K'òk áhtsùn, Nicole Hutton
RRDC, Edzé' má, Josephine Acklack
SFN, Dá maá, Liz Hall
TTC, Keyishi, Bessie Cooley
TKC, Hazel Bunbury
CAFN, Barb Hume
Uyensegchia, Sean Smith, SGS - LRP Coordinator
Skáyda.û, Tina Jules, Facilitator/Consultant

Opening Prayer was offered by Hazel Bunbury in Southern Tutchone.

Welcome and Introductions

Sean Smith, CYFN-SGS, Language Revitalization Coordinator, welcomed the Language Revitalization Working Group (LRWG) representatives to the last meeting of 2012. Sean shared with the group that SGS has been very busy, especially with the planning of the upcoming language conference and the office move over to CYFN for the Self Government Secretariat (SGS). Sean provided an oral overview of the Language Nest Training that took place in November and shared an overview of the Master-Apprentice Training that is taking place from December 13th to the 15th. Sean extended an invite to the LRWG to participate in the one-to-one language immersion training program on Saturday.

Housekeeping

Binders are follow-up to a request put forward at the last meeting in August of 2012. The contents of the binder were reviewed. If any items need to be added, the representatives will note this on the 'binder add' list on the board.

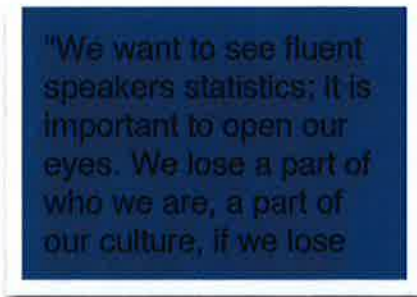
Language Activity

Representatives introduced themselves to the group in their traditional language where possible.

Opening Comments

- Christmas is the time of year when we remember our loved ones that have passed on.
- Curriculum is one of the most important items that need to be developed. There needs to be a guide for K-12 teachers.

- Names are important and are connected to identity as a First Nation person. To say your Clan and Indian name is a good way to open a meeting. The first thing Elders ask is who is your mother, who is your grandma - then they know who you are.



"We want to see fluent speakers statistics; it is important to open our eyes. We lose a part of who we are, a part of our culture, if we lose

Adoption of the Agenda

The agenda for the meeting was reviewed. Agenda was accepted and no revisions were made, however, noting that CAFN is focusing on language legislation and policy at this moment in time.

Previous Minutes Reviewed

Minutes from August 22-23, 2012, were tabled to Day 2, thus allowing time for review.

Progress Update

All meeting participants were provided with a binder consisting of: past meeting notes; applicable reports and language program information; the YFN's Languages Revitalization & Promotion Report with Recommendations that was completed by Duu Chuu Management Consulting and the YFN's Languages Revitalization and Promotion Consultation Report (2009).

SGS has moved buildings over to CYFN offices. All resources had to be categorized and the task was time consuming.

Language Conference

The sub-working group members are:

Ruth Johnny, WRFN, Upper Tanana
Amanda Workman, CAFN, Southern Tutchone
Keyishi, Bessie Cooley, TTC, Tlingit
Stephen Reid, CAFN, Southern Tutchone
Maryjane Allison, KDFN, Southern Tutchone

The group has met five times to date. Invitations were sent out and no feedback was received from VGFN, RRDC (Kaska) or CTFN (Tagish/Tlingit).

Conference Working Group Update provided by Sean Smith:

- We are our Language was the name of a previous conference that was held over twenty years ago. The logo with all languages are completed and there is no need to re-invent the wheel.
- The working group is looking at what needs to be accomplished and is deciding which themes and approaches would be most useful.

- The working group is looking at having an array of language resources. Some discussions are centered on offering panels for:
 - Elders panel
 - Language Teachers panel
 - Leadership panel
 - Community Language Advocates Panel

Initially, the conference was planned for November, however, it was decided to delay until March, to ensure that we are working in collaboration with all community partners and stakeholders. Consideration was given to service providers such as FNPP, YNLC, FNs, CYFN and SGS and the importance of them all working together.

It will take time to find ideal speakers and presenters. March is the target date for the conference. This will allow for: bringing all partners together; time to find speakers and presenters and more time to get programs up and running to allow for more information to be shared with regards to the initiation and implementation of the programs. It is important to do the conference in a good way - in our way and to take time to do this properly. There is a desire to bring in Elders, Leadership, Teachers and others and time will be needed to bring everyone together. Tentative dates are March 5th, 6th and 7th, 2013. Monday and Friday will be dedicated for travel days and the Feast will be on the 6th or 7th.

LRWG representatives expressed the importance for a range of people to be involved. For example, there are a lot of teachers on the conference working group. It was stressed that Elders must be involved and a good representation from each community/language group is necessary for success.

- Need to have representatives from each language group.
- Need fluent speakers and Elders to be a large part of the planning.

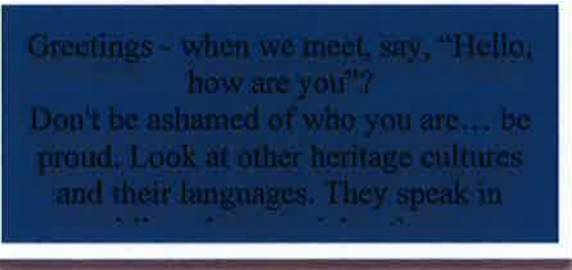
Recommended Action Items RE: Language Conference

- Send out invitations to First Nations for the working groups as they come up.
- Send progress reports - just an update to the LRWG members, some phone calls not just e-mails.
- In the future, copy invites for working groups to LRWG members.
- To include media such as NEDAA to document conference and do recordings of fluent speakers telling stories and talking in the language.
- Liz Hall and Hazel Bunbury were initially appointed by LRWG and must be included in all meetings.
- Phone Mary Jane Moses and also THFN regarding a representative for the Conference Working Group.
- Josephine Acklack will provide a name at the KDFN Cultural Center.
- Bring FN language teachers together with the FN government language program's to do some joint planning, sharing of resources, collaborate on the language program.

Language Immersion Camps provided by Sean Smith

Overall there were successes and challenges within all three camps, however, it was a learning experience for everyone as the initiatives were new for some communities and it isn't something that they used to doing. Capacity building in the design, development, implementation and evaluation certainly did take place with all three projects. The last camp was completed in August of 2012.

- 1st Camp in Moosehide with Han;
- 2nd in FNNND with N. Tutchone; and
- 3rd was implemented in Teslin with the Lingit language.



Greetings - when we meet, say, "Hello, how are you?"
Don't be ashamed of who you are... be proud. Look at other heritage cultures and their languages. They speak in

Tina Jules and Bessie Cooley provided an update from the Teslin Tlingit Camp:

- People that you wouldn't normally expect to see there showed up. There was a range of ages, from babies to Elders. The total number of participants exceeded 25 people.
- The day camp had an open door policy and participants represented not only leadership, but also regular classroom teachers, elders, youth, justice workers, homemakers and land claims personnel.
- Challenges identified: the need for more fluent speakers to participate; language learning needs to happen on the land too; and lack of appropriate funding. Funding needs to be equitable to other training initiatives.
- The language learning teaching methods were based on: differentiated instruction strategies, multiple intelligences, and unique personalities.
- The language program goals and outcomes were achieved. Within five days participants were exposed to well over one hundred words, at least thirty phrases, three songs, a prayer, introductions and they were exposed to a lengthy, authentic, traditional story.
- Recommendations in the final report were based not only on the camp, but also included research on best practices for: language revitalization, language acquisition, program planning, implementation, and evaluation. The final report will be going forth to TTC.

Recommended Action Items RE: Immersion Camps

- Need to request copies of reports from Language Immersion Camps, we do not have THFN's.
- Need to bring THFN, TTC and CAFN together, to debrief and to identify the common success and challenge factors. This process will identify recommendations for future camps.
- Amanda Workman will forward a copy the Language Immersion Camp Report from CAFN.

Language Promotion

- CAFN is promoting language learners with role model posters.
- CAFN supports language fully. It is a requirement in the Language Coordinator job description to offer seasonal camps

Master-Apprentice

- The Elders are the Professors.
- It was mentioned that it would be nice if some learners signed a contract or an Oath to the Language, to the Children, and to our Elders. This would help to show commitment and to develop an understanding of how important our language is.
- Might need a template.

Language Planning

- SFN - There is an education person in place now.
- TKC - Language Committees need to be established.
- CAFN - There are councillors that have portfolios - Education.

Recommended Action Items RE: Language Planning

- Meetings must be held in the communities to help support the Language Planning processes.
- Copy to Barb Hume, Sharon Shadow, Josephine Acklack all the Language Plans & Handbooks from BC FNEESC, NWT, Ojibway, Hulqilim, and Maori.

Language Fluency Development Working Group

There are too many committees and a lack of time as everyone is so very busy, therefore, the responsibilities for fluency development programs will move back to LRWG.

Recommended Action Items RE: Fluency Development

- Each meeting is to dedicate a significant amount of time to Fluency Development.

Recommended Action Items RE: Terms of Reference for the LRWG

- Contact members and try to meet by at least Jan. 15, 2013. It is important to have a good draft circulated prior to and ready for presentation for the next LRWG. This draft is needed to support the efforts of the LRWG.

DAY 2, December 13th, 2012

Participants

LSCFN, Anataa, Joseph OBrien
FNPP, La Sän má, Sharon Shadow
FNNND, K'òk áhtsùn, Nicole Hutton
RRDC, Edzé' má, Josephine Acklack
SFN, Dá maá, Liz Hall

TTC, Keyishi, Bessie Cooley
TKC, Hazel Bunbury (in Master Apprentice)
CAFN, Barb Hume (family emergency)
Uyensegchia, Sean Smith, SGS - LRP (in Master Apprentice)
Skáyda.û, Tina Jules, Facilitator/Consultant

Welcome and Introductions

All representatives introduced and provided their morning comments in their First Nation language. It is important to speak our language and to be open to learning all of our languages. Multilingualism was a way of life in the past and it can be again in the future. The LRWG members need to be role models for speaking and using their languages.

Agenda for Day 2

Day 1 was reviewed and summarized, including the recommendations that would be put forward. The agenda for Day 2 was reviewed. Fluency Development moved to end of the day on Day 3 as will provide the review and next steps with a focus on immersion programs and promotion.

Language Planning

Tina provided a presentation that illustrated a language planning model which is based on: language revitalization best practices and theory; language acquisition and language learning; effective program planning implementation; and evaluation. The model reflected the importance of the intertwining of culture, language, community, land and people.



It is important to speak our language and to be open to learning all of our languages. Multilingualism was a way of life in the past and it can be again in the future. The LRWG members need to be role models for speaking and using their languages.

The planning framework was provided as a lens to look through when: developing a committee, conducting an assessment, or developing a plan. Information was shared with regards to addressing: Corpus, Status, Acquisition, and Ecological aspects of language restoration.

The following is an outline of the topics that were discussed and illustrated on the dry erase board.

1. Initiate
2. Committee - Cross Section Of Expertise
3. Language Assessment
4. Considerations For Planning- Legislation, Corpus, Status, Acquisition, Ecological - Land, Animals, People, Relationships
5. Language Plan
 - a) Vision
 - b) Mission - Purpose

- c) Guiding Principles
- d) Goals - Strategies
- e) Objectives
- f) Actions
- g) Resources
- h) Roles & Responsibilities
- i) Time Frame
- j) Outcomes - Deliverables
- k) Targets - Targets
- l) Evaluation Plan

"Sitting around the fire with
 grandma, drinking tea... they tell us
 stories. That's how we learn and
 that's how we got educated on who
 we are. That's where we got our
 Indian name."

Anataa, Joseph OBrien, LSCFN
 SGS LRWG Meeting, December
 13, 2012

General Comments from LRWG Members

- Most communities need support at the community level: to establish a committee; design and conduct an assessment; and to complete a community language plan.
- It is very important to representatives that the processes are community driven and involve as many community members as possible.
- It is noted that some communities already have a Language Plan, such as CAFN.
- It is beneficial to work with language groups, more communities benefit, and it is best use of language resources.

NNDFN - has cultural workshops coming, recommending to implement language into upcoming events as much as possible. Nicole will find out if a plan is in place and find out what supports (if any) are needed to develop a language plan.

TTC - no language plan exists specifically for culture and language. There has been discussion about language nests. Speakers need to be identified. Currently, there is no firm commitment to a language plan or to language nests, but there is hope.

LSCFN - language is under Lands & Heritage. There is a need to find out what we have with NEDAA, using the radio, we have the stories and the songs – could play the music and have a Speaker talking in their language. NEDAA has lost funding, need to check into access to the recordings and all of the equipment. Maybe their staff could make new recordings and videos. Statistics are needed to find out how many speakers. It all connects back to the language and culture Tomorrow some of them could be gone... They have lost a lot of children and grandchildren to residential school. Connecting with the Speakers and Elders would help to bring back not only our culture, but also our language. They hold our laws...

Recommended Action Items RE: Assessments

- SGS will produce a template for assessments (survey with questions) and training package. CYFN might have personnel that could assist.
- It is important to have research code of ethics in place - OCAP - Ownership, Control, Accessibility and Possession - Permission that individuals sign.
- SGS to identify who has a committee, assessments and plans.
- It is important that SGS supports Language Planning by individual communities, not Yukon wide. Consultations must be varied to involve as many people as possible. Community presentations, meetings, focus groups, surveys, questionnaires and door to door visits will be necessary. Begin, with one to three communities and when the process is running smoothly, move on to another community. Perhaps, start with one language group at a time. That way, the concept of Language Groups or Tribal Councils, could become a part of the process.
- An interpreter may be required in some communities, we will need to determine the cost of this. Guidelines and wages will need to be consistent and comparable to other language interpreters.
- SGS developed a handbook for community language planning, specific to the YFN's context. May need capacity building materials to go with it. Capacity must be left in community.
- Recommendation to begin with Kaska. Josephine will have a discussion with Leda and will keep Sean Smith posted.

"It's our heritage."

*Josephine Acklack,
RRDC
LRWG Meeting*

"We want to see fluent speakers statistics; it is important to open our eyes. We lose a part of who we are, a part of our culture, if we lose our language. Each Elder carries a part of who we are. Suddenly, when something happens, that part of who we are is gone."

*Anataa, Joseph OBrien, LSCFN
SGS LRWG Meeting, December 13, 2012*

Language Policy: Increasing the Importance of Language

- All jobs including: FN, YTG, and CYFN need to recognize the levels of fluency in their hiring and pay scales, and compensate and recognize accordingly. Speakers need to be part of the hiring process to identify language proficiency level or potential employees.
- FN governments should identify learning the language as a mandatory condition of employment. If an employee is not fluent, they must be willing to take language lessons with FN government.
- FN governments need to ensure that the language training is available and accessible if they were to make language acquisition a mandatory condition of employment.
- FN governments must show in their year work plans, including, how they will increase the level of language use in daily business from year to year. For example, year one

up to 5%, year two up to 10%, or a list signs, greetings, announcements, background music, introductions, closures...

- Fluent speakers must be recognized with a certificate of fluency issued by a FN's language authority.
- FN language authorities (could be a language committee) could recognize levels of fluency, modernize language, set direction for language programs,
- We had names for our communities, our languages, and even God. It is important to go back to the original names.

Recommended Action Items RE: Language Policy

- A FN Language Act and official language status needs to be in place for each FN that wants to go in this direction.
- SGS to begin the process to support and assist YFN governments in the development of: local FN Language Acts, including policy development to bring legislation to life. This will provide local FN languages with official language status and this could be recognized throughout all traditional lands-territories.

Education and Promotion

The participants engaged in a presentation that presented *society in a circle: home, community, FN governments, education, business, public service, lands and so on*. The participants were paired off to brainstorm where education and promotion activities could occur in the various places and spaces in their communities. The facilitator asked the participants to consider how one would SEE the language and how one would HEAR the language. The participants presented the results of their brainstorming for education and promotion for YFN languages throughout the community. The following information provides an overview with some detail as to the ideas and aspirations for promoting YFN languages throughout the community.



Note: The lists below are just a beginning. The feedback will help to inform SGS in developing a comprehensive education and promotion campaign to support language at the central and local levels. The conversations certainly could be continued and further developed at the community level.

Increasing Hearing and Seeing of the Language

- All greetings, including: phone, in person, radio, TV, and writing could be in the language
- Text in the languages, need apps like First Voices Chat
- Website with language recordings, videos, stories and songs
- CDs and DVDs for audio, songs, video for personal use
- Common phrase booklets

Nurseries, Pre-Schools, Daycares, Schools, Colleges, FNPP, CDC, Riverfront, ILC, Corrections, Receiving Homes, CHAOS, ACES, Youth Centers, Libraries, CELCs, School Council, YTA

- **SEE:** labels, buttons, posters, calendars, day planners, t-shirts, stickers, magnets, cups, bulletin boards for language, cheat sheets, news letter with a section for new words and phrases sections for new words
- **HEAR:** greetings, introductions in meetings, announcements, phone messages, songs, and stories
- Staff need to learn the language, including but not limited to: all types of educators; counsellors; coordinators; teachers; assistants; principals; secretaries; instructors; deans; directors; managers; presidents and clerks
- FN language programs must be available for all YFN children
- The programs must involve YFN speakers and be designed by YFN people, following standards that they themselves create

Camps - Land

- **SEE:** name tags in language, maps in language: showing traditional uses in language with pictures, interactive, old grave sites, histories in language, place name stories in the language, books, and videos.
- **HEAR:** morning greetings, commands, directions, instructions, evening greetings, basic language, songs, stories, plants, medicines, berries, fishing, bears, types of wood, cooking, foods, mineral likes, different signs, tracks, trail markers, reading the sun, knives, care of hunting materials, roles for girls and boys and traditional laws concerning everything

YTG All Departments, including: Education, Justice, Social Services

- **SEE:** posters, calendars, day planners, t-shirts stickers, cups, bulletin boards for language, phrase magnets for whiteboards, posters basic conversation cheat sheets, labels and buttons
- **HEAR:** morning & leave taking greetings by all staff, welcome greetings, phone messages, and basic introductions
- Declaration for all YFN Languages that all are committed to supporting
- Official YFN Languages Day and Week
- March is languages month... march in march...

Health & Social, Healing, Nursing Station, Hospitals, Medical Services – includes out of territory services provided to Yukon First Nations, particularly those that speak their First Nation language

- Gives a sense of belonging, feel more a part of the community
- **SEE:** Dooli teachings, bilingual posters and signs, health booklets, all explained in the language. Indian medicine in the language, story books in the language, and also in the hospital. Outside too and in children's areas, label toys in children's area,

packages for new nurses and doctors that come to our communities. Phrase booklets, common phrase booklets

- DVD orientation for new staff using the language. Could be about the people and culture and used to support for federal or FN program at hospital
- FN's could donate wild foods, could have wild foods menu in the language - Use pictures to help
- **HEAR:** translators at the hospital and nursing homes

**Community: Village Office,
Ambulance, Fire Department,
Grocery Store**

Recreation Centre Meetings

- **HEAR:** Grocery Store - label isles, canned foods, greetings from cashiers, and posters. Community lunches and dinners
- **SEE:** posters, meetings notices, part of the menu in the language, house signs for families, street names and signs, buttons for FN names.
- Emergency phrase books for ambulance & fire, phone greetings, phrases for home care and recording with ipod.
- Church- hymns in language, translate bible, gospel reading at home to say and write out.

- All staff, in all departments, to begin learning the language. Reception would need to answer the phone in our languages.
- Capital could put up FN language signs on streets, houses, and buildings throughout the community

FN Government Offices

- Start at the top with Chief and Councils and when they start speaking the language, they could each demonstrate to our people that our language is alive
- Our Elder Councillors need to talk to the young ones in the language
- Next level would be the staff. All staff, in all departments, to begin learning the language. Reception would need to answer the phone in our languages.
- Capital could put up FN language signs on streets, houses, and buildings throughout the community
- Radio programming- start advertising in FN languages, the ads need to come from CYFN and FNs. Need to start using our own FN radio to broadcast our songs, stories, and documentries. Translators could help with the speaking
- Greetings - when we meet, say, "Hello, how are you?" Don't be ashamed of who you are, be proud, look at other heritage cultures & languages, they speak in public, they speak it at home
- Elder biographies in the language, signs in the buildings and the doors.
- Answering machine recordings in our language. This could be translated. Use on your cell phones too

- Consultants that the FN's hire should be required have knowledge of our culture, language, and heritage; or at least be willing and committed to learning
- The FN's need to ensure there are opportunities for staff and community members to take training to learn the language

- Greet all visitors, acknowledgement, phone messages for all staff
- Wording in all FN languages: job postings, ads, web pages, telephone lists, post meetings ahead of time in the hallways
- All Chief names should be in FN language first
- Chiefs to introduce themselves in all meetings using FN language.
- Replace English names for FN governments to the proper YFN language names

Jails, RCMP, Justice

- Translators needed in each FN's community where there is court
- Traditional laws need to be documented in our language, by our fluent speakers. Books and videos could be made
- Circle sentencing needs to come back and be offered at least bi-lingually through a translator
- Our culture and land naturally goes with our language - hand in hand
- RCMP orientation course about: who we are; our culture; our land; and our languages. Would include our traditional laws, hunting, fishing, and sewing
- Jails- elders visit there. There are sweats, snowshoe making, and drum making but they also need language lessons everyday. It will give them a sense of direction and hope. It will connect them with their culture, their elders, and their language
- Youth facility- the youth need to have language courses, access to elders, and their culture
- Receiving homes - the children and youth must have access to language, culture and elders. This needs to be important in considering placement

Greetings - when we meet, say, "Hello, how are you"?

Don't be ashamed of who you are... be proud. Look at other heritage cultures and their languages. They speak in public... they speak it at home.

YNLC - CYFN - SGS - FNs

Elders Gathering - Summer Time

- To gather, to teach
- Making snowshoes, making babiche, snares, rabbits, fishnet, making a fire,...
- Use the language

SEE

- Wording in all FN languages: job postings, ads, web pages, telephone lists, post meetings ahead of time in the hallways
- All Chief names should be in FN language first
- Replace English names for FN governments to the proper YFN language names

HEAR

- Greet all visitors, acknowledgement, phone messages for all staff
- Use more FN's language during CYFN meetings
- Staff to attend language lessons if possible.
- Train YFN's people that know our language and culture to take positions occupied by non-YFN
- To encourage our own people to return to communities, teach employees the language
- Chiefs to introduce themselves in all meetings using FN language.
- All committees, boards, and councils need fluent speakers for guidance, advice, and direction
- Translate documents, such as: the protocol guide and *Together Today for Our Children Tomorrow*
- The Grand Chief needs to know, understand, and speak one of the FN languages. Training plan should be developed in the case he/she is not fluent
- CYFN' needs to have more fluent speakers involved in programming and at the leadership level. This should include, strategic meetings and planning. Each department has a Director. Directors need to be able to demonstrate a knowledge of history, culture, and language; this should include proficiency in language

In the Home

Kitchen

SEE- label everything dishes, pots, and cutlery. Make a chore list

HEAR- stories, lullabies, "sit at table", "come and eat with me", "i cooked", "eat slow", "chew carefully", "don't walk behind me while i'm eating", "wash dishes", "boil water for tea or coffee", food items, "it tastes good", "it doesn't taste good", "hot water", "cold water"

Living room

HEAR - close curtains, come sit next to me on chair or coach, whats happening on shows, this is a funny show, put the light on, put the heat on, i'm sewing, i'm sewing _____, add colors, add numbers

Bathroom

HEAR- time for a bath, wash your hands, brush your teeth,

Day 3, December 14th, 2012

Participants

LSCFN, Anataa, Joseph OBrien
FNPP, La Sän má, Sharon Shadow
FNNND, K'òk áhtsùn, Nicole Hutton
RRDC, Edzé' má, Josephine Acklack
SFN, Dá maá, Liz Hall
TTC, Keyishi, Bessie Cooley
TKC, Hazel Bunbury (in Master Apprentice)
CAFN, Barb Hume (family emergency)
Uyensegchia, Sean Smith, SGS - LRP (in Master Apprentice)
Skáyda.û, Tina Jules, Facilitator/Consultant

Use more language at local and central meetings (YFNs, CYFN, YG, FNPP, YNLC, and other organizations that want to support the YFN languages.. not just big meetings, but all meetings - big and small).

Opening Comments

Use our FN names at home, with in the workplace and with service providers including education, health, justice, ...

All representatives provided their morning comments in their First Nation language.

Agenda for Day 3

Day 1 and Day 2 were reviewed and summarized, including the recommendations that would be put

forward. The agenda for Day 3 was outlined.

Review of Education & Education

The LRWG members considered and provided their thoughts around the following questions.

- ❖ What were the themes that emerged from language promotion & education?
- ❖ How do we want to move forward with this?
- ❖ What do you recommend?

Emerging Themes

- Signage, posters, meetings notices, greetings
- Educating non-speakers - non-fns that we interact with daily (teachers, rcmp, conservation, health, nurses). There is a need to educate service providers on who we are, where we are from and this is in our language. This should be a requirement for cross cultural training programs
- If people can understand - they can see the beauty of our culture and this will change any biases
- It is fundamental to understanding who we are - mentoring programs develop close relationships between elders and the learner (apprentice)... recognition ceremony or a dinner to acknowledge, to thank, to express pride

TOP Priorities for Language Promotion & Education

- Record fluent speakers (include in conference)

- Use more language at local and central meetings - YFNs, CYFN, YG, FNPP, YNLC, and other organizations that want to support the YFN languages.. not just big meetings, but all meetings - big and small
- Educating our Leaders to speak our language - not be shy, to be proud of who they are and to show this to others... they need to speak it right at the top" calling each other by their FN names.. the Chiefs... including the the Grand Chief. Chiefs are seen as role models and should be using their languages more and more... especially for our children to see... Our Chiefs can show our children that our languages are important just by speaking it when they talk and meet....
- Use our FN names at home, with in the workplace and with service providers including education, health, justice, ...
- Use our place names when possible at home an workplace IE. Kwanlin, Dakwakada,
- Develop and implement a language act like the French-NWT-Nunavut...make our languages official languages on our lands... our language has to be supported by the written laws.. this will help to secure funding and will make our languages stronger... our language success will spread across the country... this will help our laws to be taught to our children in schools" LH
- Develop promotion campaign on why our FN programs matter for everyone (mining, business, public, governments...) and history of language shift for YFN
- Signage in buildings and communities (post office, etc.) for all communities
- Develop curriculum for language teachers K-12 (scope and sequence). Develop language materials for learners - greetings
- Develop web page for all languages in the Yukon for all languages - true stories, weather, greetings, etc.
- Put elders on youtube, show when they dance...

Develop and implement a language act like the French-NWT-Nunavut...make our languages official languages on our lands... our language has to be supported by the written laws... this will help to secure funding and will make our languages stronger... our language success will spread across the country... this will help our laws to be taught to our children in schools."

Damaa, Elder Liz Hall, LRWG Meeting

Educating our Leaders to speak our language - not be shy, to be proud of who they are and to show this to others... they need to speak it right at the top" calling each other by their FN names.. the Chiefs... including the the Grand Chief. Chiefs are seen as role models and should be using their languages more and more... especially for our children to see... Our Chiefs can show our children that our languages are important just by speaking it when they talk and meet....

- Posters, briefing notes and to everyone... asking for support... showing how they could support... where our language is at... why its important (posters, radios)

Recommended Action Items RE: Education & Promotion Campaign

- SGS to review feedback and ideas from LRWG in developing a comprehensive education and promotion campaign to support language at the central and local levels. It is hoped that the SGS LR team will support further conversations at the community level.
- SGS to develop a briefing with recommendations and present to leadership

Language Training & Professional Development

LRWG members decided to table Language Training & Professional Development as is dependent on partnerships, program development, funding, ... and thus, is less of a priority. Will be added to future agenda.

Where are our leaders? They always say that it is important... if it involves language then they should be here at least a few minutes out of the day" BC

Our leadership should at least understand their own language.. if not be able to speak it... you would think that would a priority on their part' BC

Language Curriculum, Resource Development & Assessments

Tina provided a presentation that illustrated a language curriculum model inclusive of connections to language resources and language learner assessments. The model provided information on the definitions of fluency, language proficiency scales and standards, the integration/intertwining of culture, land, community and people with language

Where are our leaders? They always say that it is important... if it involves language then they should be here at least a few minutes out of the day".

Our leadership should at least understand their own language.. if not be able to speak it... you would think that would a priority on their part".

Keyishi, Bess Cooley, LRWG Meeting
December 14th, 2012

The model presented could be used as a beginning template for the devleopment of a framework at a central level, thus the model is generic to support the development of local language curriculum with scope & sequences for progressive language teaching and learning.

The model is research based and relied on the Common European Framework of Reference for Languages, English as a 2nd Language in Canada, American Council of Teaching Foreign Languages, French as a 2nd Language, 2nd Language Integrated

Resource Package Template, Western Northern Canadian Protocol Aboriginal Cultures & Languages Curriculum Framework K-12, International Interagency Roundtable and others.

The following topics were illustrated using the dry erase board:

- Progressive Continuum type of Curriculum
 - Provides learning goals and outcomes from non fluency to full fluency - non literacy to full literacy
 - Fully integrates cultural abilities, skills, knowledge and beliefs
- Curriculum Frameworks may include:
 - Purpose, Rationale, Goals, Outcomes, Indicators, Assessment Tools, Methods, Suggested Activities and other areas
 - Philosophical – Conceptual Discussions – World View
 - Language Background & Information – Orthography, Alphabet, Grammar...
 - Proficiency Research - Scope & Sequence, Acquisition Research Methodology, Cultural Content, Assessment
 - Standards for all to respect, incorporate and follow
- Learning Resources were explained as teacher guides, recordings, student books, videos, webpages, dictionaries, grammar books, alphabets, posters, labels, etc.... Basically any tool, object or resource that supports learning the language. Teachers use learning resources to help them in implementing a curriculum. Each level in the curriculum normally has learning resources to support teaching and learning. For example Grade 1, 2, 3,... Social Studies, Science or Math each has teacher guides, student texts, student workbooks, videos, websites, handouts, etc. to support teaching and learning.
- The process for developing language learning resources, the different types of learning resources, the relationship to culture and the connection to curriculum and language proficiency was presented and discussed amongst the LRWG members.
- Curriculum Frameworks could support:
 - Accountability & Program Evaluation
 - Metacognition Tool for Learners
 - Planning Guide for Teachers - Language Program Designers Or Coordinators
 - Progress Information for Learners, Teachers and Parents

Recommended Action Items RE: Curriculum

Recommended Action Items RE: Learning Resources

- SGS propose a partnership with FNPP - Yukon Department of Education to develop a YFN culture and language scope and sequence for K-12 that is a generic template and is specific to the Yukon context. The template must be useable for local First

Nations to adapt to their communities and resources must be found to support the adaptation effort

- Sean meet with Michelle Kolla, Sandra Jack, Grand Chief Massie, CYFN Education Director, Roseanne Goodman-McDonald, FNPP Director, Janet McDonald and FNPP Cultural Inclusion Consultant, Sharon Shadow to co-develop a proposal to develop a YFN culture and language scope and sequence framework
- Record on Ipods, make Cds to share
- Access language materials at archives / YNLC
- LRWG requested Tina to co-present this topic at the YFN language conference

Language Relationships & Partnerships – Communication & Consultations

- The conference will help to bring together - all NNBY, YNLC, CYFN, FNs, FNPP, DoE, SGS and others.
- Perhaps a Healing Song, Welcome Song, Peace Feast to bring all together in a peaceful way – healing is needed. There may be hurt before healing, will be history making, need to honor each others work...
- Recognize all those who have worked on our language in the past and the present
- This work will require someone that speaks to large crowds and that knows our cultures... someone who knows the language, counseling skills...Eric Morris was a past grand chief, regional chief and chief at his community level.
- Grand Chief, premier, chiefs and others could be invited. This will be a historic event... Recording this is important...
- A neutral safe meeting place will be needed.

Recommended Action Items RE: Working Together

- SGS host a Healing Circle with FN Governments, administrative offices, community, health & social, home, YNLC, CYFN, SGS, Justice-Jails-RCMP, YTG and others.

Recommended Action Items RE: Communications & Consultations

- SGS to develop posters for LRWG to distribute, one page fact sheets
- SGS to prepare briefings to chiefs for LRWG members to share with local leadership

Recommended Action Items RE: General

- SGS to send out funding information to communities, including ALI that you can access through proposals. First Nations can access up to \$90,000 for community...
- SGS to work with CYFN, FNs, YNLC and others to work towards awarding honorary doctorate degrees for highly fluent speakers and those that know the culture - to begin the process of negotiating this with universities such as Uvic, SFU, UAS, UAF...
- SGS to prepare travel advance checks as some LRWG members cannot afford the money out of pocket

Review of Minutes

Meeting notes were distributed, reviewed and approved by consensus with changes to be corrected under two headings.

Closing Comments

- Meeting was groundbreaking
- Hopes the conference goes ahead as planned
- The work that comes out after the conference will pave the way for the work ahead
- This meeting has been productive
- Enjoyed the meeting because it is wonderful when we all work together
- Gave thanks to organizer
- Enjoyed sharing, wishing merry christmas, safe journeys and to take care. ...

Next Meeting

The next meeting is scheduled for Whitehorse beginning on February 22nd, 2013.

Closing Prayer was provided by Damaa, Elder Liz Hall.

Appendix A: CYFN-SGS LRWG Meeting Agenda for December 12-15, 2012



LANGUAGE REVITALIZATION WORKING GROUP MEETING
CYFN: Self-Government Secretariat
Whitehorse, Yukon
December 12-15, 2012

DRAFT AGENDA

	Day 1	Day 2	Day 3
8:30 - 10:15	Opening Prayer	Review Day	Review Day
	Welcome, Housekeeping Items, Opening Comments	Welcome, Housekeeping Items, Opening Comments	Welcome, Housekeeping Items, Opening Comments
	Language Activity - Names	Language Activity - Names & Weather	Language Activity - Names, Weather & Feelings
	Review & Accept Agenda	Building Foundations - Incentives & Supports Importance & Status	Building Foundation - Language Funding
	Review & Accept Minutes - August 22- 23,2012	Next Steps - Legislation & Policy Supports	Next Steps - Language Funding
10:15- 10:30	BREAK	BREAK	BREAK
10:30- 12:00	Progress Update: SGS -Conference -Language Immersion -Language Nests -Master Apprentice	Building a Framework- Fluency Development Planning Curriculum, Learning Resources, Assessments	Building Relationships & Partnerships
	Fluency Development Sub-Working Group -Priorities, Goals & Timelines	Next Steps - Curriculum, Learning Resources, Assessments	Next Steps - Cohesion, Togetherness, Common Goals, Strength in Common Effort

	Terms of Reference Sub -Working Group -Priorities, Goals & Timelines		
	Conference Sub Working Group -Priorities, Goals & Timelines		
12:00 - 1:00 *Break 12:45 - 1:00	WORKING LUNCH Capacity Building - Language Vitality	WORKING LUNCH Capacity Building - Language Acquisition & Language Learning	WORKING LUNCH
1:00 - 2:30	Language Activity - Leave Taking Greetings	Language Activity - Christmas Greetings	Language Activity - New Years Greetings
	Language Revitalization - Big Picture Theory	Building Strength - Fluency Development	Building Strength - Language Training & Professional Development
	Community Language Plans - Various Models -Language Revitalization Plans & Evaluation -Language Project Plans & Evaluation -Need, Goals, Objectives, Outcomes, Benefits, Challenges, Targets, Indicators, Evaluation -Best Practices in Language Revitalization	Next Steps - Fluency Development -Immersion Programs -Language Nests -Master Apprentice -Immersion Camps -Language from Breast -Language in Homes, Communities, Governments, Schools	Next Steps - Language Training -Coordinators, Staff & Managers -Teachers & Trainees -Speakers
2:30 - 2:45	BREAK	BREAK	BREAK
2:45 - 4:00	Community Language Plans - YFN Communities	Building Understanding, Commitment, Motivation & Momentum Consultations &	Review, Share & Feedback -SGS Plan with Action Items -YFN Community Plan with Action Items

2:45 - 4:00	Community Language Plans - YFN Communities	Building Understanding, Commitment, Motivation & Momentum Consultations & Communication	Review, Share & Feedback -SGS Plan with Action Items -YFN Community Plan with Action Items
	Next Steps for each Community re:	Next Steps - Education &	Closing Comments

Attachments:

- **LRWG Minutes from August 2012.**
 - **Duu Chu Management report that provided 3 recommendations.**
 - **LRWG Members' Manual (binder with all past meeting notes, reports and briefings) for new members only.**
 - **Language Plans (from each community that has them)**
 - **Language - Greetings for Morning, Leaving, Christmas, New Years, Feelings, Weather and Names.**
 - **Language Funding (Copies of Funding Programs, ie. ALI)**
 - **UVic CALR Program Outline**
- Univ of Alaska Language Training Program Outlines**

Appendix B: CYFN-SGS Report on Action Items from August 2012

Language Working Group Meeting Language Revitalization Program December 2012

Prepared by: Uyensegchia

Prepared for: LRWG Meeting

Language Working Group Representatives

- Jackie Olson - Jackie.Olson@gov.trondek.com - not attending
- Daniel.Tien@yesnet.yk.ca - not confirmed
- Bhume@cafn.ca - attending LWG
- lynette200365@yahoo.com - not confirmed yet
- bcooley@northwestel.net - confirmed
- nakhela@hotmail.com - attending MAP
- mjmoses@vgfn.net - attending MAP
- heritagemgr@nndfn.com - not confirmed yet
- garysidney83@gmail.com - not confirmed yet
- Joseph O'Brien - 867-335-9223 confirmed
- lharvey@ynlc.ca - confirmed
- Sharon.Shadow@gov.yk.ca - not attending
- Mary Jane Jim - mjim@northwestel.net - not confirmed

Report on Action Items:

1. Assessment of what is needed to increase fluency, training, technology, costs, time frame, etc. Create inventory of what already exists. About the assessment to language planning I believe this revolves around, I think we needed to take the steps to developing the training workshops and costing of funding these kinds of programs. I also believe in being realistic as to how we need to consider where the communities may be in to the bigger picture plans we are looking to. To move forward I think it would be good to move through these different phases cautiously however strategically as to identifying LRP's strategic funding opportunities and supports to what we all want.
2. Hold LWG meetings in communities. This was reviewed and suggested by Bessie that the location Dawson City is too far in the winter to be traveling during the winter. When its warm during spring summer and fall then we should consider, winter road travel is too risky, plus it's cheaper to hold meetings in Whitehorse.
3. Need an elders / speakers panel to give advice to LWG and LRP coordinator. This elders speakers panel could be formed at this workshop for the language conference.

4. All language service providers need to work together in concert action towards common goals and objectives. Found that YNLC wants to continue to do its same thing with the Language teacher program, and FNPP wants to collaborate on projects to set new standards of language learning programs. An update to this is that FNPP is open to working with us and partnering, however YNLC is still stubborn to move much. YNLC is talking like they want to help us develop our programs, however action speaks louder than words.
5. Reviewed existing funding framework and think a funding strategy should be developed with regard to the new program development - Master Apprentice, Language Nest and community language resource development and training.
6. Ladder Concept to developing "language resources" key in people, places, things, technology, home.
7. Terms of reference technical working group
8. Readiness assessment for Upper Tanana and Tagish Languages
9. MAP commitment
10. Support communities that need support
11. draft LRP project plan
12. Fluency development sub-working group
13. Pilot projects successes and challenges
14. Central body to develop template for fluency development initiatives - immersion camps, language nests, and master apprentice.
15. Develop fluency development booklet - I think it would be good to have Tina deliver a presentation of her language proficiency fluency development model to LWG - accommodate two ways of knowing oral and visual
16. Conference Sub-working group - Bessie Cooley, Stephen Ried, Mary Jane Alison, Ruth Johnny, Amanda Workman
17. First Nation Community communications strategy and materials - In thinking about this I would like to look at the possibility of re-vamping our Language Strategies to commence with this and it has been noted the Community language strategies should be in coordination with the implementation of the language nests and master apprentice. I had a thorough conversation, a bit heated with Mary Jane Jim this morning, I mean she was heated up but I cooled her down a bit.
18. Language Plans - Meet and collaborate with Kaska, Gwich'in, and Upper Tanana/ Tagish Southern Tutchone Community to prepare for language programming inclusive of language assessments.
19. Community priorities include translation services such as VGFN, TTC, and CAFN. This includes costs, equipment, etc.
20. SGS LRP to develop language ladder "Project Outline Plan" for language assessment for initial plans to be based on. The "plan" will be derived from August LRWG meeting.
21. SGS to develop contribution agreement with First Nation communities to begin process of developing FN local language plans. Common goals, needs, strategies, actions, etc for regional language plans.

22. Past LWG meetings information drafted into strategic Plan document for LWG to review and further develop.
23. FN language plans and strategic planning sessions incorporated into Strategic Plans. Did not find time to do.
24. Language Nest Training session successes and achievements - challenges share and report
25. Need to develop a booklet - guidelines for language planning
26. I did not meet with First Nations who have not had a pilot project in their community. Concerning CAFN I have a few ideas we could present them with in regards to benefits directly helping them. One would be development of a dictionary of Paddy Jim, father to both Barb Hume and Mary Jane. We would have to do up a proposal and submit to a funding agency Alice Taff of UAS is going to share with us.
27. LRP Promotional campaign - This will be tabled into future LWG meeting. Adequate time required. A draft plan in a visual form will help LWG to put together in a effective way. We have to think "Language" when we assemble.
28. I have read up on papers that include this and think its a key part to assemble a larger framework of both language and education together to find the sustainable partnerships we need to protect our languages in the long term.
29. Language Learning Resource Materials - Multi-media must be incorporated into language learning resources development and language promotion. Needs some time at next LWG meeting to add elements of Frameworks for Fluency.
30. Program Evaluation - Draft template - work plan to be reviewed by Language Working Group
31. Training plans are to be developed for teachers in regards to adopting a fluent speaker and language teacher master apprentice model. This model will be part of the larger work plan to achieve our goals to create fluency in communities. We need to set a higher standard for our language programming. Marrying the MAP with teacher training.

Language Revitalization Working Group Meeting

**October 25-27, 2013
Haines Junction, Yukon**

Meeting Notes



Written by

**S.ímla.x^w (Michele Johnson) PhD
November 19, 2013
Whitehorse, Yukon**

Table of Contents

Day 1: Friday October 25, 2013	3
Participants	3
About this document	3
10:00 Welcome and Introductions.....	3
10:10 Opening Circle	4
10:30 Language Activity: Naming Game	4
11:20 Review and Adoption of the Agenda	5
1:30 LRP Progress Update by U'yensegchia	5
2:00 CAFN Bi-Cultural Language Program visit, led by Kwät'ana (Barb Hume).....	6
3:00 Master-Apprentice presentation by Tlakshaan and Nakhela.....	6
 Day 2: Saturday October 26, 2013.....	8
9:30 Sharing Circle	8
10:45 Language Activity: Karate Punches to teach Behaviour Management	9
11:15 Language Conference Overview by U'yensegchia	9
1:50 Adult Language House and Indigenous Language Assessment by Sʔímlaʔx ^w	10
2:15 CAFN Bicultural Program Presentation by Kwät'ana (Barb Hume)	11
2:45 Open Discussion: Legislation	12
3:30 Breakout Visioning Exercise: How we see language in 5 years	12
Logical/Innovative thinkers notes.....	13
Connectors/Traditional thinkers notes	15
 Day 3: Sunday October 27, 2013	16
9:40 Visioning Exercise Presentations.....	16
Logical/Innovators thinkers' 5 year vision and action items:.....	16
Connectors/Traditional thinkers' 5 year vision and action items:	16
Open discussion: Immersion Camps	17
Open discussion: Leadership Presentation	18
Open discussion: Legislation	18
11:20 Funding Strategy	19
12:30 Strategic Planning	21
12:45 New Curriculum Possibilities.....	21
Story-based curriculum presented by La Sän mǎ (Sharon Shadow)	21
S. Tutchone 13-day intensive literacy curriculum, by Daan ji (Daniel Tlen)	22
Okanagan 6-book curriculum, presented by Sʔímlaʔx ^w	23
2:00 Next Steps	23
2:50 Closing Remarks	24
 Action Items	25
Powerful quotes from members	26
 Appendices.....	26
Appendix 1: Draft Agenda	27
Appendix 2: Language Conference Summary Report, March 2013	29
Appendix 3: First Nations Language Assessment Benchmarks	33

Day 1: Friday October 25, 2013

Participants

Daan ji	Daniel Tlen	KFN	Kluane FN
Anataa	Joseph Obrien	LSCFN	Little Salmon Carmacks FN
La Sän må	Sharon Shadow	FNPP	First Nations Programs and Partnerships
	Dianne Smith	KDFN	Kwanlen Dun FN
Lëgit	Georgette McLeod	THFN	Tr'ondek Hwech'in FN
K'okätsana	Nicole Hutton	FNNND	FN of Nacho Nyak Dun
Dá Maá	Lizzie Hall	SFN	Selkirk FN
Tlakshaan	Dave Bunbury	TKC	Ta'an Kwach'an Council
Nakhela	Hazel Bunbury	TKC	Ta'an Kwach'an Council
Kwät'ana	Barb Hume	CAFN	Champagne and Aishihk FN
U'yensegchia	Sean Smith	SGS-LRP	Coordinator
Sʔímlaʔx ^w	Michele Johnson		Facilitator/Consultant (Yukon spelling: S.ímla.xw)

Acronyms used in this document:

CHAOS	Community, Heritage, Adventure, Outdoor, Skills
CYFN	Council of Yukon First Nation
SGS	Self Government Secretariat
LRP	Language Revitalization Program
LRWG	Language Revitalization Working Group
FN	First Nation
FNPP	First Nation Programs and Partnerships - Yukon Department of Education
MAP	Master-Apprentice Program

About this document

This document provides a record of presentations and discussions at the Language Revitalization Working Group (LRWG) meeting Oct 25-27, 2013, in Haines Junction, Yukon. Presentations and discussions were recorded by note-taking during the meeting. This document follows the format of the meeting agenda and also records open-discussions. There were many open discussions, as thoughts arose during and in-between presentations, in an organic way. In order to honour the deep respect we hold for Elders' comments and for each participant's views, this report provides these comments, giving credit to the speaker. In some cases, these comments have been grouped together into open discussion themes and action items. Every effort has been made to use people's FN names. Apologies for spelling and font inconsistencies.

10:00 Welcome and Introductions

U'yensegchia (Sean Smith) CYFN-SGS, Language Revitalization coordinator, welcomed the Language Revitalization Working Group (LRWG) to the meeting. It is an honour to be on the traditional territories of the Champagne Aishihk people at the Daku Cultural Centre.

Sʔímlaʔx^w (Michele Johnson) is introduced. She will help facilitate the meeting and share teaching and curriculum information from grassroots experience in language revitalization and teaching in the Okanagan. Sʔímlaʔx^w is a language teacher-trainer, curriculum developer, intermediate speaker of Okanagan (Interior Salish), and recently completed her PhD in Indigenous language revitalization and teaching strategies.

Opening Prayer

Dá Maá (Lizzie Hall) provided the opening prayer.

Housekeeping Items

U'yensegchia notes that Ruth Johnny will not make it due to road conditions. Bessie Cooley is in Vancouver at UBC working with linguists. Linda Harvey is busy with her Masters program.

10:10 Opening Circle

Circle is always conducted clockwise. Each person introduced themselves and their work in the group. Many acknowledge their kinship ties to the community we are in.

La Sän má (Sharon Shadow) shared that FNPP piloted an ancestral technology course for grade 10 teachers this summer, and it was a great success. The CHAOS program is teaching it now in schools (Community, Heritage, Adventure, Outdoor, Skills). These technologies have sustained us in the past and are being taught again. FNPP has hired a linguist, Christopher Cox to support and assist in creating materials for language teachers.

Lëgit (Georgette) is here on behalf of Jackie Olson who could not make it. Lëgit works with Peter Henry as a Master-apprentice, learning Han in Dawson City.

Tlakshaan (Dave Bunbury) and Nakhela (Hazel Bunbury) share that they are doing a Master-Apprentice program (they are both fluent speakers), and will share more about it later.

Daan ji (Daniel Tlen) notes that the Kluane language nest is doing well, the kids are going home and speaking. The parents can't understand them, so the parents are now asking for more support, learning the language.

U'yensegchia acknowledges the loss of one of our WG members. Edzé' má, Josephine Acklack passed away earlier this year.

10:30 Language Activity: Naming Game

Sʔímlaʔx^w introduces a memory name game as a language activity. It is important to use our First Nations names. It is also important to stay 100% in the language (immersion) during language activities. For the naming game, each person introduces herself, and then says the names of all the people who introduced themselves before her. The last person has to remember everybody's names! After the activity, everyone writes a FN name name-tag for use throughout the weekend.

11:00 Break

Nakhela added Introductory Comments

- Stressed the importance of people attending these meetings. We need to make every effort to invite each other to other events, as well.
- We lost Josephine, a true language champion.
- It is critical to train new speakers. Her vision for the MAP is that we train apprentices so they can train teachers, not so they can go away to University. University will always be there; our Elders will not.

11:20 Review and Adoption of the Agenda

The agenda for the meeting was reviewed. Two additions are made:

Nakhela and Tlakhan would like to give a presentation on their Master-Apprentice program, added to the agenda for the afternoon. La Sän må would like to present on a story-based adult curriculum she is helping create, it is added to the agenda for Sunday afternoon. La Sän må suggests ordering a working lunch for Sunday to make sure we get away by 3:00 pm. Agenda was accepted with revisions. Draft agenda is attached.

Review of previous minutes

This is tabled, as the minutes from the last meeting were not provided, and will be provided tomorrow.

12:00 Lunch

1:30 LRP Progress Update by U'yensegchia

U'yensegchia provides the LRP progress update by going over the information provided in the *Yukon First Nation Language Revitalization Program Report*, a 9-page report from Sept. 2013 (attached). The main outcomes achieved in the LRP to date, were:

- Language nests
- Master-Apprentice programs
- Cataloging language materials in a resource database
- The language conference, March 2013
- Quarterly WG meetings
- Language nest framework manual (being finalized)
- Language camps
- TPR training, Aug. 2013, also planned for next year

In looking to the concluding portions of this project, U'yensegchia notes that there is a limit to the resources; he compares this to having only so much firewood and matches and a lot of people to heat.

Nakhela added several key points:

- A literacy workshop is needed. Someone like Daan ji could teach it as part of the MAP. Their MAP workbooks could benefit from literacy mentoring.
- We should hire our own Native people.
- We need to train new speakers.

2:00 CAFN Bi-Cultural Language Program visit, led by Kwät'ana (Barb Hume)

Champagne Aishihk has a bicultural school program K-3. From 2:00 to 3:00 pm we visit two classes in the school, the 2-3 class (Doris), and the grade 9 class (Vivian).

The grade 2-3 class was learning a bannock cooking lesson from Doris with a mixture of English instructions and S. Tutchone vocabulary words for the bannock ingredients. Grades 2-3 have 40 minutes/day of language. The classroom teacher is in the classroom at all times to provide classroom management and support. The kids sang us "goodbye, goodbye" in S. Tutchone as we leave. Participants later note that hearing kids sing made them feel happy and gave them a sense of hope for our languages. Participants note that there are often heavy feelings from having still so far to go.

The grade 9 class was learning a food-matching activity on the Promethean board. The program is ActiveInspire-Studio for the Promethean board. The teacher, during prep-time, types words into the game to create a lesson. Students drag and drop the typed words and/or sound recordings to match the correct picture, and also can say the word and record their voice saying the word. The lesson provides more interest to a word-list teaching method, as there is interaction with technology.

Vivian tells us the high school students have 80 minutes/day of language, and spend about half of it on the Promethean board. Grades 4-7 have 40 minutes/day, and have a choice of either French or S. Tutchone, or both.

3:00 Master-Apprentice presentation by Tlakshaan and Nakhela

MAP is an excellent program, a success—their apprentice has come a long way and is achieving a degree of proficiency. The team works together 3 hours/day, five days a week. Some days are field trips. Some portions of their time are spent in immersion, but that is very difficult for the learner. Tlakshaan and Nakhela are both fluent speakers.

Their apprentice, Tá Mbäy (William Jones), is a very good learner. He went to French immersion school, and is fluent in Spanish. He may be a gifted learner. He transcribed their handbook and can tell several stories. Tá Mbäy is speaking the language to his unborn baby, and brought his two year old to lessons sometimes.

A handbook is presented by Tlakshaan and Nakhela, a booklet containing several pages of sentences, and several pages of stories, with English translations under each line. They are documenting some of the old language, in these sentences.

Funding has been a difficulty, particularly funding the apprentices. They originally had three apprentices, but two left the program right away, and they are having difficulty with the funding to hire two more to replace them. They note that funding in general can be mis-allocated at times, and suggest the Language Trust Fund be investigated.

Story-based methods have been developed. They started by teaching a six-sentence story to their apprentice. A film is presented, of Tá Mbäy (William Jones) storytelling entirely in the language, with translation provided by Tlakshaan. Tá Mbäy tells two stories, one The Gopher Story, about six sentences long. The second story is approximately 30 sentences long, about a man hunting and cutting meat. Tá Mbäy tells it by looking at the English and translating it into the language.

Open discussion:

- The WG is very impressed with Tá Mbäy's speaking ability, and note that successes like this should be prioritized and should continue to be supported.
- Dianne suggested an action item: to continue to fund and support Nakhela and Tlakshaan's MAP team, or at least to provide a list of funding potentials and provide it to them.
- Nakhela notes that smaller communities often have more speakers left.
- Daan ji agrees, perhaps future activities should focus on rural areas and nests.
- Daan ji agrees story-based methods and transcribing stories are very beneficial to learning. He learned a lot transcribing stories with Nakhela.
- Anataa states the need for teachers to receive language retraining; often they end up teaching the same material over and over.
- Dialectical differences are mentioned. In particular, Dianne notes that students in Whitehorse are learning S. Tutchone, but not the correct Ta'an dialect.
- Tlakshaan states the need for a Language Authority.
- Kwät'ana suggests that every language would benefit from a centralized provider of IT support across the Yukon, such as providing Promethean boards, dictionaries, Ipads, websites, freely available recordings. This would be one way we could honour the work we can do together, rather than focus on differences.
- These topics will be discussed further on Saturday and Sunday.

Daan ji: We need to get our stories uploaded so you can click on them like podcasts. We are people of the stories.

4:15 Closing Circle

To share what we have learned today and other topics we feel are important.

Daan ji shares that 5% of the population are gifted language learners. We need pre-schools to create fluent speakers. We also need to get our stories uploaded so you can click on them like podcasts. We are people of the stories.

Anataa shares that often there is a struggle for funding, as well as a struggle to learn our languages. We should be able to utilize radio and television. These media sources can help people to regain their sense of pride and find themselves again after the losses caused by residential schools. We lost some media initiatives, because of funding.

Due to the time, the group agrees to finish the circle tomorrow morning.

4:30 Closing Prayer

Closing prayer is provided by Dá Maá.

Day 2: Saturday October 26, 2013

Participants

All participants from Day 1 were present Day 2, except for Daan ji.

Angie Charlebois CAFN is present briefly at 10:00 and is introduced by Kwät'ana.

Dá Maá: Don't stop talking. When you leave here, all of you, keep talking your language.

9:20 Opening Remarks and Prayer

U'yensegchia provides opening remarks and welcome. Nakhela provides the opening prayer.

9:30 Sharing Circle

The sharing circle provides a space to share our thoughts, in our Indigenous way.

Anataa notes that Northern Native Broadcasting constitution clearly states the “entrenchment of our language” and that he would like to hear more Elders talking in our languages to youth.

La Sän má shares that she sees hope in the children singing the “goodbye” song yesterday at the school. As S. Tutchone, it would be good to resurrect their language meetings again. In these meetings they would strategize as S. Tutchone, create action plans, literacy sessions, document language. There is value in our stories as teaching tools. We should hold S. Tutchone storytelling sessions. She also really values documentation of Elders. She values the MAP, and celebrates the work of Tlakshaan and Tá Mbäy (William Jones). Every community should have a MAP team.

Dianne shares it was beautiful to see the children at St. Elias.

There are a lot of possible action items:

1. Create and share a list of possible sources of funding;
2. Identify successful programs, like the MAP, and continue to fund them.
3. Provide a copy of our mission statement and purpose to the WG.

Lejit shares that she is only filling in, but from the last meeting to this one she has seen very little change. She has not seen meeting minutes from the last meeting. We should be talking about contingency plans for each community for the future of their programs, as the funding is ending in 2014. She is hoping to get to Action Items today.

Dá Maá felt sad yesterday—the language is so important and there is so much to be done. Seeing Tlakshaan and Nakhela and the film of Will talking really touched her. People are really concerned with how these projects will continue. CYFN does not share this information with community. CYFN took the money and centralized it. She would like to see each community have their own money, like Kwanlen Dun, they are doing great. She states that our *hard* language (i.e. beaucroatic, or scientific) language needs to be broken down into *plain* language, for Elders to understand.

Dá Maá asks, “How many years have we been sitting here talking about our language?” She states that learning through doing is best, and recounts a story about teaching her kids cultural knowledge.

.” It makes her feel happy to hear new learners speak, and do their introductions in the language.

Nakhela says that our work is cut out for us. People are looking to us for answers as a WG, and that’s our role as a WG to come up with ideas. She agrees with La Sän má and Dá Maá. She has seen great successes in this past year with the MAP. She would like to hear more about Native Broadcasting. There should be a board of directors to run the YNLC, not just one man.

Kwät’ana welcomes Angie Charlebois to the discussion, and introduces her as the person helping to work on a Language Act for Champagne Aishihk. Her thoughts on pilot projects, is that they usually lead into becoming a program. Running out of funding is not what she anticipated. She reminds us as language revitalizers that we need to say: “This begins with me.”

Anataa reminds the group of the previous success of “uncle and aunty” retreats.

10:30 BREAK

10:45 Language Activity: Karate Punches to teach Behaviour Management

Sʔímlaʔx^w introduces and demonstrates a second-language teaching method as an action-based language activity. Teaching a language as a second-language requires teaching methods, unlike learning a language as a first language. Some successful methods are TPR, repetition, and action-based learning. She used at least 10 different teaching methods each day. She demonstrates a successful, fun method for teaching behaviour management to children as an immersion activity. She has the WG stand up and punch out and shout out school rules. She and her Elder created a poster of 5 school rules, in their language. Every day, she and the kids would stand up and punch out the words, in a repeat-after-me Karate-lesson style, with a very assertive tone. Students could take turns leading this activity, as volunteers. The teacher then acts out (models) poor behaviour (ie slouching, not listening, bothering a student), and has students give her one of the 5 commands. The activity was done 5 minutes each day.

1. Respect
2. Listen
3. Do your best
4. Be kind
5. Sit well

11:15 Language Conference Overview by U’yensegchia

U’yensegchia goes over presentations from the March 2013 Language Conference document, attached. The conference was facilitated by Tina Jules. Some of the many key points from the conference were:

- Ways to raise fluency
- Planning

- Community language planning: some are developing language plans
- Presentations to leadership
- The time is critical to create action plans
- Legislation

Open discussion:

- Action item (proposed by several WG members): prioritize developing a working relationship with John Ritter at YNLC.
- YNLC and John Ritter could be brought up Sunday, under “Leadership Presentation in Jan.” item. Ritter is on contract to CYFN.
- The teaching certificates take 3 years and 2 years, but students don’t end up with a degree. We need our own teaching certificates.
- Participants ask for a copy of the Conference document. This is printed and copied after lunch.
- Action item (Nakhela): would like an Elders forum where they can make recommendations to bring to leadership, where they will be given space to talk as they wish, and not be interrupted. It is important to talk about Du Li.
- Dá Maa relates that at the conference, the Elders were cut off, left and right, and she didn’t like that. “We should never get cut off.” She notes that there should be a Youth panel too, and they should sit with the Elders.
- Kwät’ana notes that the conference should have included more time for Elders.
- Dá Maa and Nakhela note the importance of Du Li, our law. This is coming back strong today, to raise kids in this knowledge and respect and way of being. The Du Li is like God’s law. You can’t have language without your Du Li.

12:15 LUNCH

1:30 Housekeeping items

Copies of the Conference Summary Report, March 2013, and the LRWG minutes from March 8, 2013 (CYFN Boardroom) are provided to the WG. Thank you to Kwät’ana, for printing these for the WG.

1:50 Adult Language House and Indigenous Language Assessment by Sʔímlaʔx^w

Sʔímlaʔx^w shares a brief presentation and a short film on the adult language house she co-created and lived in. In the Okanagan, they have a series of six textbooks which take the learner from beginner to advanced. In the house, they studied the 3rd and 4th books, and progressed from Beginner to Intermediate proficiency. The film shows the 5 women in the house speaking, studying textbooks, and working with their Elder. The film can be found on YouTube: k^wu_n’təq^wcin (we speak clearly): Chopaka Immersion House (6 min) <http://youtu.be/O7fFMN-KSa4>. Sʔímlaʔx^w shares a handout, Indigenous Language Assessment, and explains the basic format of beginner, intermediate, and advanced proficiency, broken into low, mid, and high. This handout is attached.

Figure 1. Okanagan immersion house film



2:15 CAFN Bicultural Program Presentation by Kwät'ana (Barb Hume)

- The Bicultural program is unique.
- Yukon College ran a 1 hour class, 5 days/week for 3 months, open to staff.
- They need new textbooks, from beginner, intermediate, and advanced.
- They started a genealogy database, using FN names.
- They don't have nests, but in their strategic plan, immersion daycare and headstart programs fit within their bicultural program vision.
- They did a questionnaire—do people want nests? Most people did.
- Pat Michaels was hired for helping draft legislation.
- Community will discuss why they need legislation. To secure funding, and help preserve.
- Making this a high priority helped them secure funding.
- They are pushing to have their legislation complete by March 31.
- They have three strategic pillars, the second is economic development, third is culture and heritage. Language is included in the 3rd one. All these are funded within their federal budget.
- They are sharing information with others. No FN in Canada has a language act. Inuit has an act. Other than Maori and Hawai'i, she doesn't know of any acts.
- Culture camps, CAFN had 2 or 3 in their traditional area, funded by CAFN. They wanted the fly-in camp at Hutshi to be immersion. They could not get their fluent speakers to stay in the language, and hope for more immersion next time.

- Once the act is written, they will translate it.

2:45 Open Discussion: Legislation

Dianne notes it is hard to get leadership to dedicate funds to language. She believes it is key in Kwanlen Dun to add legislation to the act so that resources are dedicated to language.

Anataa says that with the Act comes unlimited funding, like French schools have.

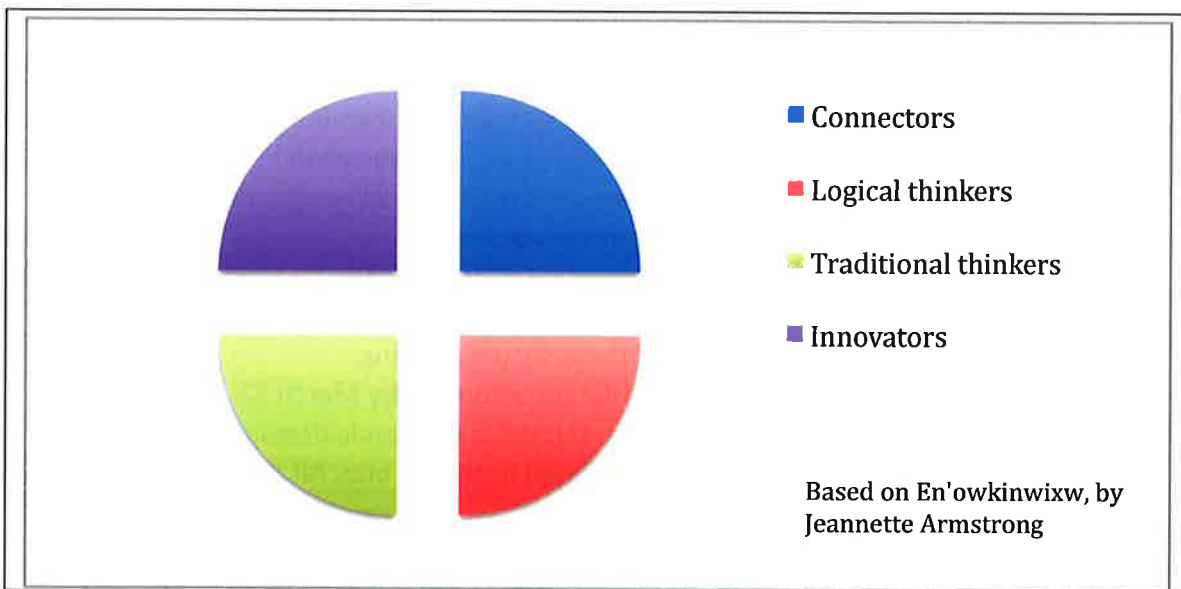
La Sän mã notes the importance of geneology, capturing that in formation. This language act is ironic because it's going to be written in English. Some key points should be in S. Tutchone.

3:10 BREAK

3:30 Breakout Visioning Exercise: How we see language in 5 years

The WG recognizes the importance of healing during our language discussions, and the following exercise was designed to promote healing, and perhaps bring out important thoughts that may have been missed in other discussions. The WG was divided into two groups, according to an Indigenous consensus-based-decision-making model. In this model (based on En'owkinwixw, a model developed by Okanagan knowledge-keeper Jeannette Armstrong), communities are composed of basically four main ways of thinking: Mothers, Fathers, Elders, and Youth, or in other words Connectors, Logical-Action-thinkers, Traditional thinkers, and Innovative thinkers. See Figure 1 below.

Figure 2. Indigenous decision-making process uses 4 groups



For our purposes, we combined the Connectors with Traditional thinkers, and combined Logical thinkers with Innovative thinkers. Each of the two groups was given time and space to vision, in a group of like-minded people, with a facilitator. Sʔímlaʔx^w facilitated

the Logical/Innovators group, and U'yenseghia facilitated the Connectors/Traditional thinkers group. This brought us to the end of the day.

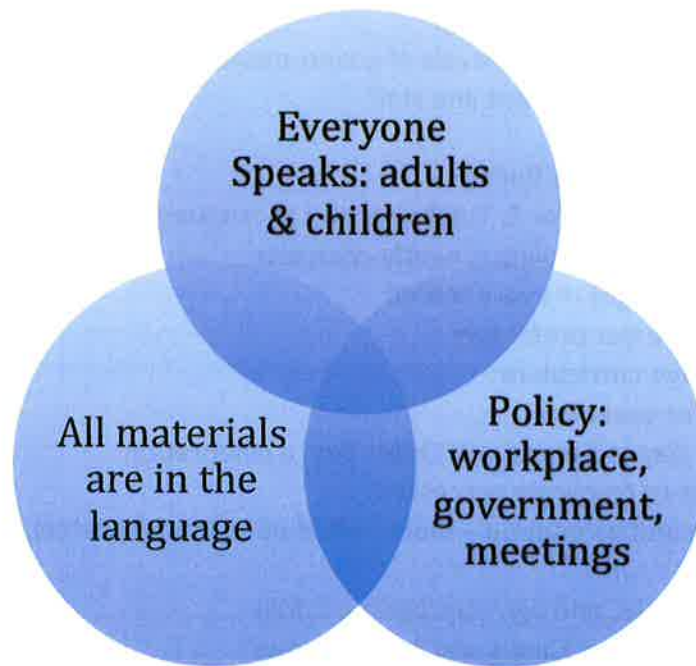
Logical/Innovative thinkers notes

- We will hear language everywhere
- Language, traditional place-names, will be on visible signage
- All service workers can understand
- An immersion school in Whitehorse
- Children are speaking language
- Intergovernmental, three levels of government, in the language
- All signs, documents, front line staff
- Fluent adults
- All public workers are fluent
- Official act or policy for S. Tutchone, and all languages
- Residential school healing is nearly complete
- Language is taught in every school
- Our Elders are our professors
- K-12 language curriculum
- Programs for parents
- A calendar day to honour our Elders day, a celebration
- Ceremonies to celebrate successes
- Publication and promotion—more visible educational posters, learning aids
- Funding
- Children's books, and age-appropriate books
- Every Yukon citizen knows and lives our laws
- Big story festival
- Lëgit's first Han rap album is out
- FN language film awards for FN language films and actors, ie "best pronunciation" award, etc. (Gerald Dixon's idea)
- Songs are passed on
- K'okätsana is an intermediate speaker
- There are language apps for youth
- Meetings begin with a song
- Radio and TV programs in the language
- Traditional TV programs
- Web-based catalogue of recordings, stories, and full access to recordings
- Web-based place to learn the language, language games
- Funding for all of that (catalogue, web database of recordings)
- All government meetings start in the language, at least protocols, etiquette, and introductions, and prayer
- This is part of self-governing department
- Ceremonies, welcome songs, pride of who we are
- The government takes more visible pride in culture and art, for example like in the Vancouver airport, showcases the art
- Dancing and visual culture are promoted

- There is a Yukon anthem, with one line in each of the eight languages; everyone learns the anthem and it is sung at all public events (wow!)

The logical/innovators group identified three main themes:

Figure 3. Three main themes in language revitalization



ERROR: limitcheck

OFFENDING COMMAND: imageinkers notes

STACK: Traditional thinkers and connectors often arrange their thoughts in a connected, networked way. The diagram below shows that our group was no exception.

Figure 4. Connectors/Traditional thinkers diagram

4:30 Closing Prayer

Yukon First Nations
Language Revitalization Program
Report on Workplan Prioritization
LANGUAGE WORKING GROUP

For Self-Government Secretariat of Council for Yukon First Nations

January 2015



Language Revitalization Program

Table of Contents

Introduction	Page 3
Brief Project History	Page 3
Project Goals 2010	Page 3
Committees and Stakeholders from 2010 - 2015	Page 3
Phases and Funding	Page 4
Project Activities and Achievements	Page 4
Current Status	Page 4
Purpose	Page 4
Process	Page 4
Workplan Items Discussion and Prioritization	Page 6
Next Steps	Page 11
Recommendations: Beyond 2015	Page 11
Conclusion	Page 13
Appendix: Working Group Meeting Notes, January 28 – 30, 2015	Page 14



Introduction

Language acquisition has been linked to youth and community members feeling a stronger sense of connection to their culture, their history and to their ancestors. Bringing back the language has been said to “connect us to who we are”.

The Language Revitalization Project brings the greater Yukon First Nation community together for the purpose of identifying goals and activities related to increasing fluency levels and the prominence of the traditional languages.

“The language is really important, it is who you are” – John Acklak Sr.

Story-telling in the languages and cross-generational teachings are valuable tools for sharing the culture, language and traditional skills of our people. The activities undertaken during the five years of this project have endeavoured to capture the urgency and priorities as stated by the working group from the onset.

Brief Project History

Project goals 2010:

1. Create a strategic plan for language revitalization under the guidance of key stakeholders;
2. Conduct and analyze research and develop comprehensive models;
3. Assist and support a forum for sharing and providing feedback;
4. Build upon and complement the efforts currently underway by all levels of government: First Nation, Yukon and Canada;
5. Encourage collaboration and cost effectiveness;
6. Increase capacity for all key stakeholders and service providers; and
7. Create generic models and templates to focus on revitalization and preservation of language projects and programs.

Committees and stakeholders from 2010 - 2015:

1. Language Revitalization Working group – representation by all 14 First Nations
2. CYFN
3. Yukon Native Language Centre

“Use technology or tapes made by YNLC”

“Language nest can be for all ages and can happen in all locations”

Language Revitalization Program



"Once you make up your mind you can do it do-see-hear"

"You can learn your language without money"

"Be creative in how you learn – use whatever you have on hand"

Phases and Funding

- Phase I – 2010 – 2012
\$950,600.00
- Phase II & III – 2012 – 2014
\$1,588,450.00
- Final Implementation and Evaluation – Feb 2015 – July 2015
\$225,000.00

Project Activities and Achievements

A complete report is available through the Self-governing Secretariat of CYFN.

Current Status

- From February 2014 to October 2014, there was a vacancy in the coordinator position
- Expenditure deadline was requested in October of 2014 once the coordinator position was re-staffed.
- An extension was granted by the funder, Northern Strategy Trust, to July 2015.

Purpose of Working Group meeting - January 26, 2015

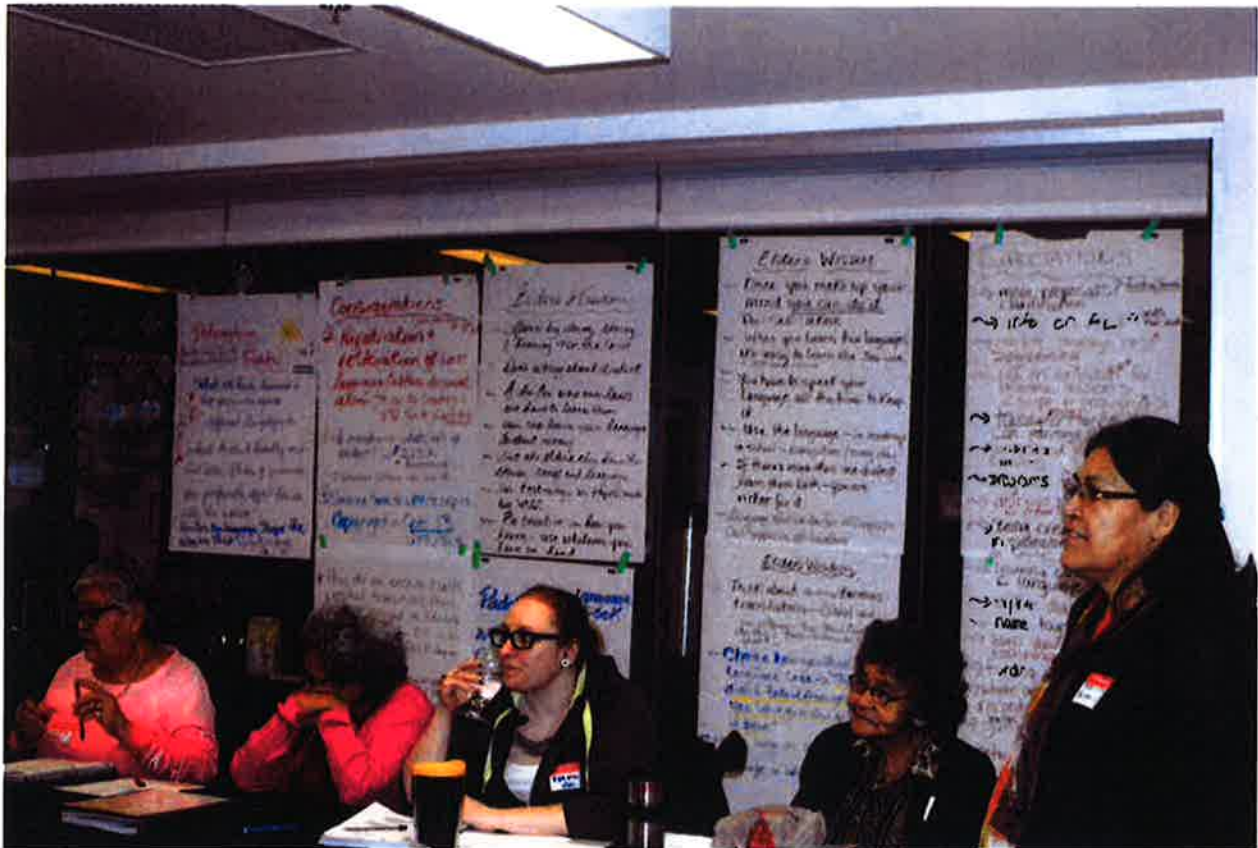
The goal of the meeting was to prioritize the remaining projects (items) as outlined in the workplan (see below) and to create an action plan to complete the remaining items.

Process for the prioritization of the Workplan Items

1. The coordinator reported on what was outstanding from the workplan created in 2010. Discussion ensued that outlined the benefits and limitations for implementation of these 9 in the remaining timeline. This list was visible to all participants throughout the process.
2. Group participated in a graphic exercise to identify which of the projects were important and/or urgent – outcome was that most everyone felt that all remaining items were both.

Language Revitalization Program

3. The group was asked “In 5 years, what impact does _____ project have in your community?” This activity led to a thorough discussion on what is important to them from a values and principles perspective.
4. Individuals then participated in a “dot-mocracy” process whereby they were asked to write out their top 3 choices of workplan items that would be implemented. The next step of the “dot-mocracy” was for individuals to allocate their 3 votes to the project they most valued (this allowed for casting all 3 votes on one project).



“Aduli is our laws, we have to learn them”

“Visit the Elders, they have the stories, songs and language”

“Change how you think about language loss – they did not take it away from you, you let it go? Now go get it back”

Language Revitalization Program

Workplan Items – as presented in coordinator’s report	Comments and feasibility as reported by coordinator	Comments of Working Group participants (as recorded)	Ranking (by participants)
Community Language Plans	<ul style="list-style-type: none"> + long term action plan to identify and achieve specific goals + customized for each community - very time consuming / cannot be completed by the deadline - very costly TTC pricetag = \$60,000 	<p>If TTC already spent 60K, why not use their plan as a template?</p> <p>One community plan could possibly be completed, if time allowed, which would provide a template for others.</p>	7 shared
Family Literacy Packages	<ul style="list-style-type: none"> + helps parents learn with children + visual reminder for using the language - continuously need to reproduced and updated - curriculum development is costly 	<p>books are the best way to help young children and parents</p> <p>sharing books, stories, adult law and books that include relatable photos including community are more used</p> <p>spelling phonetically will help parents pronounce words</p> <p>existing material can be redone (cost effective)</p> <p>material is cross-generational and one can learn about the culture through the material</p>	6
Language Legislation and Policy	<ul style="list-style-type: none"> + grants language a higher status + foundation for policy development + provides vision and prompts the FN to act on language goals - time consuming and requires a lot of community consultation - impossible to complete in funding deadline 	<p>First Nations need to do their own legislation</p> <p>each community should have a GA resolution to ensure this gets done</p> <p>could be done in language groupings; ie. Northern Tutchone Language Act</p>	2

Language Revitalization Program

Workplan Items – as presented in coordinator’s report	Comments and feasibility as reported by coordinator	Comments of Working Group participants (as recorded)	Ranking (by participants)
	<ul style="list-style-type: none"> - requires specialized legal support and review 	<p>In 5 years what impact will language legislation have in your community?</p> <ul style="list-style-type: none"> - more awareness to mainstream society - accountability to membership - moved from k’uk to voice (actually doing it) - guidelines will be developed - money will flow where it’s needed - departments working together by implementing legislation - accessibility to materials that were developed in the past - language will receive a higher status 	
<p>Total Physical Response Training for YFN language teachers</p>	<ul style="list-style-type: none"> + proven as a best practice for immersion + statistics indicate high level of fluency in 4 to 5 years - requires dedicated language speakers using it as their teaching format - training teachers requires 3 separate weeks for each community – logistics are costly (VGFN spent \$56K) 	<p>“I was able to learn and tell a story in another language within 20 minutes”</p> <p>children respond well to gestures</p> <p>more than one method is necessary and TPR works very well with 30 – 50 year old group</p> <p>it’s use is best applied in language integration versus the understanding of the construction of languages (where other methods work better)</p> <p>could be a mobility issue</p> <p>“TPR for me was doing the action part like say ‘stand up, sit down’ say the Gwich’in word and do the action at the same time. This was a fun way, it was interactive and so much more meaning than just trying to learn a word, you don’t know what it means without someone</p>	<p>3</p>

Language Revitalization Program

Workplan Items – as presented in coordinator’s report	Comments and feasibility as reported by coordinator	Comments of Working Group participants (as recorded)	Ranking (by participants)
		<p>demonstrating the action. ‘speech act plus a movement’ This is a good language acquisition teaching technique. This is best way for me to describe it. It was very useful for us when we took the training 2 years ago.”</p> <p>In 5 years what impact will TPR have in your community?</p> <ul style="list-style-type: none"> - high fluency as people will be motivated to learn - more language teachers - higher participation with greater self esteem and strong sense of identity - oral traditions of teaching will have increased as there will be more out on the land teachings - vocabulary based increases and new words will be created - story telling will be increased and people will learn more stories - increased listening and speaking skills - poetry, songs, raps, apps will be developed 	
<p>Southern Tutchone Intensive Immersion Workshop (for teachers and speakers)</p>	<ul style="list-style-type: none"> + immersion camps are proven as a best practice + teaching our speakers how to best instruct will benefit all - may be duplicating YNLC initiatives (literacy sessions / grammar- focused) - need to adapt the program from Tlingit base first (U of A, Juneau program) - timing issue for 2015 as it is a 13 day program and teachers are in the middle of the school year 	<p>designed to teach language, but based on grammar and grammar helps you to become better at the language could be linked to a university credit program or course (incentive)</p> <p>proven to be effective in Juneau (as a way to learn and teach grammar)</p>	<p>7, shared</p>

Language Revitalization Program

Workplan Items – as presented in coordinator’s report	Comments and feasibility as reported by coordinator	Comments of Working Group participants (as recorded)	Ranking (by participants)
<p>Yukon First Nation Language Revitalization Strategic Plan and Implementation</p> <p><i>A Yukon-wide central plan comprised of CYFN, SGS, LRWG and YNLC</i></p>	<p>+ working together versus working in silos</p> <p>- individual community plans would need to be done first</p> <p>- not possible due to the deadline and the work required with each individual First Nation in the preparation of community plans</p>	<p>Northern Tutchone Nations should meet with YG benefits to working together</p> <p>First Nation Councils have to “buy into” a central plan for it to work</p> <p>In 5 years what impact will a YFN strategic plan have in your community?</p> <ul style="list-style-type: none"> - Co-operative programming amongst language groups and stake holders - resourced programs with measurable results - higher fluency as the language will evolve and grow - all levels of teaching will be supported ie. from birth to mid-life - would have everyone involved in the community 	<p>1</p>
<p>YFN Language Revitalization funding strategy</p> <p><i>Identification of future funding sources for implementation</i></p>	<p>+ research available funding and provide the list to FNs - only feasible action due to time constraint</p> <p>- proposal writing would need to be provided by “someone” to support development of strategy, working group continuation, and individual FN</p> <p>- at the close of this project, there will no longer be a “champion”</p>	<p>certain individual FNs rely on a central support for accessing funding for programs</p> <p>it seems that other things always take priority over language in First Nations politics</p>	<p>4</p>

Language Revitalization Program

Workplan items – as presented in coordinator’s report	Comments and feasibility as reported by coordinator	Comments of Working Group participants (as recorded)	Ranking (by participants)
Language Revitalization Technology <i>App development, video games, podcasts, animation, etc.</i>	<ul style="list-style-type: none"> + accessible to all ages and can be used on various devices ie. I-pods, computers, phones + can hear pronunciation + engages youth - could be costly, depending upon project - technical expertise is needed for development 	<p>Elder likes the visual storytelling on computers</p> <p>Elder commented on the benefit of the easy recording and immediate uploading when she was speaking</p>	3
Language Revitalization Program Evaluation	<ul style="list-style-type: none"> + necessary as part of the funding agreement <p>Surveys will be developed for each project and fund recipient for phase II and III only.</p> <p>An evaluation from the SGS perspective will be completed for the funder.</p> <p>\$70,000.00 will be committed to the evaluation</p>	<p>Working group would like to have a final meeting to review evaluation and provide input into the final report.</p> <p>\$20,000.00 allocated to the meeting.</p>	Mandatory



Next Steps

The language program will have to prioritize the funding allocations for Champagne & Aishihik First Nations, Vuntut Gwitchen Government, Little Salmon Carmacks First Nation, Ross River Dene Council and White River First Nation as they are the remaining First Nations to receive funding.

The following were suggestions based on the calculations of the remaining funds:

1. Launch Total Physical Response training for community members, in identified communities. Up to \$135,000.00
2. Immediately begin assessment/evaluation process for final report to the funding agency. Approximately \$70,000.00
3. Complete a community plan, if a First Nation is ready to engage and make it a priority. (may use part of \$135K)
4. Provide a list of potential funding sources to First Nations.

"If there's more than one dialect, learn them both – you are richer for it"

"Don't worry about dialect"

"When you learn two languages it's easy to learn the 3^d one and the 4th one"

Working Group Recommendations for Moving Forward in Language Revitalization (Beyond 2015)

Yukon-wide Language Revitalization Strategic Plan

The group views the creation of this plan essential for coordinating efforts, improving communication with stakeholders and primarily, getting consensus on the approach to language instruction and teacher training in the Yukon.

The benefit to a Yukon-wide plan would be to coordinate curriculum development efforts for each language group. For example, students learning Southern Tutchone in grade 3 learn individual words or groupings of words but not how to use them in conversation. In grade 6, with a new teacher, the curriculum does not build upon the base; similar language is taught again.

Development of Language Legislation

The importance for every First Nation to have language legislation, similar to the CAFN Act, was clearly stated by the working group. The group feels that the message conveyed through legislation is that the languages are important to identity, tied to distinct cultures and are an important political tool for securing funding from their own governments, other partners and funding agencies (ie: YG Education, Government of Canada, Yukon College, etc.)

Repatriation

The First Nation acknowledge that a wide variety of materials that were produced over the years, which are being held in storage by either Council for Yukon First Nations, Northern Native Broadcasting, or Yukon Native Language Centre. This material will benefit not only the First Nations, as well as the language groups as they move towards developing curriculum, teaching materials and hearing recordings of the “old” language. The accessibility of this material needs to be resolved and disseminated to the communities as soon as possible. The elders especially, stress that the process for access must be shared in order for the communities to benefit from this information. This has been an on-going issue, which remains unresolved and the accountability back to the communities has to be addressed.

Continuation of a working group to support implementation

The legacy of the working group has not been established, due to administrative constraints beyond their control. To ensure that all the work has not been lost there is a need to continue the working group and their endeavours. Many of the strategic items within the work plan has not been completed and some are in the beginning stages of implementation at the community level. Support amongst the community members is required as some First Nations do not have the capacity to continue, and others are struggling to maintain the amount of work required in their own individual governments.

The working group has a desire to continue their efforts to ensure satisfactory implementation of plans. They highly recommend that this discussion be brought back to the leaders for follow-up.

Community Language Plan development

Working group members felt strongly that the community plans must be done prior to the Yukon wide strategic plan. Further, the community plans would assist and help the

Language Revitalization Program

Yukon wide strategic plan in its efforts and success. Each plan goes hand in hand with the other, and successful language revitalization will see that both plans are done, including the language family groupings. They stated that the promotion of the languages needs to continue in order to create to continued interest for citizens to learn their languages.

“How do I take a lifetime of my parents (learning on their knees) to 15 minutes of teaching in a classroom?” – Bess Cooley

Pilot project outcomes and templates are to be shared across all First Nations

Each First Nation which has received funding from the project will be sharing their information and providing their reports and templates as developed. This will ensure that all First Nations will benefit and learn best practises as they move forward in their own individual projects.

The closure of the program must ensure that this is carried to completion, which would then lead to the success of the projects ability to share and improve the methods for teaching and learning.

“You have to speak your language all the time to keep it”

“Learn by doing, seeing and hearing – on the land”

“Use the language – in meetings, in school – everywhere, everyday”

Conclusion

Traditional languages allow much more than communication between people. These languages convey values and a way of doing things and being with others that is literally lost in translation.

This project has created opportunities to engage in deep conversations about the meaning and value the languages have on unique cultures. Many First Nations have had made strides towards increasing language access and prominence in their communities and so much more is possible.

The working group is optimistic that efforts will continue.

We Are Our Language
Yukon First Nation Language Revitalization Conference

March 5-7, 2013
Kwanlin Dün Cultural Centre,
Whitehorse, Yukon



Notes prepared by

Erin Linklater
December 5, 2014
Whitehorse, Yukon

We Are Our Language Conference Notes

These notes are a summary of the proceedings, presentations, and discussions that occurred at the *We Are Our Language: Yukon First Nations Language Revitalization Conference*. Conference held March 5,6,7, 2013 at Kwanlin Dün Cultural Centre.

This document is a summary of the *We Are Our Language*:

Acknowledgements

The success of the We Are our Language Conference is not without the contributions of Council of Yukon First Nations, Self-Government Secretariat, Language Revitalization Program; Kluane First Nation Government; Northern Strategy Trust; Yukon Territorial Government.

A big thank you to Yukon First Nations communities who took part in the conference, your contributions and guidance made a huge difference in the visioning for the future successes of Yukon First Nation language revitalization in the future.

Forward

On March 5, 6, and 7th, 2013 the Language Revitalization Program of the Self Government Secretariat (SGS) of the Council of Yukon First Nations (CYFN) held a language revitalization conference for Yukon First Nations communities. The purpose behind the conference was to review the history of learning and teaching Yukon First Nation (YFN) languages, to evaluate where YFN languages currently stand, and to explore opportunities for future development of effective language programs towards producing high-level fluent speakers in Yukon.

Table of Contents

1. *We Are Our Language* Conference Notes..... 1.

2. Acknowledgements..... 1.

3. Forward..... 1.

5. Table of Contents..... 2.

6. Day 1: Tuesday March 5, 2013

- a. Opening Comments..... 3.
- b. Language Revitalization Linkages to Health, Wellness in Home & Community:
Immersion School..... 4.
- c. Yukon Native Language Centre..... 5.
- d. Language Revitalization Linkages to Health, Wellness in Home & Community:
Language Nests..... 7.
- e. Model of Language Revitalization: Foundation of Framework: (Stepping Stones Day
Immersion Camp)..... 8.
- f. Language Revitalization Linkages to Health, Wellness in Home & Community:
Master Apprentice..... 10.
- g. Yukon First Nation Language Service Provider Panel..... 11.

7. Day 2: Wednesday March 6, 2013

- a. Opening Comments..... 14.
- b. Language Revitalization Working Group..... 15.
- c. Visioning Session: Break-Out Groups..... 18.
- d. Elder’s Panel..... 20.
- e. Northwest Territories *Official Languages Act*..... 22.
- f. Break-Out Session: Priorities..... 25.

8. Day 3: Thursday March 7, 2013

- a. Nunavut’s Language Policy Framework..... 26.
- b. Technology..... 30.
- c. Break-out Session: Priorities (Continued)..... 31.
- d. Tagish Panel..... 34.

Day 1: Monday March 5, 2013

Welcome & Opening Prayer

Mary Battaja

Facilitator Shirley Adamson welcomed guests, and invited Na-cho Nyäk Dun elder Mary Battaja to conduct the opening prayer. Mary Battaja delivered the opening prayer.

Opening Comments

Shirley Adamson, Jessie Dawson, Chief Kristina Kane, Grand Chief Ruth Massie

Kwänlin Dün First Nation (KDFN) Councillor Jessie Dawson welcomed guests to Kwänlin Dün traditional territory. She thanked the elders for being guardians of the language, culture, spirituality, history and identity. She reminded the audience how much knowledge elders possess, and how much is lost when an elder passes like Angela Sidney, the last fluent Tagish speaker. Despite this, she has hope Yukon First Nation (YFN) languages can be revitalized through initiatives such as this conference.

Shirley Adamson invited Chief Kristina Kane of Ta'an Kwäch'än Council (TKC) to give opening remarks. Chief Kane welcomed guests to Ta'an Kwäch'än traditional territory. She shares her longing to know her Southern Tutchone language because it is the basis of communication, culture and identity. She mentioned that YFN languages are close to extinction, and that language speakers, students and educators must be supported and encouraged by citizens and by governments. She shares some ideas for participants to consider in regards to language revitalization: the formulation of a YFN language strategy to renew commitment, revive efforts, and recognize the value of language to YFN people.

Council of Yukon First Nations (CYFN) Grand Chief Ruth Massie shared that CYFN is honored to host such an event. She explained that the Language Revitalization Program (LRP) was initiated in 2009 and extends to March 2014 with a mandate to increase programming, capacity, and fluent speaker levels. She described the different approaches taken: immersion, language nests, and master-apprentice that have been successful elsewhere in Canada and with the Māori, Polynesian and Sami peoples. She highlights the language nest pilot projects undertaken by Selkirk First Nation, Ta'an Kwäch'än Council and Tr'ondëk First Nation, and the Master Apprentice pilot projects undertaken by Kwanlin Dün First Nation, Kluane First Nation and Carcross Tagish First Nation. She then highlighted the importance of having language service providers collaborate as this conference is meant to incept, and welcomed the guests from Nunavut and Northwest Territories. She reiterated CYFN's support for language revitalization and thanked the elders. She thanked the funders: Northern Strategy Trust, Yukon Government, Yukon First Nations and KDFN.

Shirley Adamson introduced herself as being from Tàa'an Män (Lake Laberge). She introduced herself and her name and how her grandparents named her in the traditional way. The way she was named determines what clan she belongs to and what family. She appreciates that these courtesies are inherent in the language.

Review of Agenda and Schedule

There were no changes to the agenda and schedule.

Language Revitalization Linkages to Health, Wellness in Home & Community Immersion School

Natalie Chambers & Pauline Archachan

Shirley Adamson first introduced Natalie Chambers; researcher, artist, writer, and language activist. Natalie is originally from London, England, but married Bill Cohen and had five children who now belong to the Okanagan Nation. Bill started the elementary immersion program there, and Natalie has a PhD focusing on language nests. Shirley then introduced Elder Pauline Archachan as a Sqilxwcut fluent elder from the Nkm'apłqs isn'ma'ma'ya'tn (Head of the Lake it's called in English) in Vernon, B.C. Pauline works as a fluent language teacher for children at the Okanagan Indian Band school and delivers weekly lessons for adults.

Natalie thanked the participants for inviting her to the conference. She introduced Pauline as being the most instrumental Elder in teaching language programs in Vernon. She expressed happiness that there were so many Elders in attendance.

Pauline Archachan began her introduction by explaining that she is from Okanagan Indian Band and was born and raised there on the land. She started attending school at age 12 and didn't speak English at that time. She only attended school for parts of the year then she had to go back on the land to work the traditional lifestyle. She explains she is not educated but happy to be where she is, and to be here with so many Elders. She said without Elders, you're not going to know your language.

*...without your elders,
you're not going to
know your language.
That's what I always
stress, "Ask your elders.
Ask your elders."
- Pauline Archachan*

She explained that when Bill Cohen founded the immersion school, she didn't know where to start with her teaching. She just started with the basics- things and actions we use in everyday life. She didn't have any books or training. They did not use any English and that is how the kids learned. Now after seven years they are writing in the language. She believes that teachers do not need to go to training, she believes in teaching her own way. The way she learned as a child was being out on the land and listening, that is how she teaches. She lets the kids do everyday things, go on walks, pick medicine and eat traditional foods- all in the language.

*"I had no direction. I just did it my Indian way, like my everyday life, that's what I taught them, and that's how they learned."
- Pauline Archachan*

Question for Pauline:

Q. After seven years of working in the immersion program, were you able to develop, like, a core curriculum, like a curriculum with scope, planning, age development, a curriculum after seven years?

A. Pauline explains that without really knowing it, they had been developing curriculum all along.

Pauline then invited Natalie Chambers to speak. Natalie pointed out that Pauline shared what was unique about their immersion program: that they had no plan, no space, no money- they just started. She reminded the audience that Aboriginal languages are in decline because of government policies, so they decided to start the immersion school in 2007. When they started the school, they went to the Elders to start an advisory group, and discovered there were only 18 elders left which indicated that the language was very endangered. They began to involve the Elders right away. The school began in 2006 with two Elders and fourteen children. It involved a lot of support and volunteer work from parents. They had no set curriculum, the Elders just taught their own way and it was successful.

“So, one of the big messages we have is that you can just do this. You don’t need a lot to start, and Pauline’s presentation speaks to that, how we literally just started.”
- Natalie Chambers

Natalie shared a short film about the Immersion School in Vernon.

Natalie explains that after this film was made, they started a language nest. She thanks everyone for letting them share their experiences.

Yukon Native Language Centre

Anne Ranigler & Doug Hitch

Shirley first introduced Doug Hitch who has worked with northern First Nations languages for twenty three years, eighteen of which have been spent as the technical linguist at Yukon Native Language Centre (YNLC). He previously worked for Government of the Northwest Territories as the Inuktitut linguist, for Métis Cultural Association, and for the Dogrib Divisional Board of Education. Prior to living up north, Doug studied ancient languages and lived in seven countries.

Shirley explains that Anne Ranigler will introduce herself in her native language. Anne introduces herself in YFN speaking language.

Doug Hitch began by clarifying that the YNLC has been producing resources, teaching and learning YFN languages and offering training since 1977. The curriculum guide and teaching resources made by YNLC have also been copied by other First Nations in Canada and United States. The YNLC Publications catalogue has around 441 products that the public can access.

There is also more available on the YNLC website such as books, audio books and language lessons.

Doug then went to the website to show the audience. He began by highlighting Northern Tutchone Elder Gertie Tom's book, *My Country: Big Salmon River*. Gertie does a lot of work for YNLC and this book is written with all the special characters that accurately express the complex phonologies.

Doug played an excerpt from *My Country: Big Salmon River* by Gertie Tom.

Doug explained that there are language lessons in all the languages except Upper Tanana; however this is coming. They are indexed and organized by topic. He then invited Sam Johnson to sing Blueberry Hill.

Sam Johnson came up on stage and sang Blueberry Hill in Lingit.

He continued to show some examples of YFN language through recordings of Lucy Wren and Percy Henry. He then shared the story books made at YNLC that native language speakers wrote themselves based on pictures they were provided. He shares Kaska Elder Josephine Aklak's story book about growing up and living on rabbits. Then Ta'an Elder Hazel Bunbury's story book about camping in Southern Tutchone and Northern Tutchone Elder Rachel Tom's book on the moose hunt.

Doug also shared that YNLC has been working on recording traditional place names. He highlights a project by Margaret Workman on Southern Tutchone place names that correspond to a map.

Doug then welcomed Anne Ranigler to speak. Anne introduced herself and explained that she has worked at YNLC for eight years, and prior to that at the Aboriginal Language Service. She is a fluent Northern Tutchone speaker now and has a native language teacher diploma and continues to learn from her mom. She explained that she wants to share the Northern Tutchone listening exercises that she worked on and asks Doug to show everyone.

Doug began by explaining the background of the project. Because kids and English speakers have such difficulty pronouncing YFN sounds, and because they use both computers and smaller devices such as Ipods and Ipads, they wanted to create a listening exercise for these purposes. Doug demonstrated the game and the different sounds the user learns.

Questions for YNLC:

Q. Are you thinking about moving towards APP development? Many schools are starting to provide IPads.

A. Yes- that is the future. Anybody could search for the funding and develop an APP. I don't see YNLC doing it for a few years because we are currently buried under projects.

Q. Last year I worked at Duska and bought IPads for the students- many APPs or games were not compatible with Apple and I had to go buy Sony tablets.

A. Yes, no matter what technology it will not work into the future. One example is Adobe Flash. YNLC made programs using flash, and recently Apple decided it will not use Flash on IOS operating system, so our work is not compatible. Technology is expensive and changes quickly.

Q. Has YNLC considered translating simple and well-known children's songs like Barney, Bluebird Bluebird, etc... and putting on the website? This would help teachers.

A. Yes Gary, perhaps you could start with one song and translate it into seven languages and YNLC could do the rest.

Shirley thanked YNLC's Doug and Anne and reminds the audience that YNLC has an elders lounge at Yukon College if anyone has further questions. She then invited Natalie Chambers and Pauline Archachan back onstage.

Language Revitalization Linkages to Health, Wellness in Home & Community Language Nests

Natalie Chambers & Pauline Archachan

Natalie Chambers began by sharing about their language nest started October 2012. She explained that the term 'language nest' was developed by the Māori and the Hawaiians for their early childhood development language immersion programs. They are meant to be modeled after the home or a grandma and grandpa house where children learn from elders. These programs have proved to be the most successful in producing fluent speakers. The children in these programs benefit from higher self-esteem, better academic performance, and enhanced brain development. Additionally if children are learning from a very young age, they are more open-minded to studying native language as they get older.

The Okanagan Indian Band took three tries to set up the language nest. Challenges included finding an appropriate location, too many children in daycare for the Elders, maintaining immersion 100% of the time, and support from parents and staff. The last try, they went to the fluent Elders for guidance and hired them as Language Consultants. At the same time, a small house became available for rent and they decided to rent it. Now the program is up and running, there are eight Elders, one support worker and two assistants involved Tuesday-Thursday from 9am-2:30pm.

Pauline shared some of her experiences working in the language nest with kids. She said they did planning and just started. She plays and does chores with the children and the space is 100% in the language.

Questions & Comments

Q. Does the language nest have to be separate from the daycare?

A. We found that it did because having a separate space from the daycare allows us to keep the space immersion and allows the elders to avoid government imposed daycare lessons and to teach their own way.

Q. What about the fluency of the support worker and assistants?

A. They support the Elders, and the Elders do all of the talking. The staff are also learning the language and the support worker is Pauline's apprentice. We also try to repeat the same games with the children, and it makes it easier for the adults as well.

Q. In Yukon the barriers to forming a language nest have been finding a space compliant with government building codes and daycare regulation on lesson plans. How did you avoid this?

A. We had the same problem and we avoided it by reading the daycare licensing exemptions in order to avoid being licensed as a daycare. This allows us to eat traditional food and teach our own way.

Q. We don't have funding, how is your language nest funded?

A. We sought funding from different sources for the language nest and for resource development. There is also a lot of volunteer work. You don't need a lot of money to run the program and you could start with only a couple of days a week.

Model of Language Revitalization: Foundation of Framework (Stepping Stones Day Immersion Camp)

Teslin Tlingit Panel

Tina Jules began by urging the group to begin utilizing the resources that we have, our biggest being the land. Tina introduced the Tlingit delegation consisting of: Madeline Jackson, Emma Sam, Bess Cooley, Jane Smarch, Sarah Johnston, Sam Johnston, Pearl Keenan, Tina Jules and Connie Jules. She then introduced Connie Jules as Lingit language teacher.

Connie Jules introduced herself and the Lingit Immersion camp. Connie has a close relationship with Elders, and they always talk about immersion out on the land. They sought funding from Teslin Tlingit Council and Council of Yukon First Nations and both entities ended up contributing. The camp took place and had a large impact on the community in terms of rekindling interest in the language and sparking ambitions to learn. The community had a lot of goals for the camp, the main goal being to have it full immersion. This was not realized because of the people there that could not handle staying in Lingit for eight hours. Connie then introduced Tina Jules.

Tina explained that what happened after the immersion camp is that the community realized it wanted more. People wanted to become fluent, and this would not happen with an immersion camp. Tina has a background in language revitalization, so they undertook a research project looking at the Māoris, Hawaiians, Navahos, Mohawks, Dene and Inuit. They came up with a template for TTC to use with their people.

Tina then began walking everyone through the template. The first step in Stage One was to get feedback from Tlingit people through a language forum open to everyone. They also had to empower and listen to their fluent speakers. The next step is to hire a few permanent language staff and annual funding form the First Nation. Along with the staff and funding, there was to be

a plan of action, funding arrangements, a language plan and a language assessment. The language assessment was to evaluate how many fluent speakers there were, where they were, and how to reach the goal of creating more fluent speakers. Furthermore, they planned on completing a strategic plan and conducting an educational and promotional campaign to demystify learning the language.

Stage Two would focus more on protecting and promoting the language. A first step would be to create our own *Language Act* making Łingit the official language and requiring First Nations staff to be fluent or actively learning. The First Nation would also have a Language Department of equal standing to other departments. Another aspect is working on creating fluency through regular immersion camps and master-apprentice training.

Stage Three was to strengthen the other stages by developing curriculum, resources and language nests. The reason the language nest isn't in stage one is because TTC needs to create some more young adult fluent speakers first to work in the nest. Another initiative is to support training programs, such as creating a university degree program, in Łingit to build capacity.

Stage Four was to continue expanding from master-apprentice and language nest programs to Łingit immersion in elementary and high schools. This would require negotiating agreements and partnerships and securing funding. The idea was to allow children to experience the best of both the Tlingit and Western worlds. They also want to create places for language, for people to go to hear only their language.

Stage Five is to maintain what they are doing in terms of momentum and funding. They want the program to continue to evolve and to modernize so that it stays relevant.

Tlingit Panel Speaker Comments:

I have been telling them on my home to put elders on that advisory committee, advise different groups of people.

- Pearl Keenan?

A year, two years, a boy used to be fully fledged, trained completely by 19 years old, and he may be a father then, and that's the same way with a woman. When she used to go into adolescence, they used to put a cap on her head; and after two years, they used to bring her out, and the father used to take the cap off her and have a great big party, because she was a woman then. They valued that woman, see, and you grew up respectful to yourself. We were respectable people. We had our laws. We don't have them any more.

- Speaker

And sometimes, you know, we expect our children – our younger men and women – to come up to our level. Well, we have to lower ourselves down to their level so that we can grow with them, so that we can grow with them and be able to stand with them for as long as we can.

- Jane Smarch

When a baby starts walking, you take that baby by the hand and you lead it around. When he falls, you say, "Whoops." You don't get after them. That's what we have to do with our younger generation. We all love them. We all want them to go ahead.

- Jane Smarch

When I came back from residential school, I couldn't speak my language, and it wasn't because I forgot it. I think it was because I just hid it away. And my grandmother talked to me, and she said, "You know, from the time that your mother found out that she was going to have you, that she was pregnant, that's when your mother started talking to you, because you're connected with your mother through the umbilical cord." She would hold her – put her hand on her belly and speak to you, and you could hear it, because you're connected. And this is something that I always remember. You never really forget your language. You were born with it.

- Emma Shorty

It's starting at home, and it's up to us to pass on the language to our children, because I don't want our language to die at my generation. I don't want to say that I was too busy to learn it and not try to use it enough.

- Sarah Johnston

Language Revitalization Linkages to Health, Wellness in Home & Community Master Apprentice

Natalie Chambers & Pauline Archachan

Pauline began by introducing herself as master to an apprentice named Chad who is also from her community of Vernon B.C. She had been working with Chad for about five years and he teaches with her at the school. Chad has also learned to write the language, Sqilxw. Together they teach and do games and storytelling with the kids.

"We talk about the moon. I told him about the moon in Indian. The moon tells a story. The moon tells you a story, and it tells you the weather, and he knows all that, all about that."

- Pauline Archachan

Pauline explained that Natalie wants her to use Total Physical Response (TPR) to teach the younger people. She started using actions while speaking. She was hard on Chad, but patient and he pulled through and learned. She also taught them to do traditional dance, which is different from the pow wow dance.

Questions & Comments

Q. How did you seek funding for this?

A. The Master Apprentice program was funded through First Peoples program. Elders get paid depending on the amount of hours achieved. First Peoples cultural council accepts proposals for grants for organizations and individuals from B.C. and Yukon.

Q. What does the master apprentice monthly or weekly plan look like?

You have to do 300 hours as a team and submit to regular assessments by a panel of fluent speakers to measure progress.

C. MAP was offered in Yukon through Yukon Government and First Nations Programs and Partnerships. It was for Native Language teachers and 10 people graduated from the First Nations Proficiency Language Certificate Program. That required 10 hours a week with an Elder minimum.

Yukon First Nation Language Service Provider Panel

Janet McDonald, Sean Smith, Mary-Jane Allison, Shirley Adamson

Janet McDonald, First Nations Programs and Partnerships

Janet McDonald introduced herself in Kaska as Ga, and explained she is from Watson Lake and is the Acting Director of First Nations Programs and Partnerships in Yukon Education, which handles the native language programs in Yukon public schools. First Nation language is taught in 21 of the 28 schools in Yukon, and all languages are taught except for Tagish.

Yukon Education, FNPP has a 3-year contribution agreement with CYFN to support the Yukon Native Language Centre (YNLC) to fund the director, staff, operation and maintenance. FNPP also provides salaries for language teachers and trainees that belong to the Yukon Teachers Association Union. They also have funding to support travel and language programs. There is funding for technology and we are beginning to use the Promethean board and iPads, though bandwidth in communities is a barrier.

The authority to provide a language program at a Yukon School comes from the *Education Act*. After an application is made to the minister, they must assess how many students will take the program and if there is a teacher. FNPP is responsible for curriculum resource development, and training language teachers, both of which are carried out by YNLC.

She explained that FNPP's vision is to encourage student success and achievement through providing First Nations students to cultural education as well as mainstream education with the goal of language fluency and cultural knowledge.

Some successful initiatives she highlighted include the Champagne & Aishihik Southern Tutchone bi-cultural school program and the corresponding resource development. Another is the Vuntut Gwitchin experiential education programs and the curriculum they have developed including their Gwich'in phrasebook. In Watson Lake, they documented wolf trapping in Kaska. FNPP is working with Tr'ondëk Hwëch'in First Nation to grant credits for attending their First Fish and First Hunt camps.

FNPP also offered a master apprentice program a few years ago with University of Alaska Fairbanks. This is something for Yukon College and the communities to consider supporting. Another success is the partnership with Simon Fraser University.

One challenge FNPP is facing is the retirement and old age of language teachers, and needing support to train new native language teachers that are still learning the language.

FNPP hopes to bring more control to the communities over education, and to aid them getting their language and heritage resources back to the community and brought to life. This would facilitate the formation of curriculum and programs for the schools.

FNPP is also working on partnering with Simon Fraser University to document language to use with new technology, and also with University of British Columbia to digitally archive cassette tapes so they are available to family and teachers.

Sean Smith, Language Revitalization Program Coordinator, CYFN

Sean Smith introduced himself in Southern Tutchone in a traditional way. He explained that he has a powerpoint presentation that he will guide the assembly through. He began by introducing the 2009 Duu Chuu Report on the challenges of language revitalization in Yukon that sparked the language revitalization program. He then highlighted that the status of Indigenous languages in Canada consists of 60 Aboriginal languages are still spoken with only 3 (Cree, Inuktitut and Anishnaabe) expected to remain. Yukon First Nations are on the verge of losing their languages; however there is hope.

In 2009, the Council of Yukon First Nations Self-Government Secretariat began the *Walking Together to Revitalize and Recognize Yukon First Nations Languages* program in response to a direct mandate from YFN leadership. The program is guided by a Language Revitalization Working Group (LRWG) that consists of fourteen members representing each YFN and has been working together for about three years.

The main goals of the LRP:

- Create a YFN Language Revitalization Strategic Plan guided by LRWG.
- Research, develop, and promote YFN language and revitalization models.
- Organize annual gathering for YFN language stakeholders for collective vision and goals.
- Assess progress, unity, and achievement of goals.
- Create language framework, delegate roles & responsibilities, identify funding strategy, create models and templates for programs.

YFN Language Revitalization Plan:

Phase 1

- Establishment of office
- Research
- Establishment of LRWG
- Establish vision and strategic plan
- Host Athabaskan Language Conference, conduct Immersion Pilot Projects with NNDFN, THFN, and TTC

Phase II

- Language Revitalization pilot projects:
 - Language Nests: KFN, CTFN, KDFN
 - Master Apprentice: SFN, THFN, TKC
 - Training Workshops: Chief Atahm Conference, University of Alaska Fairbanks MAP workshop.
- YFN Language Conference (this conference) to develop strategic plan initiatives
- YFN community language planning
- Language revitalization promotion

The funding runs out in 2014, and there is a lot to accomplish in that time. He ended with a Māori quote.

Mary-Jane Allison, Yukon Native Language Centre

“Eventually, I got the position, and for three years, I worked with Lorraine Allen, side-by-side. Monday-through-Friday from September-till-June, we worked together; and it took me three years to get a certificate! ... but I appreciated those three years, every day sitting there beside a fluent speaker.”
- Mary-Jane Allison

Mary Jane introduced herself in Lingit and as being from the Wolf Clan. She trained with Lorraine Allen for five years at the YNLC to get her native language teacher certificate. She then transferred those credits to the University of Alaska Fairbanks and received an Associates of Applied Science Degree. Now she teaches Southern Tutchone at Porter Creek Secondary School. She explains that she is now applying to a Masters of Education program at Simon Fraser University, and thanks YNLC and Lorraine Allen for this.

Shirley Adamson, Yukon First Nations Languages Trust

Shirley explains that there is was a language nest established in the late 1990s as a result of leftover money from a Yukon native languages program. The money was put in the bank to appreciate after direction from Elders to do so. Shirley is a trustee, and she sits with May Brodhagen from Liard First Nation, Richard Dickson from Kluane First Nation, and Emma Shorty from Teslin. A few years later, she received a call from CYFN asking her to do something with the money. It had been sitting in an old program account doing nothing.

The trustees decided to move it to CIBC, split it into 3 pots, and ever since it has grown to \$1.5 million. They recently decided to start giving out the money to communities for YFN language. There is \$5,000.00 a year grant available for each language group. This allows them to distribute the money and keep a large sum of money in the trust to appreciate. If a language group does not apply, it goes back into the pot for them to use in future. They have had some meetings with CYFN, but the trustees do not want to see the money go into administration.

Questions & Comments for the Panel:

Q. The French immersion school in Whitehorse comes out to Carcross to learn about our culture, and they always ask why we haven't established an immersion school in Yukon? They also say the federal government funds their school phenomenally because French is an official second language.

A. Part of the reason is not having the staff that is both fluent and educated in all the subjects to staff the immersion school. Another part is the political obstacles for frameworking and finances. As to the federal government paying for immersion schools, they fund all the schools because Yukon is a territory. Under the *Umbrella Final Agreement*, First Nations have a say over education for their children, but that is something each FN is working towards in their own policies.

Conference adjourned to March 6, 2013

Day 2: Tuesday March 6, 2013

Welcome & Opening Prayer

Mary Battaja and Shirley Adamson

Na-cho Nyäk Dun elder Mary Battaja delivered the opening prayer.

Opening Comments

Shirley Adamson, Minister of Education Scott Kent

Shirley Adamson reminded everyone to pray and be thankful that everyone is here attending the conference, that we still have the language, and that we are very fortunate.

She also thanked the organizers of the conference at CYFN as so much work went into planning and hosting the event. It was also wonderful to see all of the young people involved in the language and their success in education and traditional ways, and you know that their families and their communities are supporting them. She asked that people keep the family of Roger and Jennifer Ellis in their prayers as their family member, Geraldine Davies, passed away the previous day.

Scott Kent, Minister of Education

The Minister expressed gratitude to Elders, chiefs, and guests for being invited to the conference. He felt honour to be representing Yukon Education at the conference and thanked the Kwänlin Dün First Nation and Ta'an Kwäch'an Council for hosting everyone on their traditional territory in the beautiful facility that is the Kwanlin Dün Cultural Centre.

He explained that language revitalization is necessary to keeping First Nation culture alive because they are so closely intertwined. Hosting this conference with this much attendance speaks to your commitment. Yukon Education is working with First Nations, CYFN, and school councils to begin meeting their unique educational priorities. A Yukon First Nations Education Advisory Committee has also been formed to consult with First Nations citizens about program planning and delivery. Additionally there is a Yukon First Nation Curriculum working group with representatives from eight YFN language groups. The goal is to keep working with First Nations to support growth of YFN language and culture in the schools.

He concluded by thanking the Conference planning committee for the event. He was heartened to see so many people there, and knows that language is a priority from his leadership meetings with CYFN. He wished everyone the best.

Shirley Adamson

Shirley explained that Day 2 is a participatory day so that they hear from participants about what language means for them and how to move forward. She introduced the Language Revitalization Working Group that provides guidance to the Language Revitalization Program at CYFN's self-government secretariat. She also mentioned that later on the Language Commissioner of the Northwest Territories, Sarah Jerome, will be giving a presentation about the issues surrounding language legislation and development.

Language Revitalization Working Group

Language Revitalization Working Group

Tina Jules

Tina introduced the LRWG as being a strong group that guides the Language Revitalization Program at CYFN and that asked for this conference. She asked each members to introduce themselves.

Joseph O'Brien

Joseph introduced himself as being Northern Tutchone from Little Salmon Carmacks First Nation, and has been involved with the LRWG for three years. The reason he became involved is that he was a child of the residential school era where they lost their language and culture, and it has been a healing process being in this group with these Elders.

Barb Hume

Barb introduces herself through her grandparents, Annie Ned and Patty Smith, and her parents, Stella and Patty Jim. She is from the Champagne & Aishihik First Nations, and her background is Southern Tutchone and Tlingit. She is a member of the LRWG and also the Language Manager at CAFN.

Lizzie Hall

She stood up to honour everyone. She introduced herself through her parents, Jimmy and Annie Silverfox, and grandparents Lizzie and Isaac Isaac. She is Crow Clan from Pelly Crossing and was named 'my last baby' in Northern Tutchone by her father Jimmy. She recalled being sent to residential school at around age 11, and later noticing that the younger kids arriving at age 5 ended up losing their language, which she was sad about. She remembered coming home for a holiday and her grandmother getting very upset with her for speaking English, and she has never forgotten that day and vowed to keep her language. She

"...she said, "You look at your colour." She said, "Look at yourself," she said. "What kind of colour are you? You talk English to me," she said. "You're not white man," she said. I never forget that."

- Lizzie Hall

learned back the Mayo dialect first, then had to switch back to Pelly. She then met John Ritter, and together they implemented language back into Dawson, Carmacks, Ross River, Mayo, and Pelly. She explains she was never treated as nice as she was treated in Dawson.

"...it's just not very long ago, 1970, people used to come in from town to go to Rendezvous. I used to see them people hugging all over the streets, talk Indian to each other. They understand each other's language. Some day we'll come back to that, too."

- Lizzie Hall

She reminded us that we are all brothers and sisters—we're family and long ago people used to be so friendly with each other and speak in their languages with each other. She reminds everyone to support one another when learning, not to laugh at others when they make mistakes, but to help and demonstrate the correct way to speak or to do things.

Dianne Smith

Dianne introduced herself through her parents Annie and Johnny Smith. She has worked with the Kwanlin Dün First Nation in language for many years coordinating language classes with 35 Elders. She had two teachers speaking Southern Tutchone, Northern Tutchone and Tlingit. Elders would attend and think they couldn't speak the language anymore, and then begin remembering words and learning very quickly. She explained she is learning Southern Tutchone and Tlingit, and her little grandchildren are now teaching her the language. She commented that the language is getting out there now with the daycare and Elijah Smith school programs. She attends LRWG meetings with Elder Louis Smith.

Louis Smith

Louis tells the audience he came to Whitehorse from Teslin River in 1939, when Whitehorse was still very small. He was meant to go to Carcross residential school, but there was a disease there at the time and he didn't end up going, but he lost his mother that year. His dad, Charlie Smith, came from Lake Laberge and was born by Fish Lake, his mother, Mary Smith (Charlie) was from Little Salmon area. He explained how he got his name: he was born October 3, 1932 on the Teslin River, near Johnson Crossing at Dog Salmon Slough. It was cold, so his parents began to take him to the cabin at Winter Crossing. Across the river, there were two Americans, Tommy and Violet Carouse from Sacramento, California in a Peterborough canoe. The woman noticed Mary had a newborn baby and asked his name. Since they had not yet named him, the woman

asked if she could name the baby, and she named him Louis. He later got an Indian name as well meaning 'experienced daddy'.

He recalled that his dad used to speak Tlingit to people in Teslin. When Louis asked him how he could understand, he explained 'I am part that.' Louis' dad's mother was descended from people that moved from Juneau to Atlin to Lake Laberge. She was the old Chief's daughter that they used to call Mundessa. Chief Jim Boss was Mundessa's son.

He reminded people of the importance of the language and teaching the children. He really enjoyed hearing the language at this conference; he especially likes listening to Lingit.

Ruth Johnny

Ruth introduced herself as being from Beaver Creek, representing the White River First Nation.

Josephine Acklack

Josephine introduced herself as being from Ross River. She has had a fun experience being on the LRWG since 2009.

Daniel Tlen

Daniel introduced himself in Southern Tutchone, and explained that his mother named him after her father, A Tlingit trading partner from Fort Selkirk, and his own father. He was born in Burwash Landing, and became interested in native languages after his grandmother died. His mother, Jenny Johnson, was nicknamed Ptarmigan Heart after her birthplace. His grandmother was Northern Tutchone and largely raised him, and his grandfather was Jimmy Johnson from Ashihik and spoke Southern Tutchone. After residential school, Daniel was determined to relearn the language and culture and has been working with native languages for 40 years now. He also completed a degree in Linguistics at the University of Victoria, which helped him understand a lot about languages. Revitalization is a Latin word that means 'to come alive again.' He explains he has spent 16 years teaching young children Southern Tutchone in Whitehorse public schools, and they learn the language very quickly. He thinks the hope lies in teaching the young ones.

Nicole Hutton

Nicole introduces herself through her parents, Melodie and Don Hutton, and her grandmother, Dorothy Profit. She explains she is Northern Tutchone from Mayo and shares her nickname in Northern Tutchone.

Tina Jules

Tina introduces herself through her mother, Minnie Jules and her grandmother Graffie Jules (Peters) and grandfather Charlie Jules who is Mountain Slavey from Kaska country NWT.

Tina began her presentation on the Language Fluency Framework. She explained that the reason the LRWG wanted this was because in the language programs we currently have in Yukon, we are not producing high fluent speakers. We want people to be able to tell complex stories and give high-level presentations in the language.

She explained that at the moment, many people like herself have been stuck at level one or two of learning the language (i.e. “I see a dog”). Therefore, Tina began researching various curriculum models. One was the Canadian English Second Language program that includes 12 different language benchmarks. This is a solid program and many immigrants learn English in a couple of years. There are similar programs all over the world, and they all use these models and benchmarks to build their programs.

She reflected that in the speakers’ presentations earlier on that day, she found that First Nations values are culture, humour, respect, and the importance of caring, loving and sharing. In terms of curriculum, it’s important we include those values and incorporate our traditional names, our identity and sense of place, our land and our relationships. Those stories show connection between people and nations and are a demonstration of our laws.

She also reflected on First Nations spirituality and point of view that is different from the standard education system in place today. To be able to express spirituality and deep knowledge of culture in your language is a high level of fluency since language and culture are linked. She noted that teaching methods are also different, and her specific methodic slides are a result of her western education. Teachers are trained to prepare and follow strict lesson plans, but as was heard earlier on in the day, First Nations languages are maybe best taught in the traditional way, using stories, experience and the land.

She concluded by reiterating the development of a framework for YFN languages to establish levels of fluency to measure when non-speakers become fluent-speakers. At the same time, a culture scope and sequence is needed to measure how one goes from being detached from the culture, to knowing one’s culture. The culture scope and sequence relates directly to time spent with Elders and the community. Once the language and culture frameworks are developed, the community can begin developing curriculum.

Visioning Session- Break-Out Groups

Participants

Brainstorming Exercise

Each language will gather into a group and brainstorm about words, phrases or statements that describe your ultimate dream for what you would like to see for your language. Each group will brainstorm together and choose 10 to share.

{Break Out Groups}

Group 1

1. Empowerment of Elders to help learn the old ways, history, and to produce more fluent speakers.
2. Having a separate immersion school with resources and curriculum that are family and community-based.
3. Enact First Nation language legislation and have all FN government employees speak the language.
4. 'Cycle of Life': To have the language spoken from birth in all language groups.
5. 'Unity': Where all language dialects work together with support from leadership.
6. Have plans: 5-year, 7-year, 12-year plans with built in evaluations and monitoring to measure success.
7. 'Identity genealogy': knowing traditional and cultural law, and learning the language naturally (hearing and speaking prior to writing) with your family.
8. Partnerships with governments and non-profit organizations such as CYFN and CHON-FM (could have language recordings of Elders on the radio).
9. Have our own schools in the language.

Kaska and Northern Tutchone Group

1. Focus on middle aged and silent speakers (speakers that understand the language but do not speak the language).
2. Language, culture, values, and tradition must all be taught together.
3. Language should be spoken at home.
4. Language must be visible (street signs, radio, notices, newsletters, etc...- all in the language)
5. Always have language translators/interpreters and transcribers in your community.
6. Northern Tutchone wanted a standardized dialect. Kaskas want to respect each dialect. For example, if a person is from Watson Lake and is teaching in Ross River, they should learn the Ross River dialect.
7. Each community should have a House of Language: a central organized space specifically for language.
8. Learning the language should be on the land as much as possible.
9. Ensuring the traditional laws are taught and understanding your clan and responsibilities.
10. Each language should have official language status so that by law, everything in the community must be translated; even legal documents such as the Final Agreements.

Southern Tutchone and Upper Tanana Group

1. The First Nation language should be the first official language in each YFN community, and English the second language.
2. Want to see 100% fluency within 100 years.
3. Document and preserve our language and culture, while simultaneously incorporating it into our daily lives.
4. Want a continuum of YFN language teaching: from full immersion language nests right to grade 12, and on...

5. Use multimedia and technology to teach, record and document the language. Would have YFN language television programs, Apple APPs, etc...
6. Extend language classes in schools beyond the current 20 minute time slot to at least an hour.
7. Want Elder Mentors that speak in the language all of the time.
8. Promote pride and respect through language, heritage and culture.
9. Curriculum developed for preschool, K-12, postsecondary and adult learners.
10. Need resources: more fluent speakers, teachers, translators, funding.

Elder's Panel

Mary Jane Moses, Hazel Bunbury, Bob Charlie

Mary Jane Moses, Vuntut Gwitchin First Nation

She explains that she is fortunate to have grown up understanding the Gwich'in language, and never lost that in the residential school system. She would listen to her parents, and during the summers go up river to bush camp and be immersed in the language and the culture and for that she is grateful. She still practices the traditional culture by working with meat and being out on the land and she makes films about it as well.

In Old Crow, she works in the Heritage Department and is a part of the Heritage Committee; a hard working team that has been consistent for the past 11 years. They record elders and their stories for the future generations to connect them to their history to make them strong. She has also been working on learning to speak her language for many years, and will continue to do so. Her first teachers were her parents, and now it is the Elders in the community, one of which is Brenda Kyikavichik who speaks the Neetsaii Gwich'in dialect from Arctic Village.

"Most of us grew up hearing the language, being active in the language with our on-the-land lifestyle, going hunting, trapping, fishing; and it's in us. Everything is connected when we're out on the land."

- Mary Jane Moses

Her dream is that more young Elders like her that grew up with the traditional lifestyle and the language will re-learn their language. They used to hear it hunting, fishing and trapping, and that is how it should still be taught. One day she would like to see the vibrant community of Old Crow be an example to the rest of the world by showcasing Vuntut Gwich'in culture, heritage, and identity. Old Crow is isolated and for this it is unique because the community has withheld its values with pride. She said we must honour the legacy the

Elders left for us and carry it forward for the future generations.

Hazel Bunbury, Ta'an Kwäch'an First Nation

She introduced herself as being from Tà'an Män, Lake Laberge, and as a retired language teacher now sitting on the Language Revitalization Working Group. She was happy to see so many young people now interested in the language.

From the perspective of Ta'an, the language is behind because the Ta'an dialect of Southern Tutchone has not been taught in the schools; however they are now zooming ahead. She explained that she is involved in the Master Apprentice program. She is the master and her assistant is David Bunbury, and her two apprentices are Glenda and Will Jones. She agreed with Mary Jane that stories carry our history, and that part of what they produced at Ta'an was a book with traditional stories in it.

Bob Charlie

He explains that in his life, he was always the one working with and recording Elders, so it is strange being a part of the panel. He does not speak the language, but wanted to share why or how he dealt with that.

He explained that people lose their language for a number of reasons: residential school or a key family member dying. In his case, his mother passed away when he was six months old and then his grandmother raised him until he was three, and then she passed away as well. He was then put into the Baptist Mission School in Whitehorse; therefore, because of these situations he was denied the opportunity to learn his language in those key years.

Another thing that sometimes happens is that members of the family do not speak the language much. In his case, his two older sisters knew the language but did not speak it with the younger siblings. He raised the question: Whose responsibility is it to teach the language in a family unit?

Often, children may not be interested in learning the language. He explained that he used to go to Carmacks for the summer fish camp with his aunt and uncle (Mary Luke and Taylor McGundy). They would try and teach him the language, but he was always too busy playing.

Children today are also bombarded by the English media and attend school in English. This often makes them shy to speak the language especially if they are laughed at. Adults and children sometimes do not understand the purpose of relearning First Nations language. For example, if you learn French, you have more job opportunities and a higher wage. It should be the same for First Nations languages to create incentive. To learn the language, a person needs to really desire to learn and then be supported along the way.

He shared an experience from the 1980s when he was working for CBC. They travelled to Fort Franklin (Délíne), NWT and visited a large house that was hosting a story-telling night, which they did three-four times a week. The house was filled with people of various ages telling stories and listening to their language.

Though many Elders have passed that knew the old way of speaking the language, there are many recordings of them that need to resurface and be made available to us.

Shirley Adamson

Shirley thanked the Elder's Panel for their presentations.

She then began introducing the next speaker; Sarah Jerome, Language Commissioner for the Northwest Territories.

Sarah's first language is Gwich'in and she grew at Rhode River camp on the Peel River on the Northwest Territories/ Yukon border. Her parents would bring her back to that camp every summer for two months to fish. Her mother did not speak any English, and therefore, Sarah and her siblings were immersed in the language every summer and Sarah retained her language. Sarah attended residential school for twelve years and graduated from High School. She then attended the first experimental teachers education in Yellowknife, and then, after graduating, taught for two years in Tuktoyaktuk. She then returned to the University of Saskatchewan and graduated with a Bachelor of Education from the Indian Teacher Education Program. Sarah has worked as a teacher. She's been a principal and assistant superintendent with the Beaufort Delta Education Council. She then retired in September of 2007, but that was just for a couple of years. One day, Sarah was informed that the Government of the Northwest Territories was advertising for the position of the Languages Commissioner of the Northwest Territories. So, she applied for the position and was successful, and she started that job in May of 2009. During her term as a Language Commissioner, Sarah also taught at Aurora College with the ALCIP Program. Now, along with her husband, Sarah delivers on-the-land cultural programs to students and college students. Sarah advocates for her language by doing weekly CBC Gwich'in reports and teaches the Gwich'in language to the Gwich'in Tribal Council staff once a week. Sarah has five children and seven beautiful grandchildren.

Northwest Territories Official Languages Act

Sarah Jerome, Languages Commissioner for Northwest Territories

Sarah introduced herself in Gwich'in and thanked her brother and everyone for inviting her to speak in her capacity as Language Commissioner. She explained she will share her experiences, and first will show a PowerPoint presentation introducing her Elders and where she comes from.

*"The day before I went into that school, I was 100 percent healthy, physically, mentally, spiritually. I was at one with the land, and I was taken away to this building. I call it 'a box'.
- Sarah Jerome*

She began with a picture of All Saints School, Aklavik, NWT. She began attending that school at 8 years old and it was a 45-minute flight from her home, Fort McPherson, which seemed like 'the other side of the world.' The school, or "box," was very foreign: clothes, smells, environment, language (English), rules. She grew up in that box for twelve long years and she was assimilated, her whole thinking changed and she lost part of her language.

She then showed a picture of her parents and tears came to her eyes. She explained she gets emotional because she was made to feel ashamed of her parents while at residential school. She apologized to all the mothers, fathers, and grandparents for feeling ashamed of them. She explained she dressed traditionally today to honour her beautiful mother.

She explained that her dad was John A. Tetlich-Charlie. His parents were Alfred and Alice Tetlich. Her grandfather Alfred was deaf, and he joined the Women's Auxiliary in McPherson. He worked with the women and bought material so they could provide clothing for newborns.

She showed a picture of her mom, Bella Tetlich. Every summer her mother would take her family out to Rhode River. Her mom never spoke any English so the kids were in an immersion situation every summer. Her mother mentored her and re-taught her the language.

I was being taught by a different set of rules, not only in the hostel but in the school, where I saw a lot of 'Xes' red Xes that told me I make mistakes, that I was dumb and I was stupid. As a teacher, I vowed I would never, ever use a red pen or give my students any Xes, and I didn't because of that experience.

- Sarah Jerome

Her grandmother Annie told her about how they used to come over to Dawson with dogpacks in summer and go to Moosehide. Her husband told her, "Annie, you can go to the city today," and then they walked through Dawson Annie described "the scent of oranges" and she came up with the words for it, even though she did not speak English. Sarah loved her grandmother very much and wrote a story on her at university.

She then showed a picture of her at college. She was one of the first to take the experimental teachers education program in 1967 for one year and then she started teaching. In 1987 she decided to return to school at University of Saskatchewan. She had three children aged 3, 8, and 10 and she brought them with her. Her husband stayed in Fort McPherson and trapped to help support them. She graduated in 1990 with a Bachelor of Education degree. At the very end, she found her younger brother had committed suicide, and she described it as one of the sacrifices she had to make to be who she is today.

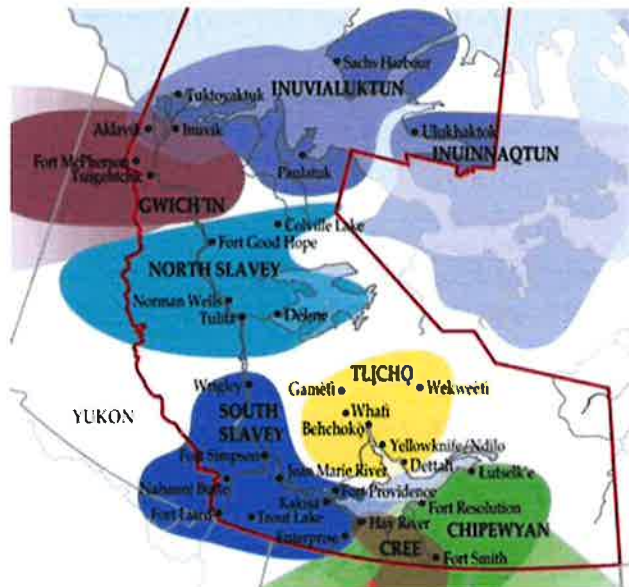
The last picture she showed was of her at a healing camp 20 miles out of Fort McPherson. She explained there were hard times, but she persevered to become a teacher and bring that back to her community. At the healing camp, she got rid of a '100 bags of garbage' from residential school. She has been 39 years sober and now works in the Church as a lay leader. She says she has learned to forgive.

She retired as a teacher in 2007, but in 2009 the Language Commission for NWT position was posted and she decided to apply. She went to her interview in Yellowknife, and was offered the position. They asked her if she would move to Yellowknife and she refused, so they moved the office to Inuvik.

The Northwest Territories' *Official Languages Act* was first enacted in 1984. They adopted the national *Official Languages Act* and adapted it for the Northwest Territories, though it still had many problems. The Act gives equal status to English and French for government programs and services, and also recognizes the 9 Aboriginal languages used in NWT. Therefore, there are 11 official languages in NWT making it the only province or territory to recognize Aboriginal languages in Canada.

In 1990, the Legislative Assembly updated the Act to grant greater status to Aboriginal languages and also created the Languages Commissioner position. There have been four previous commissioners; however they could not speak an Aboriginal language, which was problematic.

In 2004, there were major amendments to the roles and responsibilities of the Languages Commissioner. Responsibility for promotion, revitalization and enhancement of language was transferred to the Minister of Education. The position of Minister Responsible for Official Languages was created and is filled by Jackson Lafferty of the Dehcho Nation, the only MLA that speaks his language.



The 9 official Aboriginal languages are Chipewyan, Cree, Gwich'in, Inuinnaqtun, Inuktitut, Inuvialuktun, North Slavey, South Slavey, and Tłı̨chǫ. Each language is designated its own area in the *Official Languages Act Policy and Guidelines*. This means the government needs to provide services in the corresponding official language of the corresponding area.

What language rights do people have?

- Any official language may be used in the Legislative Assembly;
- Any official language may be used in a court established by the Legislative Assembly (court proceedings can be done

in any of the languages and interpreters requested);

- GNWT must provide services and communication in the official language of the area;
 - Especially important in the Health Centres for the Elders

The Languages Commissioner is appointed by the Legislative Assembly, is independent from the government, and acts as an ombudsman to carry forth and investigate concerns from the public about any of the government offices. The commissioner can question the government office to understand the concerns, their cause, and how to remedy the problem. The commissioner can also launch an investigation if she believes the *Official Languages Act* has been violated.

The *Official Languages Act* does not apply to municipal or community governments, private business or private institutions, and therefore the Language Commissioner cannot investigate these agencies. She does not have any control over First Nation bands either.

The French in the NWT are very strong and fight for their language and even have a French School. Although there are no Aboriginal language schools established yet, that is a goal for the future. Her dream is to establish her own, all Gwich'in school with all Gwich'in teachers. She is teaching her grandchildren the language right now, and they pick it up very quickly.

Every year, the Language Commissioner writes a report that is approved by the Legislative Assembly and then distributed. Every year she makes recommendations as part of it, and they were never heeded until recently. For example, she recommended that more training be provided to certify interpreters. So she is pushing for more education in the languages. She also put together a book honouring interpreters, especially those that participated in the Berger Inquiry.

She concluded by thanking her Elders, William Nerysoo, her mother, and her grandmother Annie. She is proud to be Gwich'in and from such a strong people. She believes in the importance of speaking language and that it helps create successful people.

Questions & Comments

Q. How can we pass an Official Languages Act in Yukon so that First Nation languages are equal status to English and French?

A. Start by taking the National *Official Languages Act* or the NWT *Official Languages Act* and adapting it to Yukon. You will have to go through your MLA to get it to the Legislative Assembly.

Q. How can we get the language into education?

A. I think the best way to do this is to start at the preschool level with language nests and headstart programs. You will have to work very closely together with your community and just don't take no for an answer.

Q. How do you deal with all the different dialects in each language group?

A. Gwich'in has many different dialects. For example, people in Fort McPherson, Arctic Red River, Old Crow, and Alaska (Gwichyaa) all speak Gwich'in in different ways; however I can understand them all. In terms of the job- I don't even go there when it comes to dialects. We are losing our language so fast that focusing on different dialects is not a priority.

Break-out Session: Priorities

Tina Jules

Break-out Session: Priorities

- Brainstorm all your ideas on what your priorities are (the most important things that need to be accomplished in the next 5 years),
- Pick the Top-10 priorities in your group by consensus,
- There are 10 cards; write one priority on each card.
- Once each group is done, everyone can go home.

Conference adjourned to March 7, 2013

Day 3: Wednesday March 7, 2013

Welcome & Opening Prayer

Mary Battaja and Shirley Adamson

Na-cho Nyäk Dun elder Mary Battaja delivered the opening prayer.

Nunavut's Language Policy Framework

Ida Ayalik-McWilliam, Tocasie Burke, Rosemarie Meyok

Ida Ayalik-McWilliam introduced herself through her father, Donald Ayalik and mother, Alice Hitkoak-Ayalik. She is from Pamiungittok on the Coronation Gulf. She is the Manager of the Language Bureau of the Government of Nunavut.

Tocasie Burke introduced herself in Inuktitut as being the Manager of Inuktitut Affairs for the Department of Culture and Heritage at Nunavut Government in Iqaluit. She thanked everyone for inviting them to talk about the important subject of language.

Rosemarie Meyok introduced herself in Inuinnaqtun and shared her Inuinnaqtun name that she inherited from her grandfather. She is from Kugluktuk and is the Inuinnaqtun Language Researcher for Culture and Heritage. She thanked everyone for welcoming them.

Tocasie explains that she speaks Inuktitut, and Ida and Rosemarie speak Inuinnaqtun. Only two communities in Nunavut speak Inuinnaqtun, the rest speak Inuktitut. Tocasie will begin the presentation.

The creation of Nunavut in 1999 changed the map of Canada politically and linguistically. By establishing the Government of Nunavut, the Federal Government created a jurisdiction where the majority of people speak Inuktitut. The *Nunavut Official Languages Act* and the *Inuit Language Protection Act* are the new legislation and were passed in parliament in 2008.

Prior to these, Nunavut had the old NWT *Official Languages Act*. Now, the Inuit language has been elevated to equal status for English and French, which is unprecedented. The Act deals with the use of official languages in the proceedings of the Assembly, courts and in the government services provided to the public. The *Inuit Language Protection Act* ensures that positive actions are taken for the promotion and protection of the Inuit language throughout the Territory through early childhood, K-12, and adult education, language of work in territorial and government services, and in municipalities and private sector organizations.

Ida Ayalik-McWilliam took over the presentation.

Uqausivut Plan

The Minister of Languages tabled the Uqausivut Plan October 2012, pursuant to the *Languages Act*. The plan is required by law and was developed over three years with many rounds of consultation.

The Uqausivut Plan is divided into three sections. Each section represents the legal obligations and responsibilities of GN departments, and presents the current status or situation and the implementation priorities over a period of three years. The plan will be reviewed annually through a progress report that will be tabled by the Minister of Languages.

S. 1: Official Languages Act

– Communications and Services to the public

- Develop policies and guidelines
- Expand translation services
- Identify priorities for Inuinnaqtun: Only two communities with small group of fluent speakers.
- Increase capacity of the public service
- Be welcoming to the public

S. 2: Inuit Language Protection Act

- Language services: improve delivery of services in the Inuit languages by businesses, municipalities and governments
- Language learning: improve language learning at all stages of life.
- Language of work: implement Inuktitut as a language of work and government.
- Language standardization
- Language Revitalization and Promotion
 - Language assessment and planning tools: language plans and frameworks
 - Language Grants and Contributions
 - Support for music and publications
 - Create awareness, i.e. language week
 - Advocate for more support
 - Partner with others (Canada, NWT, other Inuit populations in Greenland, Nunivak, and Alaska)

S. 3: Official Languages Division

- Administration and language policy
- Language legislation and policies
- Translation Bureau: Inuktitut, Inuinnaqtun and French.
- Inuktitut affairs program: language week, a song contest and publications; francophone affairs program (coordinating Government of Nunavut services in French).
- Language implementation funds: 5 million dollars in funding for departments to promote the Inuit Language Protection Act and the Official Languages Act.

- Inuit language grants and contribution: 1.9 million in funding for communities to start language programs or whatever programs they want that promotes the Inuit language and culture.

Questions and Comments:

Q. In terms of documenting anatomy terms, do you also have to make up new words and is that a difficult process?

A. For Inuinnaqtun it is very difficult. For example, even through talking to Elders, we cannot find the word for earlobe and it may be lost. For Inuktitut, it requires a lot of research and sometimes we borrow a familiar term. For example, we might go to Greenland because they are very strong in their language and borrow a term from them.

Q. What about all the new words and all the new slang? Do you translate or create new words for that as well?

A. Elders do not want that and we have to serve the communities and their direction. We do have to put up signs in all of the languages and sometimes also provide pictures- but this will take more time to complete- hopefully by 2020.

Through our grants and contributions, we also fund programs to develop terminology and to teach the language to young people. I personally keep my own dictionary of words I hear that I want to remember- such as old words I lost in residential school but I might hear an Elder use.

Q. Since establishing and enacting the Nunavut *Official Languages Act*, have you seen a change in the direction of your language growth? Has it strengthened your communities in terms of health, wellness, employment, and cultural identity? What is the payoff for investing in language and culture?

A. I started as a language teacher, and moved to the government to take part in creation of the *Inuit Language Protection Act*. As we were visiting communities, we realized they did know they had a right to speak their language and have their children educated in the language. They dealt with a lot of emotions. So, the drafting of the Act became much more than just changing it, it was confronting many problems to do with language loss and it began a healing process.

For Inuinnaqtun, the people had a hard time deciding on whether to join Nunavut or remain in NWT. I think the choice to join Nunavut was beneficial because there is a lot of positive change. For example, I grew up not speaking English because everyone around me always spoke Inuinnaqtun. However, in my lifetime there was dramatic change. All of a sudden everyone began to speak English, and if you did not speak English you were not as intelligent and you did not make decisions. With the creation of Nunavut, that all changed. The older Inuit people were given their power back to make their own decisions that were recognized by the government.

Technology

Danielle Sheldon, Mary Jane Allison, Connie Jules

Danielle Sheldon, First Nations Programs & Partnerships

Danielle introduced herself and the project she works on at Department of Education's First Nations Programs & Partnerships. The project, 'Revitalizing Culture Through Story and Technology,' has led them to purchase 15 Promethean boards. In addition, Macs and iPads were purchased for language teachers to deliver language programs at any school that applied for them.



The promethean boards are located at J.V. Clark, Tantalus, Kluane Lake School, two in Watson Lake (one at the secondary and one at the elementary level), Ross River, Old Crow, Teslin, Robert Service School; and four in Whitehorse schools. The two native language teachers with me will explain their experience.

Mary Jane Allison, Southern Tutchone language teacher

Mary Jane explained she would be demonstrating two different programs. One, 'Splash Top' allows her to control her laptop through her iPad. The image from the laptop can project on to a screen. The other is 'Active Inspire,' which allows her to do many things. For example, she can upload any picture, speak into the microphone in Southern Tutchone, and place the sound file under the picture. This way, her students can create stories or tell their autobiography through photos and narrated sound descriptions that they create. Another perk is that if she needs a substitute, the substitute does not need to speak Southern Tutchone because she can record the class and the substitute just needs to press a button.

Connie Jules, Lingit language teacher

She explained that at first, she was scared to use the technology, but she taught herself and it has helped her. It especially helps teachers who are not fluent in the language. One thing she does is having the kids record themselves. She puts the recordings on CDs so that they can hear themselves if they are driving to Whitehorse or something. Being able to hear it and repeat it helps them to remember and their parents can also listen. She teaches the kids cultural practices on the board through pictures. For example, "how to strip salmon." She can actually touch the screen and show where to place the knife.

She also has an Elder's voice recorded saying the words. She gets the children to listen to the pronunciation. Then she herself says it. Then, she has the children record themselves saying the same words until it sounds similar to the Elder.

Break-out Session: Priorities (continued)

Tina Jules

Tina invites the groups to come up and present their 10 priorities concerning language (the most important things to accomplish in the next 5 years).

Kaska

1. Create sewing and tool-making circles. Have the circles connected between Whitehorse, Ross River, Watson Lake, and Lower Post. Include men, women, children, and Elders.
2. Land-based Justice. People would be sentenced on the land, in the language. Another is child-welfare on the land, so instead of having children taken away from the community, they could have a sort of foster home out on the land, in the language.
3. Traditional Knowledge: teach traditional skills, have traditional names, cultural activities, ceremonies, games, traditional parenting taught by Elders, visiting and guest protocol.
4. Have a Master-Apprentice program started in the communities.
5. Start a Language Nest.
6. Story-telling, drumming, and dancing.
7. Kaska traditional learning from birth.
8. Seasonal Immersion Family Camps- camps are attended by children and parents.
9. A Language Plan: A language department, Kaska in the government offices, documenting and recording Elders.
10. More funding: Be able to reward and recognize those who are progressing in the language.

Southern Tutchone

1. Master-Apprentice Programs
2. Mass media: entertainment in Southern Tutchone: television, radio, magazines in Southern Tutchone.
3. K-12 curriculum development to prepare for adult learning.
4. Language promotion in their communities: Instill pride in young people and young adults to speak the language.
5. Continue working with the Elders, but really recognize their efforts, appreciate them and honour them.
6. Increase time allotted in public schools for Southern Tutchone classes (currently only 20 minutes/ week). They want to make it a daily lesson.
7. Spend more time on language preservation and documentation.
8. Southern Tutchone language legislation and Language Commissioner.
9. Resources: funding, facilities, human resources
10. Language should be a government priority, should have networking amongst language service providers and lifelong immersion.

Hän

1. A commitment from our citizens to work together, despite age, fluency level, or dialect.
2. Enact a *Language Act* within Tr'ondëk Hwëch'in Government to ensure commitment.
3. Hire a full time translator/ transcriber.
4. Have out language programmer, and the translator/transcriber complete the Hän dictionary.
5. Create more resource materials for all education programs: daycare/headstart, K-12
6. Language training for parents to support their children
7. Have language embedded in daily lives.
8. Ensure all citizens have Hän names that are used. It is a tradition to upkeep.

Northern Tutchone

1. Language legislation to recognize our First Nations languages and to make them official languages, like the *Official Languages Act* in the Northwest Territories. First Nation governments also have to pass their own Language Acts.
2. Consolidated funding sources: A funding pot equally accessible to all communities- do not want to have different communities fighting for the same money. Also need enough money to create and enact long-term language plans.
3. Access the CYFN Language Trust: It makes no sense to have a large sum of money sitting in a bank account gathering interest while our languages are dying.
4. House of Language in own community
5. Self-governing First Nations to make language a part of their Constitution. This will allow for First Nation staff to undergo language training. Incentives can be provided: a pay raise for being more fluent in the language or for participation in language classes. Play Bingo in Northern Tutchone.
6. A Language Resolution from the Council of Yukon First Nations officially recognizing YFN languages. CYFN needs to lobby for the YFNs
7. More programs: Master- Apprentice, Language Nests, language programming in K-12.
8. The Northern Tutchone Tribal Council should be a language authority instead of leaving language to each individual community.
9. More interpreters, translators, and transcribers.
10. Repatriating our Elders' recordings and other resource materials that are not currently in our possessions.

Gwich'in

1. Headstart Immersion programs for preschoolers.
2. Radio programming in all YFN languages
3. Starting our own Gwich'in school.
4. House of Language: programs, resource library, storytelling, traditional parenting, mentorship programs, teachers in the language.
5. Networking with different Gwich'in dialects (Alaska, Yukon, NWT)
6. Visiting Elders, helping Elders, actively learning.
7. More training in community for teachers, translators, transcribers- involve youth.
8. Have YTG elevate YFN languages to official status.
9. More support from FN leaders, MLAs, and Yukon Government for language.
10. Speaking the language and using technology.

Upper Tanana

1. Elders as top advisors for language and culture
2. Create more fluent speakers
3. Workshops on teambuilding and trust, community dinners.
4. More hands-on learning.
5. More focus on forming sentences, rather than just certain words.
6. First Nations members put forth recommendations for language priorities that are followed.
7. A workshop for Chief and Council to learn about history and culture.
8. Develop family trees so the young people understand their genealogy and do not intermix.
9. Training to be able to use technology in the classroom, recording of prayers and stories in Northern Tutchone and Upper Tanana.
10. Legislation to make YFN languages official languages equal to English and French.

Tagish

1. An Immersion Camp and invite the Kaskas and the Tahltans.
2. An Immersion Camp with Carmacks and Ross River.
3. An Immersion camp: Hikers over the trails. Hikers will go from Qlockwon to Kusawa, then later to the Chilkoot trail then Stikine over Dease. This is to honour the Tagish packers.
4. Identify community holders partnerships in each community that would all come together.
5. They have conducted surveys on language in their communities and are now getting them deciphered. This is meant to help with funding opportunities.
6. Want to form an active planning committee.

Tlingit

1. The language is learnt and spoken in Centres for Students.
2. To hear and learn the language in the natural way.
3. Change in program delivery at Yukon Native Language Centre and other language service providers.
4. *A Language Act.*
5. Encourage more men to be involved, a Master-Apprentice for men.
6. A student exchange between languages.
7. Increase the use of Elders in the classroom.
8. Immersion events such as dinners, lunches, and other fun activities.
9. Address the gap between school and communities.
10. A Language Authority.
11. Signage in the language.
12. Start a language immersion school.
13. Personal commitments to learn.

Tina Jules

Four areas identified by *every group* identified as a priority:

1. Legislation and Policy: Elevating YFN languages to Official Languages through a Yukon *Official Languages Act*, having First Nations pass their own *Language Acts*, Language policies in the workplace- especially at First Nation government offices, and language agreements or accords between First Nations.
2. Training: At the central and especially at the community level. Most wanted transcribers, translators, and teachers.
3. Fluency Development: Languages nests, K-12, First Nations Immersion School, Master-Apprentice programs, Immersion camps.
4. Resource Materials Development: Making videos/filming speakers, recording, etc...

Certain groups identified these as priority:

1. Establishing a language authority
2. A First Nations Immersion School
3. Curriculum Development
4. YFN language place names
5. Preserving language at community level.

Tagish Panel

Georgiana (grandmother Angela Sidney), Gary Sidney

Georgiana

Speaker introduced herself as being Tagish and Tlingit, her grandmother being Angela Sidney and her mother, Ida Sidney and her father, Douglas Lowe. Gary Sidney is also her cousin, though he is Dakhl'awedi clan and she is Deisheetaan. Her father is Tahltan and Tlingit from Wrangler and he is a Nanaai clan member.

She wanted to mention some of the accomplishments of the Tagish Nation. Her grandmother, Angela Sidney established the Tagish Nation dancers. Through this she taught a number of young people, and it continues today with the young people, and those young people started dancing when they were in the womb, and I believe Gary is one of those young people.

She explained they have been identifying resources such as: YNLC and First Voices. They have been identifying funding, materials, and finding people of Tagish heritage. They share all the remaining songs, song recordings, and there are further recordings at Yukon Archives.

Another progress is that Blake Lepine, an active dancer, has committed himself to learning the Tagish language and to becoming a teacher and mentor.

She explained that her mother, Ida, speaks Tlingit and new Tagish but lost it at the Chooutla residential school and now she wants to relearn it. The Tagish language is dormant, but it is not lost. The late Lucy Wren helped a lot with recordings in Tagish. A lot of other people helped: Lily Kane, Eva Culbreth, Johnny Johns, Pete Sidney, Johnny Smith, John Joe and Clara Shinkel. These people should be honoured and remembered.

Because of Chooutla School, not only the language but also a lot of the culture has been pushed aside and so they formed a Residential School Committee and approached the church. The church was happy to help and to partner with them by offering funds to help reestablish language and culture programs. They have gone to Carcross and offered healing funds, and have helped to restore the clan houses in Tagish. There is a lot of positive work going on and they are looking forward to the Chooutla School healing ceremonies.

Gary Sidney

Gary explained that he had been crying and that his heart aches, and wants to share his personal experience. He apologized for holding them ‘verbal hostage’ before lunch, but asked the young people to begin dishing the Elders out even if he was still speaking.

He began by making two suggestions. First, these conferences always consist of the same people. Since language is our culture, there should be more diversity at these conferences. For example, the artists from the Northern Expressions Cultural Society should be there. There are rarely any young men hunters ever present at language events. So we should start inviting other groups besides just the language workers to these events.

Second, language materials need to be made more accessible. He explained he doesn’t have money to buy books, and instead of having books collect dust somewhere, they should be in the hands of the people. He agrees with a comment made by Daniel Tlen, that the money goes uphill.

He then looked up the definition of the word “extinct”: *No longer in existence, it has ended or died out.* He explained that this word should be eliminated from our vocabulary because Tagish is not extinct. As Tagish has its own diacritics, linguistics, materials, and recordings, it is right there in front of us and need only be woken up.

***“The languages are not dying. We are committing language suicide by choosing to not go out there and not to learn and to not know who we are and where we come from.”
- Gary Sidney***

He addressed the young people and asked them to stop making excuses. The languages are not dying, we are actively committing language suicide. He believes it is a choice and that we need to begin looking at it that way.

He shared that yesterday he sang a song. He lied to everybody and told them he did not know what language it was in. Southern Tutchone speakers began to translate the song for him. However, he lied because he knew what

language the song is in, and it is in the Tagish language. Just because Tagish lies in between Tlingit communities, does not mean it is Tlingit. The language writing system and the sounds are completely different. Tagish is more similar to Northern and Southern Tutchone and Kaska,

which have similarities to Hän and Gwich'in. Therefore, he asked people of other Yukon Athabaskan speaking languages to invite people of Tagish heritage to their immersion camps.

He shared a song that he wrote with his cousin Blake Lepine about taking care of yourself. He then shared that when he was working with CTFM he found a CD of Patsy Henderson singing Tagish songs. He will be getting help from the Code family to restore it so that he can bring these songs back.

Tlingit Language Learning Project

K'èdukà Jack and Sʔímlaʔx^w Michele Johnson,

The main goal of our project is to teach 150 hours of intensive Tlingit immersion to 6-12 young adults, following a proven method used by an Interior Salish language in BC. We will create and teach 150 hours of a fully sequenced curriculum; following the first baby steps of a proven two-thousand hour strategy to create high-intermediate speakers (Michele Johnson PhD dissertation, 2014). This is an outline of activities between February and November 30, 2015, and may change. K'èdukà and Michele will edit, re-write and record audio for *Tlingit 1* (45 lesson text), and write and record Book 2 with Sam Johnston and Bessie Cooley (15 story-based lessons). K'eduka will recruit two cohorts of youth and teach them *Tlingit 1* (96 hours—6hrs/week for 4 months). Michele and K'eduka will teach 5 stories of Book 2 in a summer intensive (1 week full time), offered to graduates of Book 1. Students will maintain an 80% average to remain in the program. Learners will gain a receptive vocabulary of 500 words from Book 1, and 1,000 words from Book 2. Teachers will gain a 1,000 word productive vocabulary as well as the ability to teach in full immersion with a successful (direct acquisition) teaching method.

Activity	Timeline
Recruit 6-12 young adults (18-30) to learn Book 1: K'eduka Jack will recruit youth <i>and lobby their workplaces</i> for days off to attend (and tuition for SFU, if desired).	Jan-Feb. 2015
Michele will network with SFU and administer the accreditation, if credit is desired, for Books 1 (96 hours) and 2 (90 hours).	
Teach Book 1 (96 hours): one day/week for four months in Whitehorse (K'eduka Teaching). (6 hours/day X 16 weeks = 96 hours).	March-June
Write Books 1 and 2: K'eduka will work full time to edit/re-write/record Book 1 and Book 2, and Sam Johnston and Bessie Cooley. Audio recording with Sam and Bessie one day a week. Michele will fly to Whitehorse one week a month to train K'eduka, work with Sam and Bessie, write texts, edit and archive, and mentor teachers. K'eduka will hire as many artists as needed to create drawings. A youth technician will help with editing, enter data for computer game software, and attend classes. A digital technician (or linguist) will be hired to maintain and archive the audio, text, maintain a web page.	Feb-July
Teach Book 2 (100 hours): Graduates of Book 1 will be invited to attend Book 2 intensive taught by K'èdukà and Michele. 1-week, 9am to 4pm, for 5 days. (40 hours total). On last day, final oral and written exams, with food and community invited.	3-weeks in July or Aug. 2015
Final reports, publishing spiral-bound textbooks and CDs, making copies for partners, sharing digital copies of texts and audio on website	by Nov. 30, 2015

Lesson Plan & Teaching Method for L1 Beginner Lesson (SUMMARY)

Teach in *full immersion with no English*. Teachers must be trained in method and teaching phrases. Each lesson takes 1.5 hours to teach (10 words and 3 sentences). Teach 3 lessons in a 6-hour day, with 1.5 hours for review (essential). Start each day with a quiz of 5-10 vocabulary words learned the previous day. L1 (45 lessons) takes 90 hours, and 500 words are learned.

1. introduce the first 5 new vocabulary words first, with graphics

- “once in English” say English word for graphic ONCE while holding up graphic
- say word 3 times for each graphic, then once more (“listen, don’t speak”); if your pronunciation is weak, play the audio file from the CD for the first 5 words (play audio at least three or four times – then rely on your own pronunciation).
- **COMPREHENSION PHASE, play 3 games:**
 - yes/no, 1/2, pointers, lasers, fly swatters, mexican tag, hand slapping, etc.
 - repeat the right answer three times, every time!
- **LIMITED PRODUCTION PHASE, play two games:**
- choral repeat “repeat after me” all words three times
 - play 2 games: either/or; point and say (point at pic, say wrong word, students repeat when you say right one); memory games. [start either/or as a group, then do individuals, IF they are confident]
 - repeat the right answer three times, every time!
- choral repeat “repeat after me” all words once

2. teach second set of 5 vocabulary words, following same steps

3. teach sentences (3 sentences per lesson: question/answer and yes/no sentences)

- teach YES answer FIRST “Yes, I want _____.”
 - say answer phrase 3 times, then translate ONCE, act it out.
 - choral repeat phrase, while holding up all 10 pictures
 - ignore the question with individuals, each picture (teacher says Yes answer first, then asks question, student repeats the Yes answer)
- Teach the No answer “No, I do not want _____.” (follow same steps as Yes answer)
- Teach the question phrase: “Do you want _____?”
 - model the question 3-4 times, then translate once
 - have students choral repeat the answer with 4 or 5 graphics
 - ask the teacher (individuals) (teacher models Q, student asks, teacher answers)
- **FULL PRODUCTION exercises, choose one to practice Q and A in full sentences**
 - ask-and-answer (with pictures, full sentences)
 - class mixer (stand up with pictures, mingle around, full sentences)
 - mini dialogue (with one-letter prompts written on board, full sentences)
 - or any kind of full production game, ie heads up 7 up
- Finish with a choral repeat of all 10, using full sentences (some yes, some no, some Q)

Lingít 1

3 Beginner Language Lessons

Based on original Elders' recordings and published texts:

1. **Sam Johnston** 2015. Original recordings in Teslin and Whitehorse Yukon for this project.
2. **Bessie Cooley** 2015. Original recordings in Teslin and Whitehorse Yukon for this project.

The following recordings are not included in the lessons in this workbook:

3. **Emma Sam** 1994. *Tlingit Language Lessons: Teslin Dialect*. Whitehorse, Yukon: Yukon Native Language Centre. 52 pages, 2 CDs. Images and method for 12 lessons are compatible with eight Yukon Language YNLC texts, including *Southern Tutchone Language Lessons*.
4. **Nora and Richard Dauenhauer** 2005. *Beginning Tlingit*. Juneau Alaska: Sealaska. 4th edition. 222 pages, 3 CDs.
5. **John Marks** 2005. *Hear it in Tlingit: Mini Phrase Book*. Nora and Richard Dauenhauer, Eds. Sealaska. 10 pages, 2 CDs.
6. **Taku River Tlingit Language Curriculum (text)**. FPCC. Mary Anderson, Jackie Williams, Roby Littlefield, Cassandra Eubank, and Chris Lockhart. 132 pages, 9 CDs.

textbook created by
S.imla.x^w Michele Johnson and K'èdukà Jack
Tlingit Language Revitalization Association

July 25, 2015 ***DRAFT***

*Based on a proven method by the Salish School of Spokane
used by three Interior Salish languages, and now Lingít
with gratitude and optimism*

Lesson 17 Actions 2 (10 words)

<i>Vocabulary</i>	<i>English (s/he is _____)</i>
da.áak	weaving
kadach'áak'w	carving
al'óon	hunting
ast'eix	sport fishing
at únt	shooting
datóow	reading
sh tóo at iltóow	studying
kashxeet	writing
at shí	singing
al'eix	dancing

Sentences

Daa sá sh tóo eeltóow?

_____ sh tóo xaltóow.

_____.

English

What are you learning?

I am studying/learning to

Notes:

Action Intransitive verbs.



da.áak



kadach'áak'w



al'óon



ast'eix



at únt



datóow



sh tóo at iltóow



kashxeet



at shí



al'eix

Lesson 17 Verbs 2

yóo xat duwasáakw

Help: xa = I ee = you TOOW = (verb root) study/read
Daa sá sh tóo eeltóow? What are you learning? _____ sh tóo xaltóow. I am studying/learning to _____.

Instructions: Answer by telling what you are learning, according to the pictures. Follow the model.



Model: Daa sá sh tóo eeltóow? _____ al'eix sh tóo xaltóow. _____



Daa sá sh tóo eeltóow?

1. _____



Daa sá sh tóo eeltóow?

2. _____



Daa sá sh tóo eeltóow?

3. _____



Daa sá sh tóo eeltóow?

4. _____



Daa sá sh tóo eeltóow?

5. _____



Daa sá sh tóo eeltóow?

6. _____



Daa sá sh tóo eeltóow?

7. _____



Daa sá sh tóo eeltóow?

8. _____



Daa sá sh tóo eeltóow?

9. _____



Daa sá sh tóo eeltóow?

10. _____

Lesson 25 Physical Description 1 (12 words)

<i>Vocabulary</i>	<i>English</i>
yées	young (person)
wudishán	old (person)
taay	fat
wulixoon	thin
ligéi	tall (person)
koosigéink'	short (person)
yakwlijée	ugly
shakligéi	beautiful
sh yákjik'eí	handsome
litseen	strong
tlél ulcheen	weak

Sentences

i _____ gí?
 aa xat _____.
 tleik' tlił xat _____.

daa sá eeyayáa?
 xat _____.

English

Are you _____?
 Yes I am _____.
 No, I am not _____.

What do you look like?
 I am _____.

Notes:

Audio recorded by Sam Johnston for L1. Cut x'éigaa from the vocab and need to rerecord.
 (truly big, and really handsome)



yées



wudishán



taay



wulixoon



ligéi



koosigéink'



yakwlijée



shakligéi



sh yájkjik'eí



litseen



tlél ulcheen

Lesson #25 Physical Descriptions
duwasáakw


_____ **yóo xat**

Help:

daa sá eeyayáa?
 i shakligéi gí?
 aaa xat shakligéi.
 tleik' tliil shakligéi.


What do you look like?
 Are you beautiful?
 Yes I am beautiful.
 No, I am not beautiful.

Instructions: Answer according to what is shown in the picture. Follow the model.


Model  _____ gí? Aaa xat yées.

 Daa sá eeyayáa?
 1. _____


 Daa sá eeyayáa?
 2. _____

 Daa sá eeyayáa?
 3. _____


 Daa sá eeyayáa?
 4. _____


 Daa sá eeyayáa?
 5. _____

 Daa sá eeyayáa?
 6. _____

 Daa sá eeyayáa?
 7. _____

 Daa sá eeyayáa?
 8. _____

 Daa sá eeyayáa?
 9. _____

 Daa sá eeyayáa?
 10. _____

Lesson 33 Occupations (12 words)

<i>Vocabulary</i>	<i>English</i>
kaa jila.aadí	police officer
koó at latóom aa	teacher
sgóonwan	student
dáakda	doctor
kunáagu	nurse
oox daa yoo ahéix	dentist
washéen daa yéi jineiyí	mechanic
káagwindaa	carpenter
táay ka.éixi	farmer (grows the garden)
kashxeedí	secretary (writer)
at sháade háni	manager/boss
yéi jineiyí	employee/worker

Sentences

_____ -x gé sitee i éesh?
 aaa. ax éesh _____ -x sitee?
 tléik'. ax éesh tlél kaa _____ -x ustí?

Daa sáyá adaanéi i tláa?
 Ax tláa _____ -x sitee.

English

Is your father a dentist?
 Yes, my father is a dentist.
 No, my father is not a dentist.

What does your Mother do?
 My mother is a doctor.

Notes:

Audio recorded by Sam Johnston for L1.



kaa jila.aadí



kóo at latóowu



sgóonwaan



dáakda



kunáagu



oox



washeen



káagoonda



táay kahexi



kashxeedí



at sháade hání



yéi jineiyí

Lesson #33 Occupations
duwasáakw

yóo xat

Help:

_____ -x gé sitee i éesh?
aaa. ax éesh _____ -x sitee?
tléik'. ax éesh tlél kaa _____ -x ustí?

Is your father a _____?
Yes, my father is a _____.
No, my father is not a _____.

Daa sáyá adaanéi i tláa?
Ax tláa _____ -x sitee.

What does your Mother do?
My mother is a doctor.

Instructions: Answer according to what is shown in the picture. Follow the model.



Model _____ -x gé sitee i éesh? aaa. ax éesh kaa jila.aadí -x sitee?



1. _____



2. _____



3. _____



4. _____



5. _____



6. _____



7. _____



8. _____



9. _____



10. _____

Total Physical Response Workshop

Part 1

May 23-26, 2015

Da Kų Cultural Centre
Haines Junction, YT

Champagne and Aishihik First Nations
Council of Yukon First Nations
Canadian Indigenous Languages and Literacy Development Institute



CHAMPAGNE and AISHIHIK First Nations

Schedule

Day One – Saturday, May 22

Introductions

What is TPR?

Learning through TPR

Getting Started with TPR Lessons

Practicing TPR

Day Two – Sunday, May 23

More Learning through TPR

TPR Lessons with Objects

Practicing TPR with Objects

Day Three – Monday, May 24

More Learning through TPR

TPR Lessons with Complex Commands

Practicing TPR with Complex Commands

Day Four – Tuesday, May 25

More Learning through TPR

TPR Lesson Planning

Getting Ready for the Next Step

What is TPR?

TPR stands for Total Physical Response. It is a technique for teaching languages that was developed by James Asher in the 1960s and has been widely used around the world ever since.

In a TPR lesson, the teacher introduces new language through the use of commands and instructions given to the students. The teacher models the action for the students, so the students understand what they are being told to do.

Sometimes the command is given to one particular student:

Mark, walk to the door!

Sometimes, the command is given to a group of students:

Alice and Ben, point at the window!

Boys, dance!

Girls, sing!

Other times, the command is given to the class as a whole:

Class, stand up!

Everyone, turn around!

There is always some physical action involved with each command.

Sometimes, it is a "real action".

Mary, touch your nose.

Tom, sit in the chair.

Sometimes, it is a “pretend action”, and the students simply pantomime the action.

Cathy, swim to the door.

Bob, paint the desk.

The students don't speak.

The students just listen to the commands and carry out the action. They don't repeat the commands out loud.

Speaking will emerge when the students are ready for it.

Usually this is not until after 10-20 hours of lessons in the language.

Some students may be ready sooner – and some may need more time before they feel comfortable trying to speak.

The teacher should not try to get the students to speak before they feel ready.

TPR is rarely used by itself.

Teachers usually combine TPR with other techniques in their classes.

In intermediate and advanced classes, TPR is most often used as a way of introducing new vocabulary.

TPR fits well with other teaching methods which focus on **comprehensible input**.

TPR Step-by-Step

Step One

The teacher selects 3-4 new commands for the students to learn.

The teacher selects volunteer students to help model the commands and bring them to the front of the class.

Step Two

The teacher gives the first command to the volunteers.

The teacher models the action that they want the volunteers to do.

The volunteers listen to the teacher and copy the action that the teacher does.

The volunteers do not speak.

The teacher gives another command while modelling the action.

The volunteers listen and copy the action.

The teacher and volunteers repeat this pattern with all of the new commands.

The teacher mixes the order of the commands so the volunteers can't guess what is coming next.

The other students in the class remain in their seats.

They observe the teacher and the volunteers acting out the commands.

Step Three

When the teacher thinks that the volunteers are beginning to know the commands, the teacher gives the next command and then hesitates before they

model the command.

If the volunteers start to do the action before the teacher models it, the teacher knows they are learning to recognize and understand the spoken command.

When the teacher thinks that the volunteers really know the commands, the teacher can give the next command and **not** model it. It is up to the volunteers to do the action.

If the volunteers are struggling – they are not sure which action to do, or they do the wrong action – the teacher helps them by modelling the correct action.

The teacher continues this way – only speaking the command and not modelling the action – until **all** of the volunteers can do the actions **without hesitation**.

The other students in the class remain in their seats.

They observe the teacher and the volunteers acting out the commands.

Step Four

The teacher then turns to the students who have been watching the lesson.

The teacher gives the same commands to the students individually or in groups, without modelling the action.

If the students are struggling – they are not sure which action to do, or they do the wrong action – the teacher helps them by modelling the correct action.

The teacher continues this way – only speaking the command and not modelling the action – until **all** of the students are able to do the correct actions **without hesitation**.

Why TPR Is Effective

Learning through TPR follows the same natural order of acquisition that we followed as infants in our first language:

Comprehension	Production
Listening >>> Action >>>	Speaking >>> Reading >>> Writing

By the time a child is three, they can understand a great deal of what people say to them, and can carry out many of the actions that people tell them to do:

Drink your juice!

Get your doll!

Find your shoes!

This is true even though most 3 year-olds can't say more than a few words put together – and their “bad” grammar and pronunciation often make it difficult for anyone other than their parents to understand them.

This is called “comprehension fluency”. Students need to develop comprehension fluency before they can move on to the higher levels of “production fluency”.

Students reach these levels by receiving lots and lots and lots and lots of input (listening, reading) in the target language. Output (speaking, writing) does not help learners to acquire language. Students do not become proficient in a language by being asked to produce more output. Output does not cause proficiency, input does.

Basic TPR Commands

Simple Commands

These are commands they involve just an action by itself.

*Stand up! Sit Down! Turn Around! Sing! Dance! Smile! Laugh! Cry! Sneeze!
Cough! Blink! Breathe! Play! Work! Draw! Paint! Carve! Sew! Weave! Bead!*

Motion Commands

These are commands that describe an action where the person moves from one location to another. These commands can be used by themselves, such as:

Walk! Run! Go! Drive! Swim! Fly! Crawl!

But they can also be used with a location that names the goal of the motion.

*Walk to the door! Run to the window!
Swim to the desk! Fly to the chair!
Crawl to the corner! Drive to Whitehorse!*

Commands with Objects

These commands describe actions that are done to particular objects.

*Point at the window / book / shoes / cup / dog!
Touch the desk / chair / floor / ball / coat!
Pick up the pen / rock / bag / hat / apple!*

More Complex TPR Commands

These basic commands can be modified in several ways.

Commands with Modified Actions

Commands can include words and phrases which modify how the actions is to be carried out.

Dance slowly! *Sing quietly!* *Laugh loudly!*
Swim quickly! *Sneeze twice!* *Fly in a circle!*

Commands with Modified Objects

Commands can include words and phrases that give more specific information about the object involved.

Touch the red book! (not the blue book)
Look at the old coat! (not the new coat)
Point at the big dog! (not the small dog)
Sit in my chair! (not her chair)
Draw a beautiful house! (not an ugly one)

Commands with Objects and Locations

Commands can combine objects and locations.

Put the apple on the desk!
Put the book next to the door!
Put the coat under the chair!

Advanced TPR Techniques

TPR Commands can be made even more complex and challenging in several ways.

Chaining Commands

The teacher can give a two-part command, where the student has to do one action, and then immediately follow that with a second action (and maybe more...).

Stand up and walk to the door!

Sit down and go to sleep!

Run to the desk and sit on the desk!

Put the pencil in the bag, sneeze twice and point to the green chair!

Simultaneous Commands

The teacher can give a two-part command, where the student has to do both actions at the same time.

Sing and dance! Smile and nod! Sew and talk!

Work and cry! Laugh and run! Drive and eat!

Conditional Commands

The teacher can give a two-part command where the action in the second part depends on whether the first part of the command is true or not.

Joe, if this book is blue, touch your nose.

Mary, if the door is open, clap your hands.

Class, if I am wearing a red hat, jump up and down.

Process of Elimination Commands

The teacher gives the student a command where they have to choose between two items. One of those items is already familiar to the student. The student uses the process of elimination to teach themselves the new word.

For example, let's say there is a book and a cup on the table. The student already knows the word for "book" but they haven't learned the word for "cup" yet. The teacher says:

Amy, point at the book!

Amy points at the book, because she already knows this word. Then the teacher says:

Amy, point at the cup!

Amy doesn't know this new word "cup", but she uses the process of elimination and makes a guess that "cup" must be the word for the other object on the table that is not a book. So, Amy points at the cup and gets it right!

TPR Teaching Tips

Teaching through TPR is a skill, and it takes a lot of practice to become comfortable and successful in using this method. As we practice, here are several tips to keep in mind that will make us all better TPR teachers.

Stay in the Language

We should be using the language **at least 90%** of the time in the classroom.

Anything less than 90% means we are not using the language enough and we are missing opportunities to give the students comprehensible input.

But, this is not strict immersion.

We do use English occasionally to help clarify the meaning of a particular word or phrase, and to check that students are fully understanding.

But then we get back into the target language as quickly as possible.

Keep these ideas in mind:

If we are speaking to them in English, we are not helping them learn our language. No one ever became a good speaker of Southern Tutchone by listening to someone talk to them in English.

If we speak to the students in our language using words and phrases that they don't understand and can't figure out, we are not helping them learn our language. Students will get anxious and frustrated

If we keep using simple and basic language that the students already know, they will never progress in learning our language – they will quickly get bored and lose all interest in learning.

Our Goal is CI+1

This means “comprehensible input” plus just a little bit more.

We use actions and gestures and facial expressions and occasionally even translation to help the students understand that “little bit more”.

The goal is to use language that is not too easy and not too hard – just slightly above the level that the students are currently at.

Comprehensible Input Must Also Be Compelling Input

We must work to keep the students – all of the students – engaged in learning.

If the students are not engaged and motivated, it doesn't matter how good our teaching methods are – they will not learn.

We can keep students engaged by:

Keeping them on their toes – throw in some “old” commands with the new commands so they are always responsible for everything they've been learning, not just today's lesson

If they've forgotten the old commands, bring them back and keep practising them until the students master them again

Doing the unexpected – use fun, zany, and memorable commands to keep students interested:

Put the shoe on your head!

Kiss the book!

Dance with the potato!

Students will Speak when they are Ready

Students will speak when they have acquired enough language to speak.

Students will speak when they are comfortable enough to speak.

There is no “Listen and repeat after me!” in a TPR lesson.

There are no memorized dialogues.

When they are ready, you can have them do a “role reversal”.

Students can give familiar commands to their partners or the whole class.

This boosts their confidence and excitement in using the language.

It also trains them to start being TPR teachers themselves!

Shelter the Vocabulary, not the Grammar

Keep the vocabulary basic.

Find the basic, essential vocabulary in your language and teach that to the students

Don't teach long lists of nouns – students don't need to know the names of 50 kinds of birds and 30 kinds of fish. You can't make a conversation that way.

It is far better if the student has a vocabulary of 300 words that they have mastered, than for them to have 1000 words that they only kind of recognize.

Use the grammar you need for the commands and conversations you want to have.

If the input is comprehensible, the students will figure out the grammar on their own – you don't need to teach it to them during the class

Grammar is always used in context, in real communication.

There are no grammar drills in class.

There are no verb conjugation worksheets in class.

Now – learning about grammar **is** important and useful!

But it can all be done outside of class, using self-study resources, and assigned either as homework or as extra points for motivated students.

If a student asks a grammar question about a particular command/phrase you are working on right now, you can give them a quick answer in English, and then return to speaking the language. This should take no more than 15-20 seconds.

Teach to the Eyes

Look into your students eyes as you give them commands. Learn to read their expressions.

Do you see uncertainty or worry or anxiety on their faces?

Then you know things are going too fast. Time to slow it down.

Do they look relaxed and calm?

Then things are going the way they should – carry on!

Praise Your Students

Use praising expressions in your language, such as:

“That’s right!”, “Good Job!”, “Right on!”, “You’ve got it!”

This will help to encourage the students and it can help you to pace out your commands.

Repeat, Reuse, Recycle, Review – Relax!

Repeat your commands many times. Many many times. Many many many times. Keep repeating them even after you’ve gotten bored with saying them.

What is simple and obvious for the teacher may still be difficult and challenging for the student.

Most students will need to hear a command **dozens of times** before it really sinks in and sticks with them.

Review commands from earlier lessons by mixing them into the current lesson. This will keep the student’s learning fresh, and it will keep you from giving the students too much too fast.

The goal is not mastery – the goal is **automaticity**.

Comprehension Checks

From time to time, it can be good to a comprehension check with the students, to make sure everyone is on track. You can do these comprehension checks in

English by asking:

- Class, what did I just tell Billy to do?
- Class, what does “_____” mean?
- Class, why did I say “_____” instead of “_____”?

Keep these comprehension checks short and sweet, and then get back into your language right away.

Face Verbs

breathe

singular _____

plural _____

cough

singular _____

plural _____

cry

singular _____

plural _____

laugh

singular _____

plural _____

smile

singular _____

plural _____

sneeze

singular _____

plural _____

yawn

singular _____

plural _____

Position Verbs

kneel

singular _____

plural _____

lie down

singular _____

plural _____

sit down

singular _____

plural _____

stand up

singular _____

plural _____

Body Action Verbs

dance

singular _____

plural _____

drink

singular _____

plural _____

eat

singular _____

plural _____

go to sleep

singular _____

plural _____

jump

singular _____

plural _____

kick

singular _____

plural _____

sing

singular _____

plural _____

turn around

singular _____

plural _____

wake up

singular _____

plural _____

weave

singular _____

plural _____

Motion Verbs

fly

singular _____

plural _____

run

singular _____

plural _____

swim

singular _____

plural _____

walk

singular _____

plural _____

Verbs with Objects

throw the ball

singular _____

plural _____

catch the ball

singular _____

plural _____

open the box

singular _____

plural _____

close the box

singular _____

plural _____

point at the window

singular _____

plural _____

count the books

singular _____

plural _____

draw a house

singular _____

plural _____

erase the house

singular _____

plural _____

hide the hat

singular _____

plural _____

look for the money

singular _____

plural _____

My TPR Commands

On the following pages, collect various TPR commands that you would like to start using with your classes.

The pages are organized by the different types of commands you can use.

My Simple TPR Commands

My Simple TPR Commands

My Motion Commands

My Motion Commands

My Commands with Objects

My Commands with Objects

My Commands with Modified Actions

My Commands with Modified Actions

My Commands with Modified Objects

My Commands with Modified Objects

My Commands with Objects and Locations

My Commands with Objects and Locations

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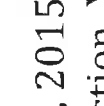

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Southern Tutchone TPR Commands

English	Singular <i>(you do it!)</i>	Dual <i>(you two do it!)</i>	Plural <i>(you all do it!)</i>
<i>You cry!</i>	Ntsay! 	Ätsay! 	Ghàátsay! 
<i>You dance!</i>	Nlj! 	Älj! 	Ghàálj! 
<i>You drink!</i>	N-da! 	Äda! 	Ghàáda! 
<i>You eat!</i>	Nnda! 	Ända! 	Ghàánda! 
<i>You eat!</i>	Ntthü! 	Ätthü! 	Ghàátthü! 
<i>You laugh!</i>	Ndlāw! 	Ädlāw! 	Ghàádlāw! 
<i>You sing!</i>	Nzhän! 	Äzhän! 	Ghàázhän! 
<i>You sniff/smell!</i>	Ntsän! 	Ätsän! 	Ghàátsän! 

English

Singular

(you do it!)

Dual

(you two do it!)


Plural

(you all do it!)

You swim!

Nt'ān! 

Ät'ān! 

Ghàát'ān! 

You run!

Ntl'el! 

Ätl'el! 

Ghàát'el! 

You jog!

Ntläl! 

Ätläl! 

Ghàátläl! 

You yell!

Nzhäl! 

Äzhäl! 

Ghàázhäl! 

You chop!

Ñkhèl! 

Äkhèl! 

Ghàákhèl! 

Stand up!

Nāndhat! 

Nàádhät! 

Nādáya! 

Sit down!

N-da! 

Äke! 

Dàátth'i! 

Acknowledgments

*Special thanks to Champagne and Aishihik First Nations Elders **Lena Smith-Tutin**, **Vivian Smith**, and **Lorraine Allen** for their assistance in translating these TPR commands into Southern Tutchone!*

Southern Tutchone TPR Commands

English	Singular <i>(you do it!)</i>	Dual <i>(you two do it!)</i>	Plural <i>(you all do it!)</i>
<i>You cry!</i>	Ntsay!	Átsay!	Ghàátsay!
<i>You dance!</i>	Nli!	Áli!	Ghàáli!
<i>You drink!</i>	N-dą!	Áda!	Ghàáda!
<i>You eat!</i>	Ánda!	Ánda!	Ghàánda!
<i>You eat!</i>	Ntthü!	Átthü!	Ghàátthü!
<i>You laugh!</i>	Ndläw!	Ádläw!	Ghàádläw!
<i>You sing!</i>	Nzhän!	Ázhän!	Ghàázhän!
<i>You sniff/smell!</i>	Átsän!	Átsän!	Ghàátsän!
<i>You swim!</i>	Nt'än!	Át'än!	Ghàát'än!

<i>You run!</i>	Ntl'e!	Ätl'e!	Ghàátl'e!
<i>You jog!</i>	Ntläl!	Ätläl!	Ghàátläl!
<i>You yell!</i>	Nzhäl!	Äzhäl!	Ghàázhäl!
<i>You chop!</i>	Ñkhèl!	Äkhèl!	Ghàákhèl!
<i>Stand up!</i>	Nändhat!	Nàádhät!	Nàáyá!
<i>Sit down!</i>	N-da!	Äke!	Dàáth'i!

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Southern Tutchone TPR - Object Verbs

EAT

Sentence Pattern 1: Verb + Object

_____ ntthü!
You (1) eat the _____!

Examples:

Ätthàn gän ntthü!
You eat the dry meat!

Zhùr áttthü!
You two eat the berries!

Example objects:

ätthàn gän	<i>dry meat</i>
dzäna	<i>muskrat</i>
ga njī	<i>salad ("rabbit food")</i>
kanday mbàt	<i>moose stomach</i>
lu gän	<i>dry fish</i>
sùnèn ch'ü,	
sùgnèn ch'ü,	
sùknèn ch'ü	<i>bannock</i>
tthäw	<i>bear roots</i>
zhùr	<i>berries</i>

DRINK

Important: It's **ädulı** to drink someone else's beverage, or to use someone else's cup!

Sentence Pattern 1: Verb + Object

_____ n-dą!
You (1) drink the _____!

Examples:

Chu n-dą!
You (1) drink the water!

Dì ádą!
You two drink the tea!

Example objects:

ch'u	<i>milk</i>
dì	<i>tea</i>
dluą ndāy	<i>coffee ("mouse eyes")</i>
na dì	<i>medicine tea</i>
nakhel dì,	
nakhela dì	<i>crocus tea; flower tea (in general)</i>
zhùr chù	<i>juice ("berry water")</i>

DRINK

Sentence Pattern 2: Verb + Modified Object

_____ n-da!
You (1) drink the _____!

Examples:

Dì shugà yè n-da!
You (1) drink the tea with sugar!

Chu äk'ù áda!
You two drink the cold water!

Example modifiers:

ädhāl /dhāl	<i>hot</i>
äk'ù	<i>cold</i>
tlaya ch'āw ädhāl	<i>really hot</i>
nàtsät	<i>strong (of tea, coffee)</i>
shuga yè	<i>with sugar</i>
tän yè	<i>with ice</i>
tl'üra	<i>weak (of tea, coffee)</i>

SNIFF

Sentence Pattern 1: Verb + Object

_____ **ńtsän!**
You (1) sniff the _____!

Examples:

Átsi ńtsän!
You (1) sniff my nose!

Nt'aya átsän!
You two sniff the flowers!

Example objects:

nt'aya	<i>flowers ("little leaves")</i>
k'ú nt'aya,	
k'úk nt'aya	<i>paper flowers</i>
átsi	<i>my nose</i>
tli	<i>dog (e.g., with stuffed animals or pictures)</i>

SNIFF

Sentence Pattern 2: Verb + Modified Object

_____ **ńtsän!**
You (1) sniff the _____!

Examples:

Nt'aya dätthäw ńtsän!
You (1) sniff the yellow flower!

Tlį jenäch'ür átsän!
You two sniff the black dog!

Example modifiers (colours):

dät'äl	<i>red</i>
dät'äla	<i>pink (off-red)</i>
dädäl(a)	<i>orange</i>
jentl'är,	
detl'är (Tà'an)	<i>blue</i>
jentl'ära	<i>green (off-blue)</i>
dätthäw	<i>yellow</i>
jennthu	<i>brown</i>
däk'äl	<i>white</i>
jēnch'ür	
jenäch'ür	<i>black</i>
łätänkär,	
jenäkär	<i>multi-coloured, plaid</i>

(no word for 'purple')

CHOP (WITH AN AXE)

Sentence Pattern 1: Verb + Object

_____ **ńkhèl!**
You (1) chop the _____!

Example:

Tsür ńkhèl!
You (1) chop the wood!

Example objects:

tsür	<i>wood</i>
aghò	<i>kindling, shavings</i>
tän	<i>ice</i>
chémèn dāshān (<i>Aishihik</i>)	<i>fishnet pole</i>
chémèl dāshān (<i>elsewhere</i>)	<i>fishnet pole</i>
ukay ts'eda, mākay ts'edäy (<i>Paddy Jim</i>)	<i>chair</i>

Southern Tutchone TPR - Motion Verbs

DANCE

Sentence Pattern 3: Motion verb + manner (how you're dancing)

_____ **nl̥!**
You (1) dance _____!

Examples:

Ji k'è nl̥!
You (1) dance like a grouse, do a Grouse Dance!

Khàya ch'āw nl̥! / Khàya ch'ū nl̥! (*Paddy Jim*)
'You (1) dance slowly!

Example ways of dancing:

ts'èyāna k'è	<i>like an elderly lady</i>
gàl̥ja k'è	<i>like an elderly man</i>
dāk'àn k'è,	
dek'àn k'è (<i>Tà'an</i>)	<i>like a man</i>
kwādāy dān k'è	<i>like long-ago people (the ancestors' way)</i>

ji k'è	<i>like a grouse (Grouse Dance)</i>
k'àmba k'è	<i>like a ptarmigan (Ptarmigan Dance)</i>
mādd̥j̥ k'è,	
mārdh̥j̥ k'è (<i>P. Jim</i>)	<i>like an owl (Owl Dance)</i>

ák'è	<i>like me</i>
uk'è / māk'è (<i>P. Jim</i>)	<i>like him/her</i>
Jordan k'è	<i>like Jordan</i>

khàya ch'āw / khàya ch'ū (*Paddy Jim*) *slowly*

DANCE

Sentence Pattern 4: Motion verb + direction or position

_____ nli!
You (1) dance _____!

Examples:

Amanda yè nli!
You (1) dance with Amanda!

Kwàn ts'àn ǎli!
You two dance to the fire!

Kätl'ät yū ghàáli!
You all dance in the middle!

Example directions, locations, positions:

kätl'ät yū *in the middle*

ts'età yè *with a handkerchief (e.g., Handkerchief Dance)*

Jordan yè *with Jordan*

áyè *with me*

Dàntay ts'àn / kedäntän ts'àn,
kwädäntän ts'àn (P. Jim) *to the door*

Khâsha ts'àn *to Khâsha*

áts'àn *to me*

kwàn yenda *around the fire*

ukay ts'eda yenda,
mākay ts'edäy yenda (P. Jim) *around the chair*

ukay ts'énda yenda
mākay ts'énäy yenda (P. Jim) *around the table*

SWIM¹

Important: It's **ädulı** to be disrespectful with fish, or to talk about doing things like a fish—including swimming!

Sentence Pattern 3: Motion verb + manner (how you're swimming)

_____ nt'än!
You (1) swim _____!

Example:

Hak'al nt'än!
You (1) swim fast!

Example ways of swimming:

hak'al	<i>fast</i>
khàya ch'ãw,	
khàya ch'ũ (P.Jim)	<i>slowly</i>

¹ In Southern Tutchone, there are different words for people swimming (e.g., **Sean át'än** 'Sean is swimming') and for animals swimming (e.g., **Dzãna k'ànãmbe** 'The muskrat is swimming around'). This section focuses on TPR commands for people.

SWIM

Sentence Pattern 4: Motion verb + direction or position (swim to, from, ..)

_____ nt'ān!
You (1) swim _____!

Examples:

Tambày ts'àn nt'ān!
You (1) swim to the shore!

Bertha ts'àn át'ān!
You two swim to Bertha!

Ädāy ghàát'ān!
You all swim up (to the surface)!

Example directions, locations, positions:

áts'àn	<i>to me</i>
tambày ts'àn	<i>to the shore</i>
tandür ts'àn	<i>to the deep water (swimming down deep)</i>

ändàt ts'àn	<i>across</i>
ānàn ts'àn	<i>across</i>
äye'àn ts'àn	<i>a little ways over there</i>
ädāy	<i>up, upwards (swimming to the surface)</i>

ändàt	<i>at a point across</i>
ānàn	<i>heading across</i>
äye'àn	<i>heading nearby off to the side</i>
ädāy	<i>heading upwards, uphill, up ahead</i>

RUN

Sentence Pattern 4: Motion verb + direction or position (run to, from, etc.)

_____ ntl'el!
You (1) run _____!

Examples:

Nkù ts'àn ntl'el!
You (1) run to your house! (run home)

Jordan ch'à átl'el!
You two run away from Jordan!

Dhāl dāy ghàatl'el!
You all run up the mountain!

Example directions, locations, positions:

áts'àn	<i>to me</i>
nkù ts'àn	<i>(to your) home</i>
ets'éket kù ts'àn	<i>to the store</i>

ách'à	<i>away from me</i>
uch'à,	
mäch'à (Paddy Jim)	<i>away from him/her</i>
tlì ch'à	<i>away from the dog</i>

dhāl dāy	<i>up the mountain</i>
-----------------	------------------------

ADDITIONAL VOCABULARY

DRINK:

Dì nzhür!

'You (1) sip the tea!'

(nzhür 'you (1) sip!' is more appropriate than n-dq 'you (1) drink, guzzle!' when talking about hot beverages)

Chu n'ch'èt!

'You (1) lap up the water!' *(like a dog, fox, etc.)*

N'tthe chu ách'èt.

'The fox is lapping up the water.'

Dì ädįntsät.

'The tea is turning strong.'

Dì ádhàt kay kedì'är.

'The tea tastes sour on my tongue.'

CHOP:

Łu kàts'inkhè!

'You (1) chop the fish in half!'

Kanday tth'än kàts'inkhè!

'You (1) chop the moose bone in half (split it)!'

Tän kàts'inkhè!

'You (1) chop the ice (*block*) in half!'

Łu tthì k'ànkhè!

'You (1) chop the fish head off!' *(e.g., chopping a frozen fish with an axe)*

Łu k'ànint'āw!

'You (1) cut the fish!'

Łu tthì k'ànint'āw!

'You (1) cut the fish head!'

Ätthàn k'ànt'āw!

'You (1) chop the meat!' (*into small chunks—separate it by cutting*)

Ga njī tānt'āw!

'You (1) chop (*cut up*) the salad!'

Łu nk'à!

'You (1) cut the fish into strips!'

DANCE:

Ákē nli!

'You (1) dance in my footsteps (*follow me*)!'

ákē

'my footsteps'

Hak'al k'àninli!

'You (1) dance fast!'

'Ä'ū, shadinli!

'You (1) dance in a circle!'

(*like the sun—in the direction of the sun, clockwise*)

'ä'ū

'out, outwards'

sha

'sun'

SWIM:

Ädāy tǎnt'ǎn!

'You (1) swim up (to the surface)!'

Tambày tǎnt'ǎn!

'You (1) swim to the shore!'

Shadint'ǎn!

'You (1) swim in a circle!'

Áts'ǎn shàánt'ǎn!

'You (1) swim around to me!'

Áts'ǎn shàánint'ǎn!

'You (1) swim back around to me!' (*make a turn and come back*)

Hak'al k'ànt'ǎn!

'You (1) swim around fast!'

Łu k'ànàmbe.

'The fish is swimming around'

tandür

'deep water'

chu dùts'ena

'shallow water'

RUN:

Tängà ntl'el!

'You (1) run along the trail!'

Tän kwägà ntl'el!

'You (1) run along the road!'

Nyè kwàdhät yè ntl'el!

'You (1) run angrily!' (*run while being angry*)

Nyè kwàdhät k'è ntl'el!

'You (1) run like you're angry!'

Nts'i nįts'i k'è ntl'el!

'You (1) run like the wind is blowing!'

(*with the wind, in the direction the wind is blowing*)

Ets'éket kù ts'än nántl'el!

'You (1) run back from the store!'

Nántl'el!

'You (1) run back!'

Kets'edän kù shanintl'à ni!

'You (1) run around the school!' (**ni** 'going to, should')

Nándal!

'You (1) go back!'

Ná'är!

'You two go back!'

Nádal!

'You two go back!'

Nánádal!

'You all go back!'

MISCELLANEOUS:

ádzē

'my heart'

ádzè

'my (*spruce*) gum'

ándāy

'my eyes'

ānay

'south'

Danā nghú'al ni.

'I'll give you money.'

dhäl

'mountain'

(*sounds the same as (ä)dhäl 'hot'*)

Ghàdīmbàt!

'We're all hungry!'

k'ànint'a

'You (1) fly around!'

kanday ätthàn tädhäl

'moose meat soup'

khel

'packsack (*loaded*)'

áyēl

'my (*loaded*) packsack'

khèl
'trap'

áyèl
'my trap'

áyèl
'follow (behind) me!'

Nàday Gän Dhäl uk'ánta!
'You (1) look at Skinny Lynx Mountain (Mount Decoeli)!'
(*weather mountain—can forecast the weather by it*)

Shadaáya!
'You all stand in a circle!'

tandür kwächät
'fish duck' (*merganser*)

ts'ál
'frog'

Ts'ál jè!
'Hand me the spoon!'

tsūą
'bird'

ádzūą
'my little sweetheart'

Átsūą tsūą àch'in ádzūą yèni.
'My grandmother has a little bird she calls "sweetheart".'

Vuntut Gwich'in Community Language Plan



Acknowledgements

This document was a collaboration between the Language Revitalization Program, Self Government Secretariat at the Council of Yukon First Nations, the Department of Heritage, Vuntut Gwitchin Government, and the community of Old Crow.

Special thanks to Megan Williams, Mary-Jane Moses, and Brenda Kaye of the Vuntut Gwitchin Heritage Department for their support and in-kind contributions. Also to Sophia Flather and Lorraine Netro for conducting the language surveys in Old Crow. Mahsi' choo to Jeffrey Peter, Stanley Njootli Sr., Sophia Flather, Jane Montgomery, Mary Jane Moses, and Erin Linklater for participating in the language focus group session, and Emmie Fairclough for facilitating. Further, thank you to the First Peoples' Cultural Council for the Language Plan template. Finally, Hai' Choo to the community of Old Crow!

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Executive Summary

The Vuntut Gwich'in Community Language Plan and Assessment seeks to provide a “snap-shot” of the Gwich'in language in Old Crow in 2015, and a plan for future language revitalization that can guide community efforts.

Given the history of the past century and the changes underwent by the Gwich'in, few people now speak the language and English is the dominant first language. Regardless, most people in the community feel the language is important for culture and identity, and want to learn the language. There is a positive attitude in the community in towards language; however, people face many barriers to learning the language. These barriers include: schedule, work, money, desire, resources, and learning style. People feel that they may commit more to language learning if they were supported through work or other programming.



Figure 1: Stanley Njootli Sr. prioritizing Goals

In May 2015, a language focus group met to discuss future plans that could help revitalize the language in Old Crow. They brainstormed about why the language is no longer being used, they discussed a vision for the future, and narrowed down their ideas to seven short and long-term goals to help guide the community.

The Goals were:

1. A House of Learning
2. Textbook development for the classroom
3. Regular Gwich'in Immersion camps
4. Gwich'in App development
5. Garnering community involvement
6. Utilizing the community Radio station
7. Creating new speakers

All of these goals must be achieved with support from the community, volunteers, and dedicated language learners.

Development of a Language Act and Policy at the Vuntut Gwitchin Government could help workers gain paid days to attend language immersion classes. It could also create pay incentives for job applicants that know Gwich'in or are learning Gwich'in.

Table of Contents

1. Acknowledgements	1
2. Executive Summary	2
3. Table of Contents	3
4. About the Vuntut Gwich'in Nation	4
5. The Gwich'in Language- Diinji Zhu' Gingik	6
6. Status of the Gwich'in language in Old Crow.....	7
a. 2015 Language Survey Results	
7. Old Crow Language Revitalization Plan	42
8. Appendix 1: Vuntut Gwitchin Language Survey	
9. Appendix 2: (On Compact Disc): Language Survey Results on Excel Database	



Figure 2: Culture Camp

The Vuntut Gwich'in Nation

The Gwich'in nation spans over northern Alaska, Yukon, and the Northwest Territories. The Vuntut Gwitchin (People of the Lakes), have settled in the community of Old Crow, Yukon, named after Chief Deetru' K'avihdik (Crow May I Walk). The geographical isolation of the Vuntut Gwitchin meant that contact with Europeans was delayed relative to the rest of Canada.



Figure 3: Map of Gwich'in territory. Map by Gwich'in Steering Committee

The traditional territory of the Vuntut Gwitchin spans as far north as the Arctic Ocean, west to the Alaska/Yukon border, south to the Ogilvie River and east to the Yukon/ Northwest Territories border and encompasses the vast collection of over 2000 lakes named Van Tat (Old Crow flats) where the name: Vuntut Gwitchin (people of the lakes) is derived.ⁱ To the south lies Whitefish Wetlands, Whitestone Village, and Ni'iinlii'Njik (Fishing Branch), the traditional territory of the Dagoo Gwich'in; now Vuntut Gwitchin members.

In the mid nineteenth century, Hudson Bay traders began to explore the north Yukon and establish trading posts.ⁱⁱ At this time, the Vuntut Gwitchin were still living subsistent, nomadic and traditional lifestyles, as they had for tens of thousands of years.ⁱⁱⁱ However, with the establishment of the trading posts and the sale of Alaska to the United States in 1867, the lives of the Vuntut Gwitchin began to be more influenced began to change.^{iv} The Hudson Bay posts in Yukon were not very successful and were abandoned by the 1890s; however trapping in order to exchange

furs for goods became a large part of Gwich'in life as prices for muskrat and martin were high until the 1930s.^v This trading contributed to Gwich'in people beginning to settle near Shanàghan K'òknjik (Boundary Creek) at Gindèh Chik (Rampart House, an old Hudson Bay post at the Yukon/Alaska border) and the confluence of the Porcupine River and the Crow River where Old Crow is now situated.

Along with trapping and trading, the Anglican church and in particular Archdeacon McDonald had a profound influence on the Vuntut Gwitchin. He first arrived in 1862 and travelled around the territory of the Gwich'in, married a Gwich'in woman and started a family.^{vi} He was the first to transcribe the Gwich'in language into written form by translating the Old and New Testaments, Book of Common Prayer, and Hymns into Tukudh (Gwich'in).^{vii} A modern orthography has since been developed.

The residential school system also impacted the traditional lives of the Gwich'in. Status Indian children from Old Crow were sent to the Carcross Indian Residential School and non-status Indian children were sent to St. Paul's Indian Residential School in Dawson City. These schools were active from 1910- 1967.^{viii} Residential schools had an enormous impact on Gwich'in language as children were taken away from their parents, off the land, and were not allowed to speak Gwich'in at school. Many of these children and youth stopped speaking their language, and in the early days, many Gwich'in died from new diseases at these schools, or never returned home. Further, many parents that still spoke Gwich'in did not pass the language on.

Albeit the influence of the fur trade, religion and residential schools, the culture of the Vuntut Gwitchin adapted to these changes and remains strong. Old Crow, the heart of the Gwich'in with a population of 250-300 people, is a fly in community 128 km above the Arctic Circle in northern Yukon. The absence of a road and any nearby development makes it incredibly expensive to bring in machinery, vehicles, building supplies and even food. As a result, people continue to live off the land as much as possible. The most important economic, spiritual, and food resource for the Vuntut Gwitchin is the Porcupine Caribou Herd. Accordingly, vadzaih (caribou) is central to the culture and identity of the Vuntut Gwitchin.^{ix} Therefore, the survival of the Vuntut Gwitchin is equated with the survival of the herd and the environment that supports this large herd. The environment consists of 250,000 km² over northern Alaska, Yukon and Northwest Territories.^x The calving grounds of the Porcupine caribou are in Alaska in the Arctic National Wildlife Refuge.^{xi} The Gwich'in believe that their hearts are half human, half caribou, as are the hearts of the caribou, and thus share knowledge of and respect for each other.

The Vuntut Gwitchin have also been involved in land claims and signed the Vuntut Gwtichin Final Agreement in 1995.^{xii} Though Gwich'in have always been self-governing, we have been operating under this "Self-Government" framework now for 20 years. Much of the work the First Nation has been doing and continues to do is implementation of the Agreement along with other government duties, most of which requires communicating with other governments in English. Everything government-run, including education, still happens in English. Unlike Nunavut and the Northwest Territories, Yukon does not recognize First Nation languages as official languages. To revitalize our language will take some grassroots effort, commitment and activism with ongoing support from our leaders.

The Gwich'in Language- Diinji Zhu' Ginjik

The Gwich'in language (Dinji Zhu' Ginjik) is spoken in ten communities: Fort Yukon, Chalkyitsik, Birch Creek, Venetie, Arctic Village (Alaska), Old Crow (Yukon), Aklavik, Inuvik, Tsiigehtchic, and Fort McPherson (Northwest Territories). There are many different dialects; however, speakers can understand each other in all dialects. There is a standardized orthography

across the Gwich'in nation for the language.

Suggested Interventions Based on Different Stages of Language Endangerment (Reyhner, 1999; adapted from Fishman's (1991, pp. 88-109) Graded Intergenerational Disruption Scale for Threatened Languages)		
Current Status of Language	Suggested Interventions to Strengthen Language	
8	Only a few elders speak the language	Implement Hinton's (1994) "Language Apprentice" Model [Master-Apprentice Model] where fluent elders are teamed one-on-one with young adults who want to learn the language. Dispersed, isolated elders can be connected by phone to teach others the language (Taff, 1997).
7	Only adults beyond child bearing age speak the language	Establish "Language Nests" after the Māori and Hawaiian models where fluent older adults provide pre-school child-care where children are immersed in their indigenous language (Anonby, 1999; Fishman, 1991).
6	Some inter-generational use of the language	Develop places in community where language is encouraged, protected, and used exclusively. Encourage more young parents to speak the indigenous language in home with and around their young children.
5	Language is still very much alive and used in the community	Offer literacy in minority language. Promote voluntary programs in the schools and other community institutions to improve the prestige and use of the language. Use language in local government functions, especially social services. Give recognition to special local efforts through awards, etc.
4	Language is used in elementary schools	Improve instructional methods utilizing TPR (Asher, 1996), TPR-Storytelling (Cantoni, 1999) and other immersion teaching techniques. Teach reading and writing and higher level language skills (Heredia & Francis, 1997). Develop two-way bilingual programs where appropriate where non-speaking elementary students learn the indigenous language and speakers learn a national or international language. Need to develop indigenous language textbooks to teach literacy and academic subject matter content.
3	Language is used in places of business and by employees in less specialized work areas	Promote language by making it the language of work used throughout the community (Palmer, 1997). Develop vocabulary so that workers in an office could do their day-to-day work using their indigenous language (Anonby, 1999).
2	Language is used by local government and community, especially for communications and media	Promote use of written form of language for government and business dealings/records. Promote indigenous language newsletters, newspapers, radio stations, and television stations.
1	Some language use by higher levels of government and in higher education and training	Teach tribal college subject matter classes in the language. Develop an indigenous language oral and written literature through dramatic presentations and publications. Give tribal/national awards for indigenous language publications and other notable efforts to promote indigenous languages.

Gwich'in is a Dene/Athabaskan language and is considered critically endangered (at a level 7-8 on the corresponding table). In Old Crow, no children have been learning Gwich'in as their mother tongue for decades. Fluent speakers are mostly older adults between 45-93, and there are very few left.

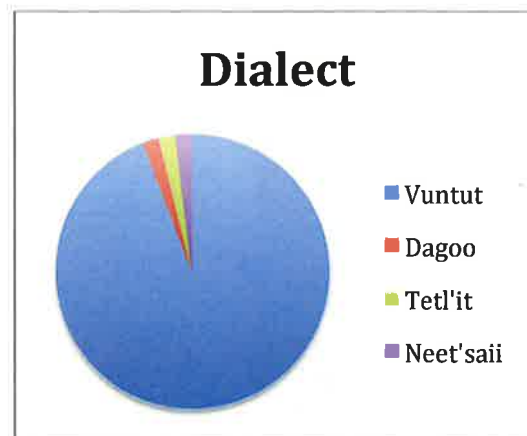
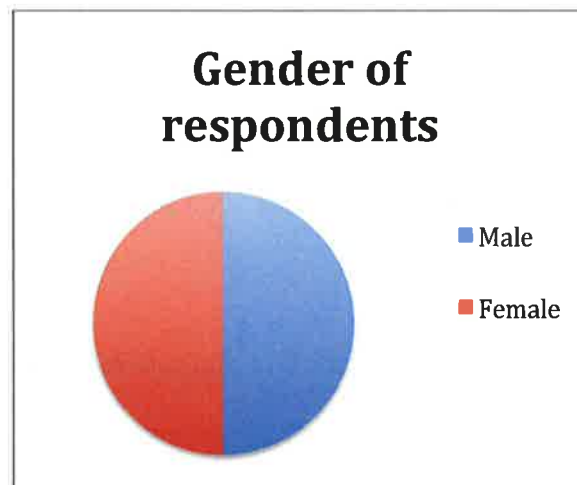
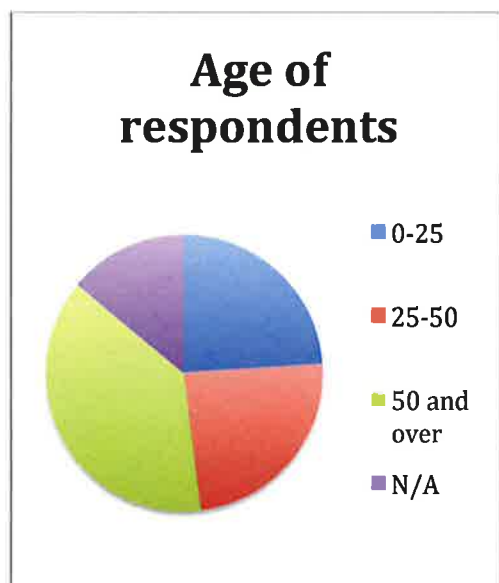
Gwich'in is taught in the Chief Zzeh Gittlit school from preschool to grade 10. It is also taught in Whitehorse at F.H. Collins High School where many youth move to for grades 10, 11, and 12. The classes are bilingual, not immersion.

Current Status of the Language

Vuntut Gwitchin First Nation Language Survey 2015

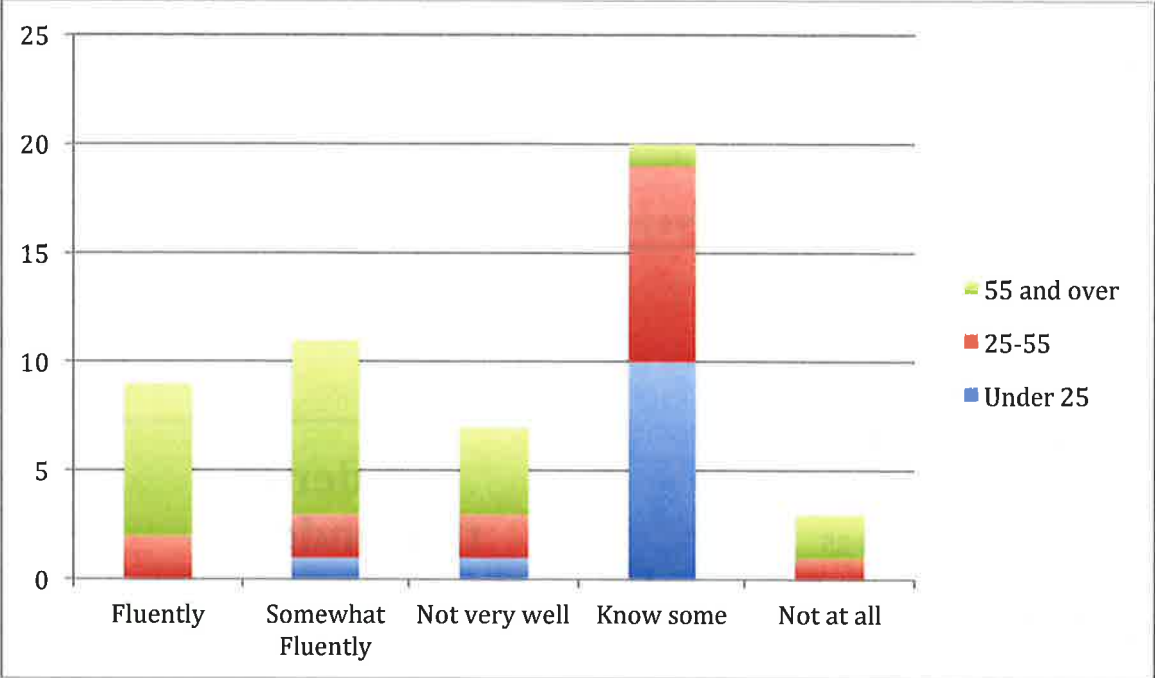
April 2015, the Council of Yukon First Nations hired three community members from Old Crow to conduct the VGFN Language Survey (Appendix 1). 50 community members were surveyed out of a population of around 250. Surveys were conducted in town and out at the Chief Zzeh Gittlit School annual Culture Camp with help from the survey conductor and teachers.

Survey Results

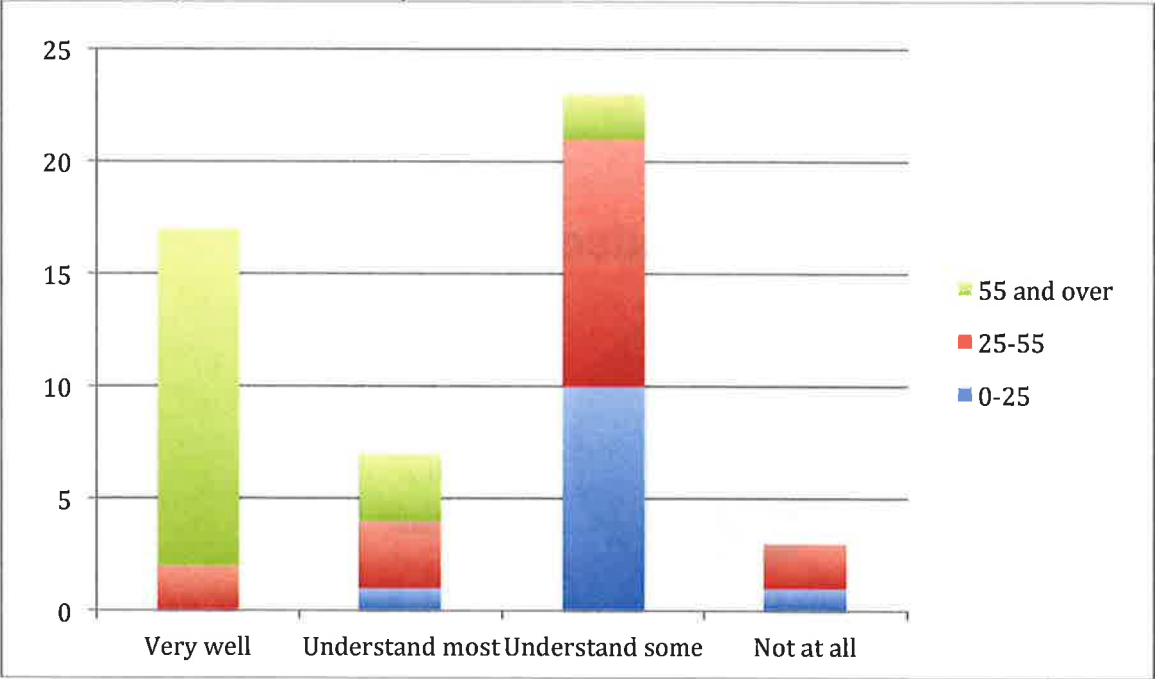


Degree of Knowledge and Exposure to the Language

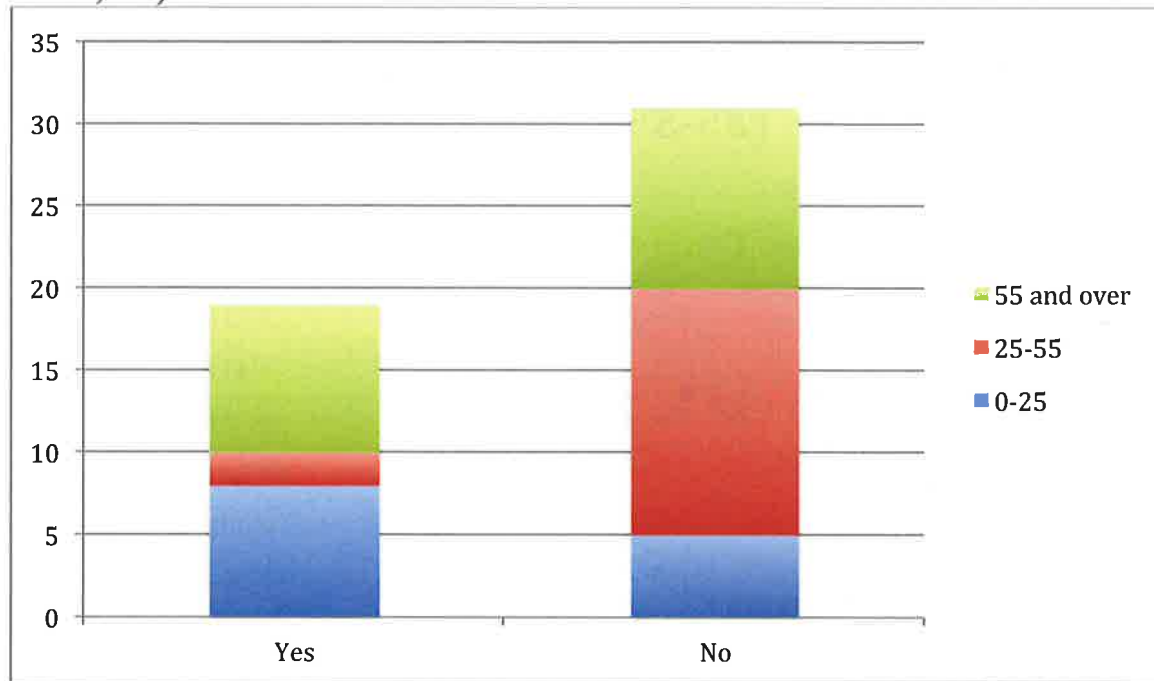
How well can you speak Gwich'in?



How well do you estimate that you can understand Gwich'in?



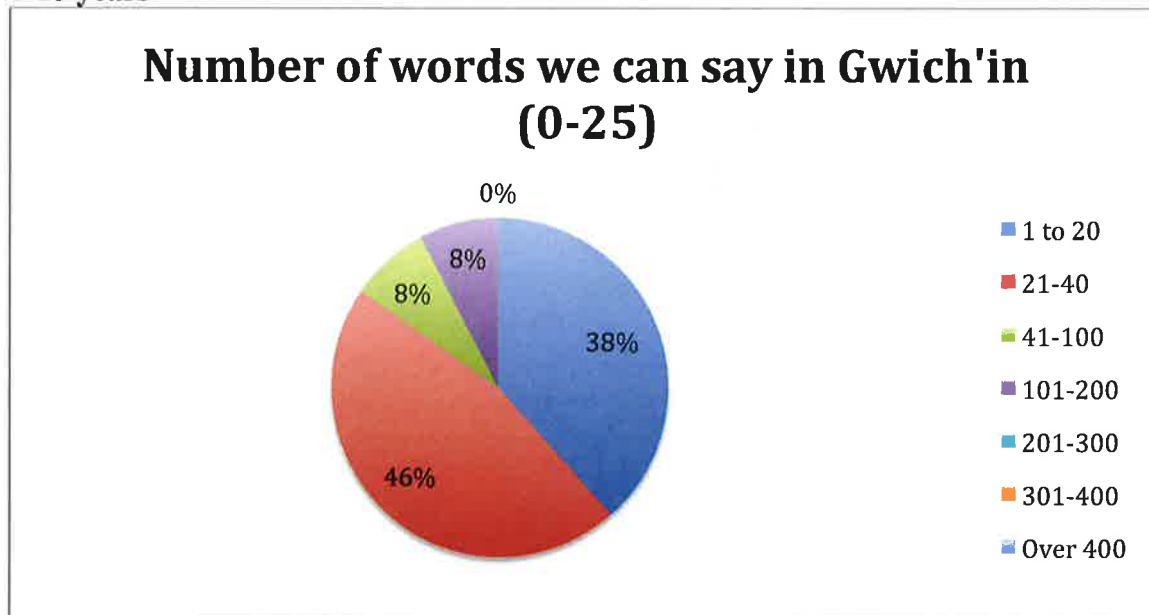
Are you currently learning Gwich'in (for example, at a community class, with an Elder, at school, etc.)?



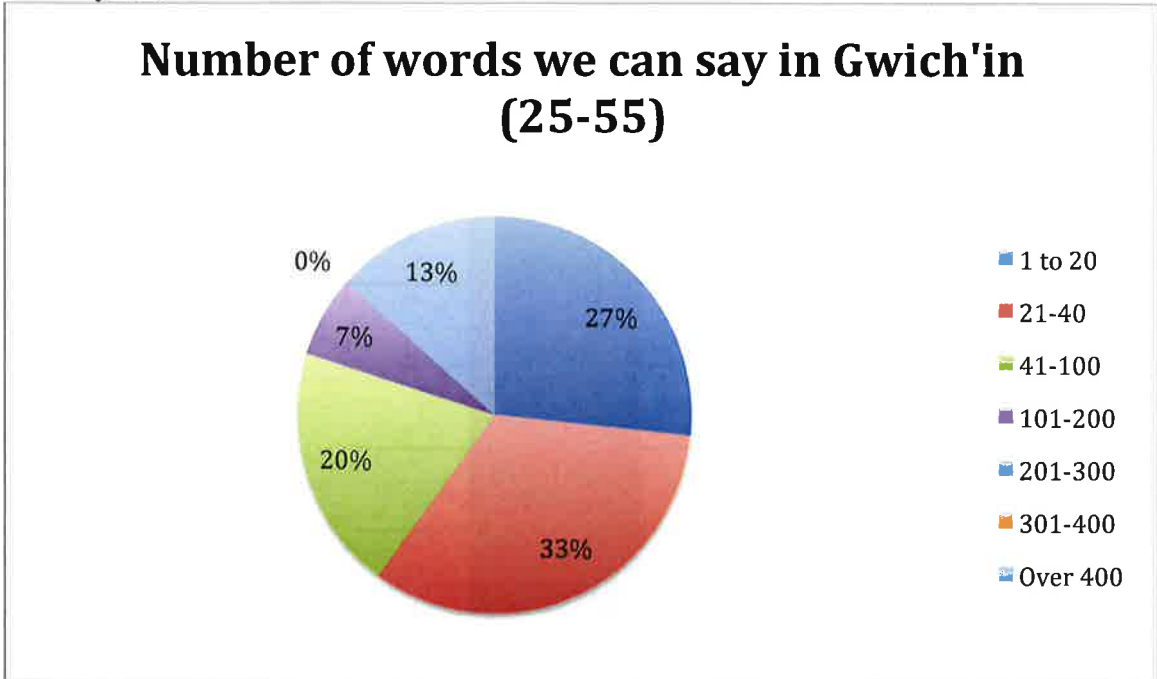
Only 2 people in the 25-50 age range are learning the language (Edward Kaye and Randall Kendi). Most of the people learning the language are over 50.

How many words do you estimate you can say in the language?

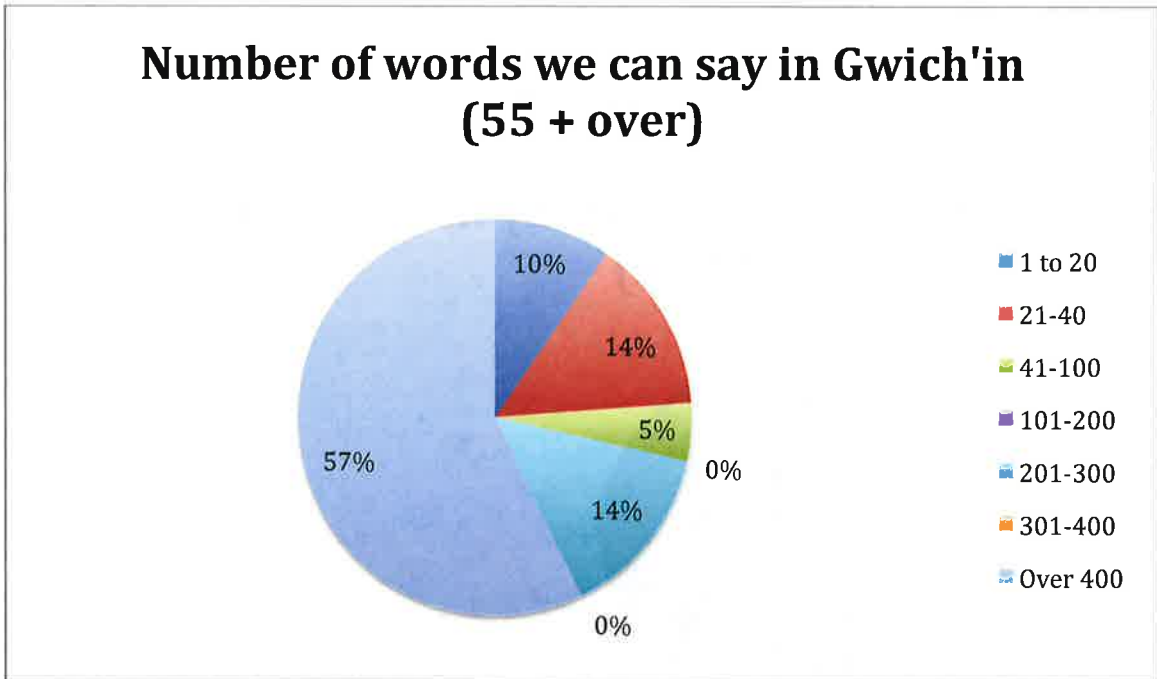
0-25 years



25- 55 years

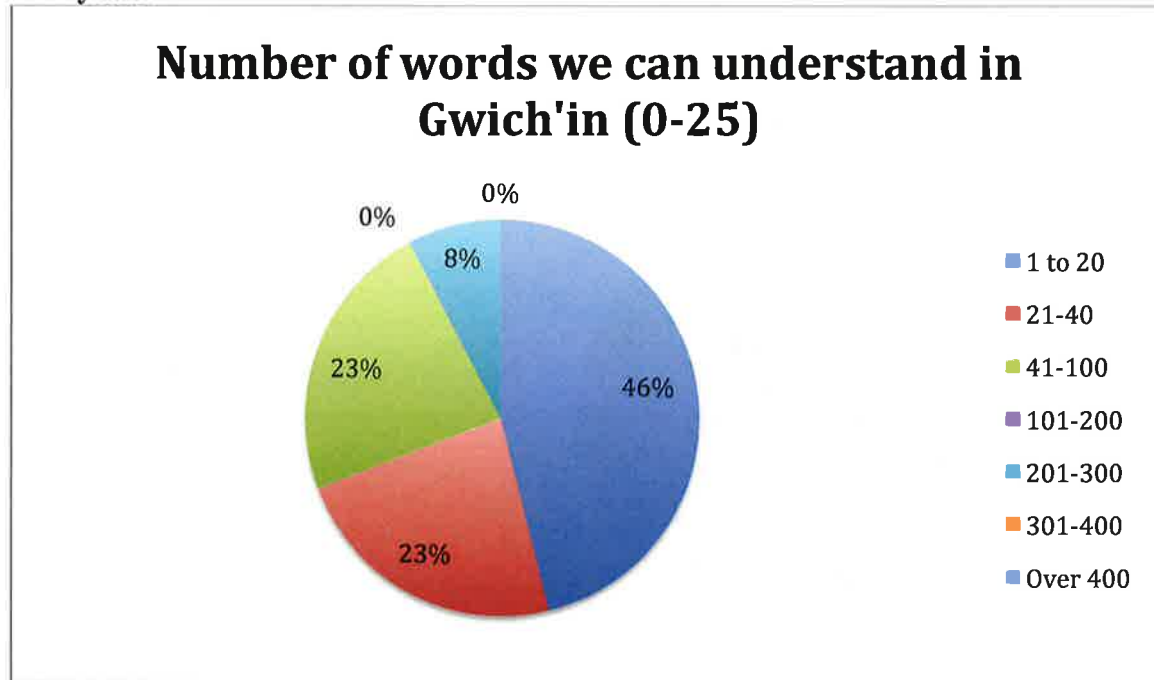


55 and over

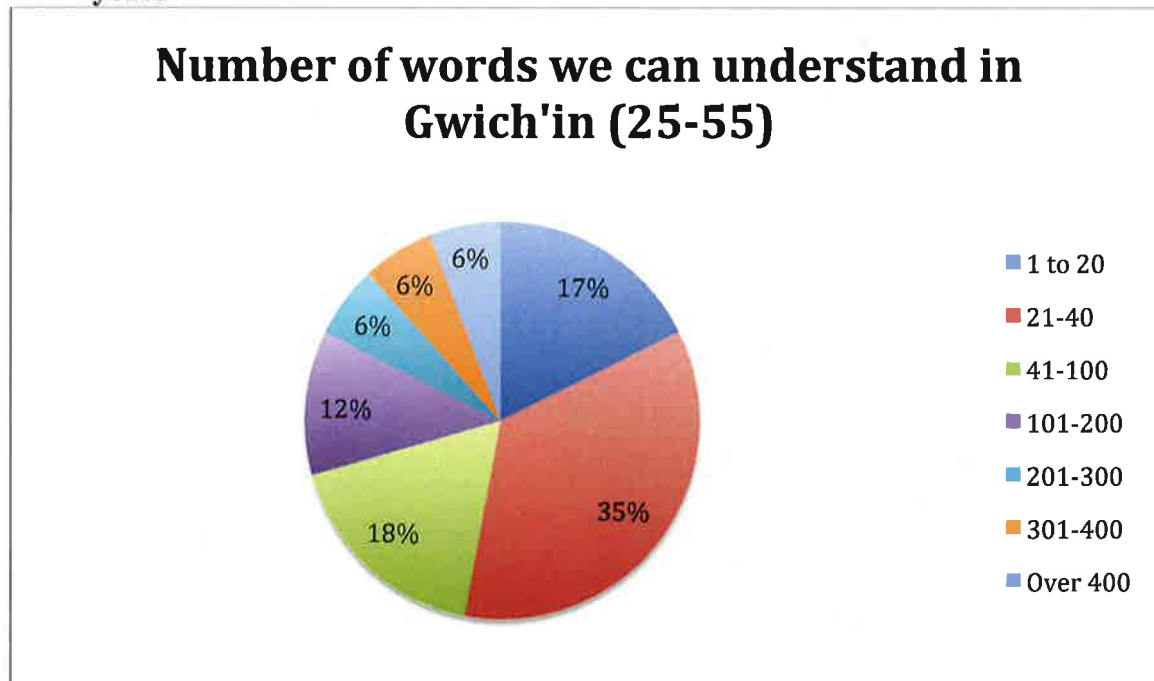


How many words do you estimate you can understand in the language?

0-25 years

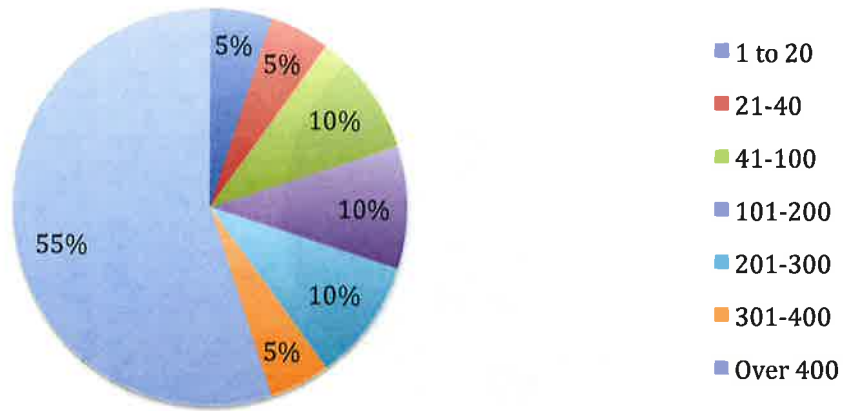


25-55 years

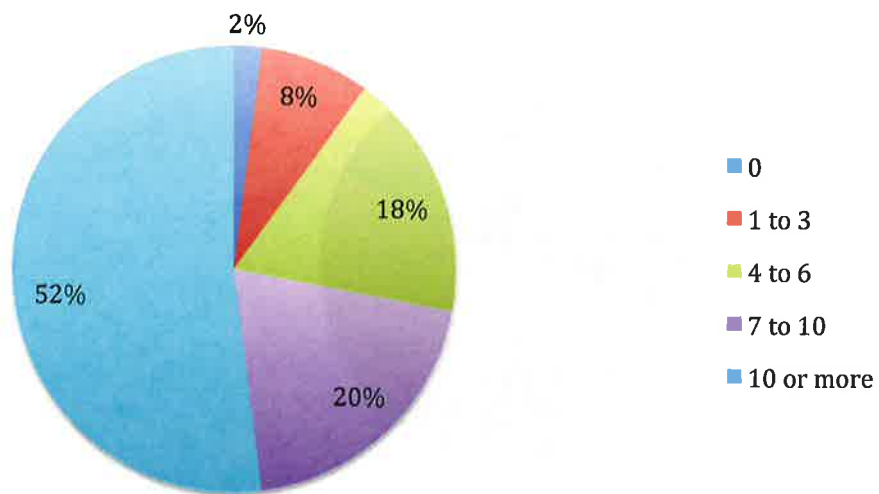


55 and over

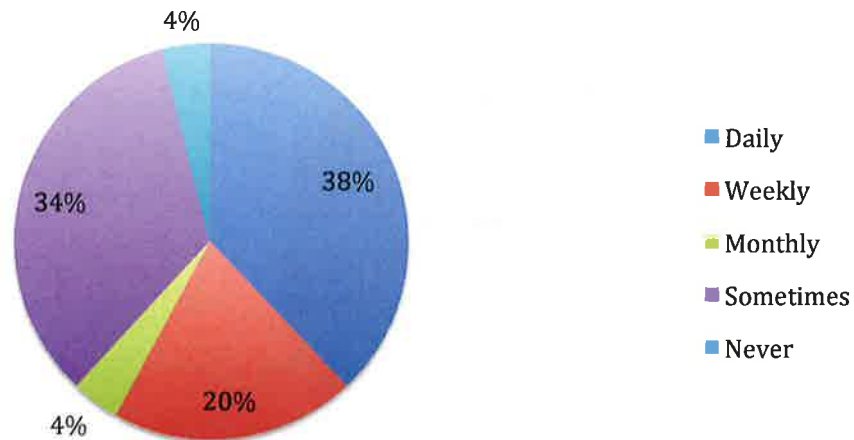
Number of words we can understand in Gwich'in (Over 55)



Number of fluent speakers we know



How often do we interact with a fluent speaker?



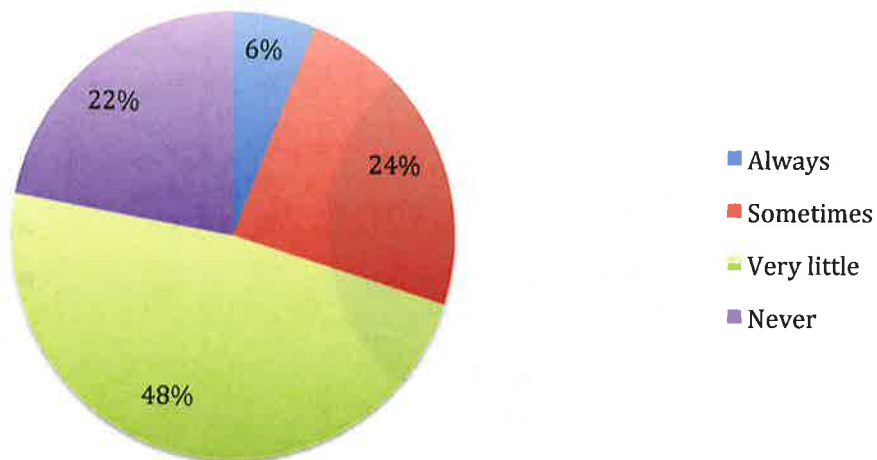
Identified fluent speakers in Old Crow:

- | | | |
|---------------------|---------------------|-------------------------|
| 1. Fanny Charlie | 14. William Josie | 27. Jane Montgomery |
| 2. Allan Benjamin | 15. Brenda Kaye | 28. Georgie Moses |
| 3. Billy Bruce | 16. Elizabeth Kaye | 29. Mary Jane Moses |
| 4. Robert Bruce Jr. | 17. Joseph Kaye | 30. Lorraine Netro |
| 5. Shawn Bruce | 18. Roger Kaye | 31. Stanley Njootli Sr. |
| 6. Andrew Charlie | 19. Margaret Kendi | 32. Dick Nukon |
| 7. Stringer Charlie | 20. Mary Kendi | 33. Kathy Nukon |
| 8. Nancy Flitt | 21. Randall Kendi | 34. Joel Peter |
| 9. Bertha Frost | 22. Irwin Linklater | 35. Esau Schafer |
| 10. Stephen Frost | 23. Anne Lord | 36. Marion Schafer |
| 11. Theresa Frost | 24. David Lord | 37. Randall Tetlich |
| 12. James Itsi | 25. Lawrence Lord | |
| 13. Peter Josie | 26. Rosie McWhirter | |

Self-identified fluent speakers in Old Crow:

- | | |
|---------------------------------------|-------------------------------------|
| 1. Allan Benjamin- Somewhat fluent | 8. Robert Kaye- Somewhat fluent |
| 2. Robert Bruce Jr.- Fluent | 9. Rosie McWhirter- Somewhat fluent |
| 3. Shawn Bruce- Fluent | 10. Lorraine Netro- Somewhat fluent |
| 4. Stephen Frost Sr.- Somewhat fluent | 11. Kathy Nukon- Somewhat fluent |
| 5. Peter Josie- Fluent | 12. Joel Peter- Fluent |
| 6. Paul Josie- Somewhat fluent | 13. Esau Schafer- Somewhat fluent |
| 7. Joseph Kaye- Fluent | |

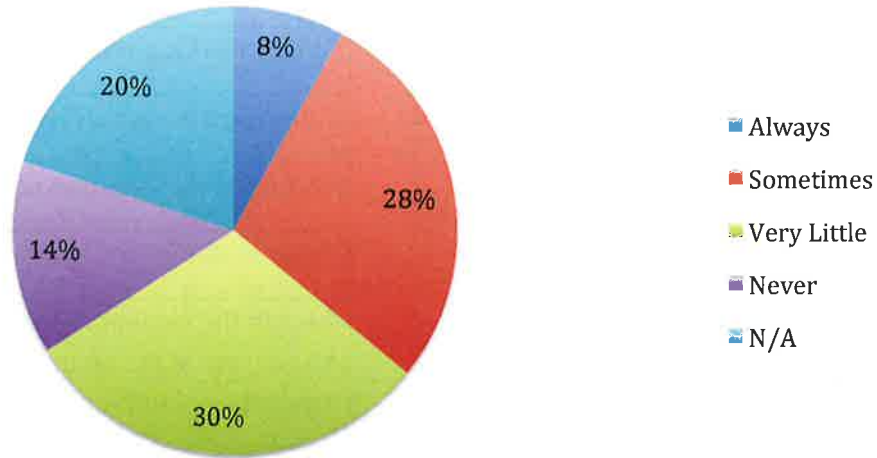
Use of Gwich'in language at home



Who speaks the language in your home at the present time? (select any that apply)

Grandmother	5
Grandfather	5
Mother	2
Father	5
Brothers/ Sisters	7
None	10
Other	Husband/Wife: 3 Daughters/Sons: 4 Aunties: 3 Myself: 4 Fanny Charlie: 2 Relatives: 3

How often we hear Gwich'in at work



Use of language at work (OPEN ENDED COMMENTS)

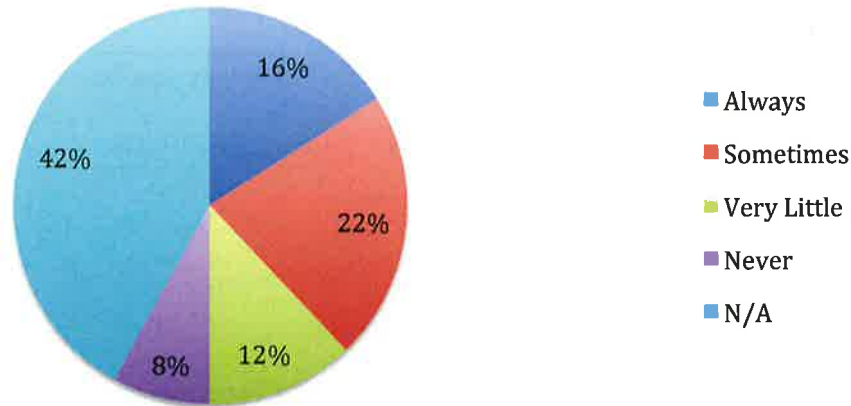
Greetings in morning or afternoon
None at work
Use it at work when an Elder comes to visit office. Hear it out on land during hunting/fishing and crafting. Stories told by Elders sitting on river bank at camp.
When I answer the phone or ask a Gwich'in/non'Gwich'in person "How are you?" in our language- want to promote it. I do interpretive tours and do some place names in Gwich'in
I speak my language to Elders at Gatherings
People come in the office and ask (how am I doing?) in Gwich'in (fluent speaker) or (whats going on?)
Marion Schafer uses it when speaking to kids at school

Hunting with parents and kids, place names on the river, names of things on the land, talking with people on the river, listening to stories (James Itsi)
place names, names of things on the land, Elders talking to each other, I try to speak some Gwitchin words to kids I tutor, Allan teaches me words when I work at the college
School (at work), gatherings, workshops
Never used!
Elder meeting, translator Robert
I try to speak my language as much as possible. If I don't remember a word I always ask a fluent speaker.
When I visit with family and friends and when we go hunting at our camps and fire places

Use language when he is in the position of "Elder" at camps, gathering, hunting, fishing. He speaks to all people in our language to teach individuals.
Any Elder use the language
Hunting/fishing- everyone tell stories in our language around the fire
Rarely
I work in the school, Randal Kendi is language teacher, he speaks often and teaches me different words. He also speaks to Teresa Frost in Gwich'in
When I ask how do you say this or that. When I hear a word I don't know
Mostly at home or working on the land
Feasts or meetings (prayer), Sometimes Elders use it on the land for hunting (Parts of caribou in Gwitchin, berries), Hear at Caribou Days from Elders, hear at Heritage Department, Hear it at school sometimes

When I speak my language, Ben Chuck (chon FM)
Translation, Verbs, Birds book
When working with Elders
Language projects, classes evening
Not at work, school in the hallways
Elders talking
I teach the students and I teach the teachers words, put signs up in the school where staff students and public can use it and see them.
Community report for Old Crow C.B.C. Community Centre- Prayer before meal. Church prayers of the people.
While out on the land
Introduction in Phone

How often do we hear Gwich'in at school?



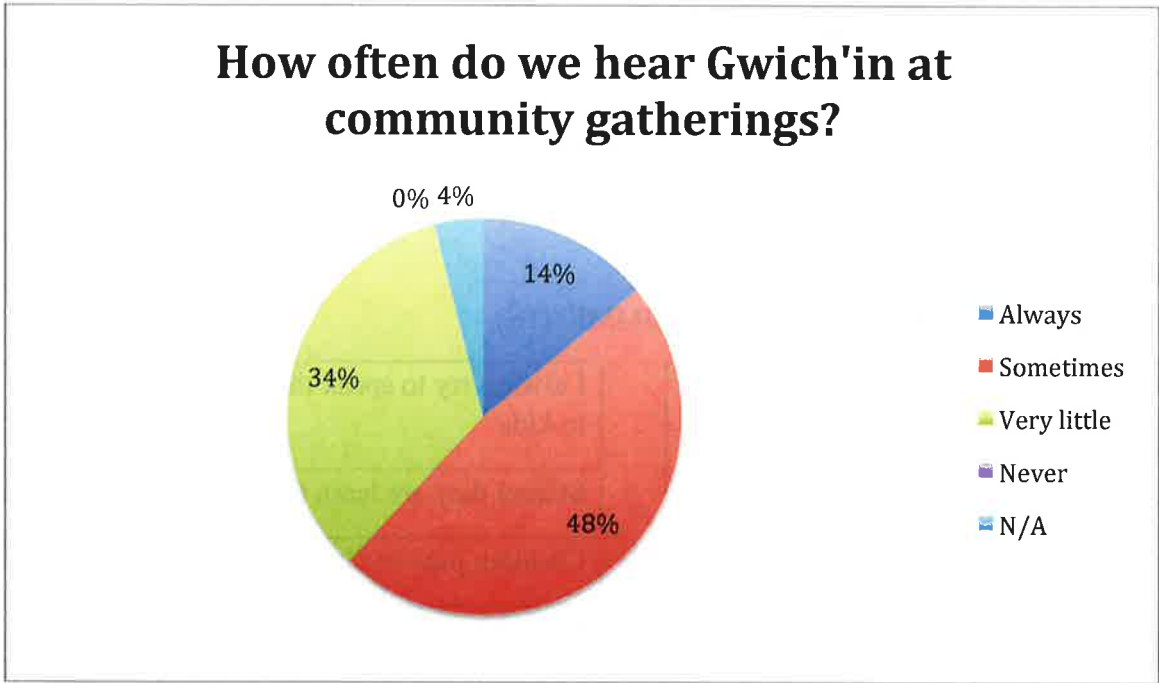
Use of language at school (OPEN ENDED COMMENTS)

none at school
It is taught at the school by language teachers and at times during events or activities you hear the children use the language by saying mahsi choo or other words if ask in Gwitchin- response back from children is good to hear.
Opening prayer
I only go to school to tutor after the school day, my students and I sometimes use Gwitchin words
Language classes
never
concert students

I always try to speak the Gwich'in language to kids
School they are learn Gwich'in language
Children pray in Gwich'in everyday
Church, work with Elders
I only hear it when I do lunch program when the children say prayer
Teaching
Hear at lunch time and in Gwitchin class-Marian
No
Prayers and teaching
During Gwich'in class, hot lunch, field trips

If I visit Chief Zzeh Gittlit School, I hear prayers and commands from language teacher and students. I see signs in Gwich'in. At Culture Camp there is language spoken.
One word at a time. Very few sentences
Gwich'in classes
Opening and closing prayer, storytelling

Gwich'in classes
Staff, students and language teachers if a child can not speak or understand the language I ask them to listen and watch my mouth how I say the word
Language teachers- Prayer before meal.
teachers, Elders



Use of language at community events (OPEN ENDED COMMENTS)

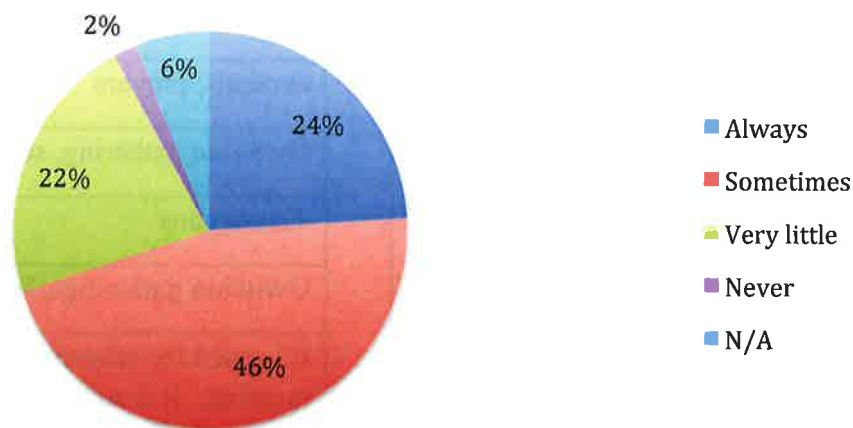
In Randall Tetlich's sweatlodge he uses prayer and speaks in Gwitchin
Only when we have our Elders present if many that old if not understand English well.
When the Deacon or Elders says the Opening Prayer or Grace or does a speech

I hear our language used at community gatherings only when the Elders speak.
Opening prayer, fluent speaker speaks in Gwich'in then English during speech
Opening prayer
Meeting, at prayer before dinner

Elders talking at meetings, feasts, potlatches, speeches, prayers, church
Sitting with older people at breaks, or before meetings, prayer
prayers, Elders talking, Fanny makes speeches in Gwitchin
Elders speaking, interpreters
Never
not at all
Teresa Frost always encourage using our language at Gathering playing traditional games and events
Opening prayer is said in our language and when Elders - interpreter
Sometimes at community gatherings or meetings, opening prayer in Gwitchin and interpreter for Elders
It use at a certain time at community gatherings
Opening prayer- when Elders speak, Interpreter
Opening prayers, when Elders speak, interpreter
Mostly used in prayer or grace before and after meals
Translation or important issues and if there's Elders present
Praying
Only at Gwich'in Gatherings, Church.

Only when an Elder speaks and an interpreter translates
When elders speak, and then get translation
Elders talking, prayer
at meals, prayers
Gwitchin gathering, school
Thank yous
Gwitchin gatherings, John Tizya Centre
It is used for prayers before feast or before meeting. It is sometimes used when Elders get up to talk. It is sometimes used when talking about traditional food.
Only with certain people
Gwich'in gatherings
GA, celebrations
I hear some at meetings, interpreting for Elders
Certain times, kids classroom, Gwich'in room
Talking after going out on the land, how was the weather. Radio.
It's use at meeting and public gathering for Elders to understand more better.
When important meeting. It is then put into Gwich'in language.
Mostly for phrases
rarely used

How often we hear Gwich'in at traditional/ceremonial gatherings



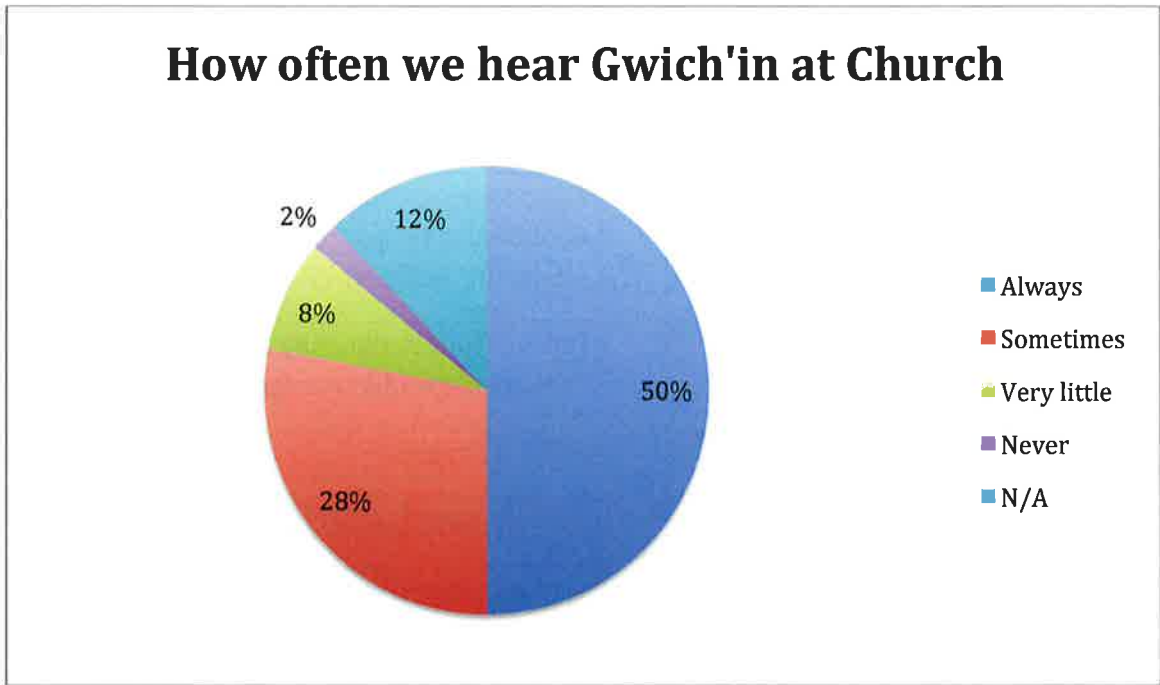
Use of language at traditional or ceremonial gatherings

(OPEN ENDED COMMENTS)

Randall and Kibbe Tetlich use Gwich'in in the sweatlodge. I heard Gwich'in at Walking With Our Sisters	prayers, Elders talking, explanations of Gwitchin words
Community meetings that are very important that Elder do understand what s discussed or need to make decision on for the future of our community (translation)	interpreters, speakers
At Church. Bible reading and song.	listen
When our Elders speak	Church, Elder meetings
Sometimes hear Marion Schafer talk out language or Fanny Charlie	Our language should be encouraged at Gatherings and meetings
before dinner and meeting	Opening prayer, Elders speak and interpreter.
Speeches, introductions, meetings	All Elders speak in our language at our traditional and ceremonial gatherings
Get Elders to tell stories in Gwich'in	Only Elder use their language ceremony gatherings
	Opening prayer, Elders speak and interpreter.

Opening prayer, Elders speak and interpreter.
Through translation of English to the Gwich'in language
Depends in what type of Gatherings
prayer, simple phrases
very little, no translation
If funeral hymns prayers. Opening closing prayers
Prayers, some stories
Prayers, conversations
Talking to friends
in conversation
Dancing, singing, prayers, Elders

For prayers and sometimes songs and stories
Prayer and Elders
Prayers, singing
Pay attention and listen
none
Church/funerals or potlatches
Elders like Jane, Mary-Jane, Robert and Elizabeth. Prayers, opening, closing, meals.
Translation is used at meetings and gathering church services.
Church certain prayer are said in Gwich'in language.
Funerals used in Prayers



Use of language at church (OPEN ENDED COMMENTS)

I don't frequent Church
Our language is carried on in our Church services and was carried on for many years ever since McDonald came to our community
Some prayers are said in our language and all hymns are sung in Gwich'in.
hymns
Hear it all the time when Marion does the service, do not hear it when Lori from Dawson does the service
Prayer
Prayers, singing hymns, announcements for Women's Auxilliary
Sermon, prayers, hymns
prayers, Tukuph bible, chiligs, people talking
songs, prayers
listen
Rev. Ellen Bruce, Big Joe Kaye, and other Elder read in Gwich'in
Singing and preaching. We are fortunate to have church leaders that's fluent in Gwich'in.
The prayers are said in our language- hymns are sung in our language
Prayers and hymns are said and sung in our language
Only reading the Bible or song in our language

Prayers and hymns said and sung in language
Prayers and hymns are said and done in our language
Sometimes used to say the Lord's prayer
Through prayer and chillig singing
All songs/ chilig in Gwich'in, prayer, Lord's prayer all Gwich'in
Some pronounciating one last an only can be found in the Gwitchin or Dakatho Bible
Most prayers are in Gwitchin most hymns are in Gwitchin
prayers, songs
Half the service is in the language
Gwitchin bible, sermon
Prayer
I some times
Singing, prayer
I don't attend church often. Attend church ceremonies for funerals- Almost all in Gwich'in (Bible, chilliks, prayers)
It is a writer in the King James Bible. Prayers are said in our language.
Prayers, hymns
Prayers and singing chiliks
seldom, only Gwich'in prayer- of attend one/self
Gwich'in hymns

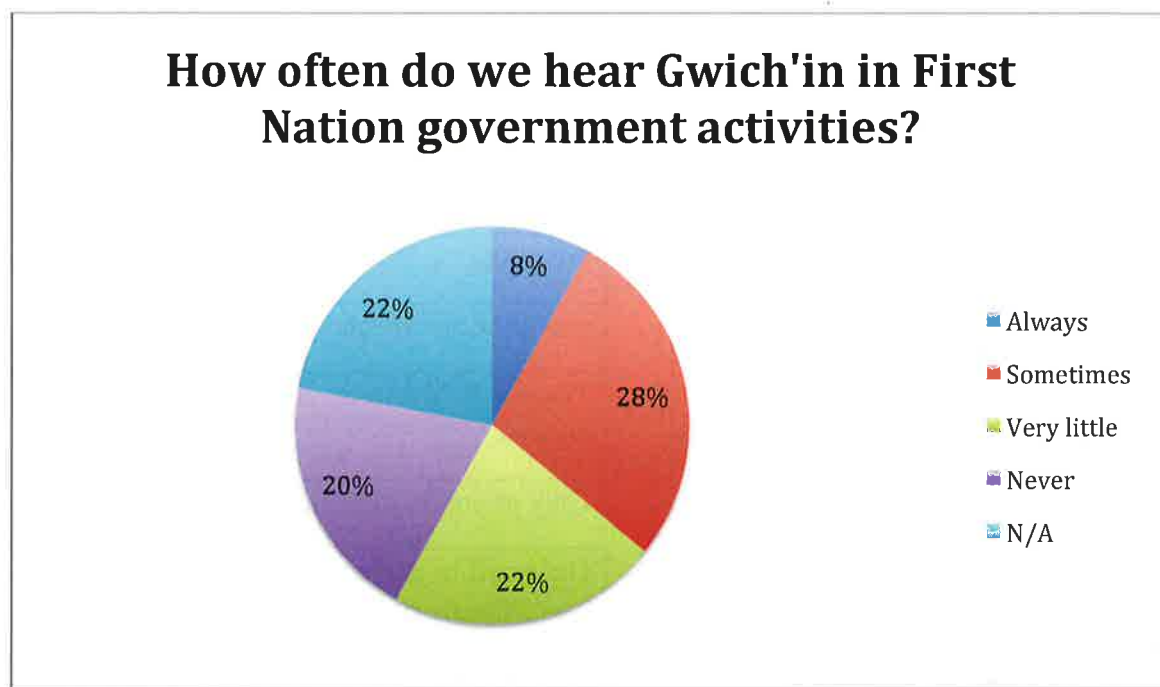
Chiligs, singing. Lord's prayer in Gwitchin

It is use when we have service in church which make are religion stronger.

Prayer. Announcement when necessary.

don't go to Church

Prayers



Use of language at your First Nations government activities?

(OPEN ENDED COMMENTS)

When I'm in Old Crow I hear Gwitchin usually in the opening ceremonies or closing ceremonies

Only at public meeting when Elder are present or when we need our Elders to understand very important topics that they clearly understand.

None. I try to promote by telling others to meet + greet in Gwich'in nd when answering the phone! Even wrote to the Yukon's Airline, Air North, to have more Gwich'in spoken thru greetings + safety message- nothing to date yet

Sometimes our language is used at First Nation government meetings when Elders speak or translated

Short couple word greetings. One word at end for thanking visitors for coming.

meeting

Speeches about government activities, prayer before and after meeting, place names

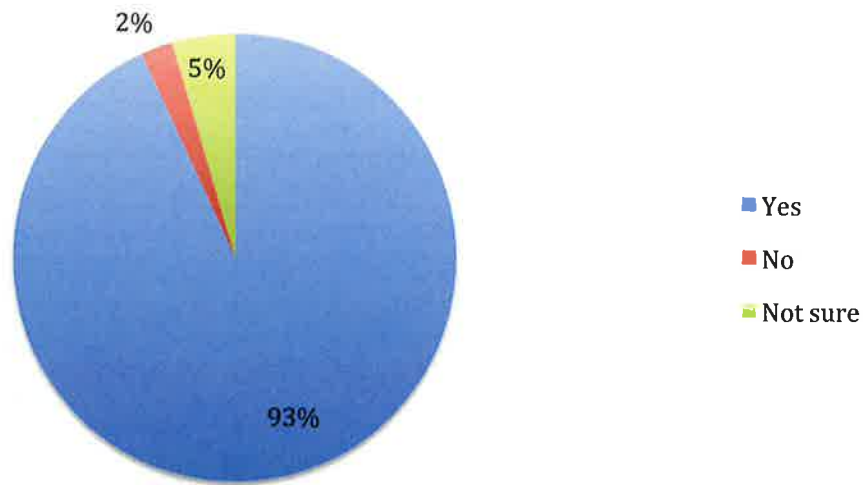
not really

prayers, Elders talking, speeches

ceremonies, meetings
never
never
A lot of our Elders have passed on and it's unfortunate that the language is going with them. We are a strong nation and I'm sure we'll continue with our culture.
Opening prayer- Elders speak in language and interpreter
Meetings, opening prayer in our language. Leaders speak in our language. Interpreter for Elders.
I never hear F.N. Government use their language
Open prayer, Elders speak, Interpreter
Only in jokes or if example: "I seen snowbirds today" in Gwitchin
Mostly the opening prayer and when Elders speak

Elders talking
I don't hear any gwitchin
prayer
talking, conversation
Only used in prayers before meetings
Translate historical documents, ____, bird, place name
greetings
prayer before meals/ gathering
Tracy + Ashlynn, greetings. Meetings, prayers.
Only at public meetings or gatherings
Once call to prayer in Gwich'in when there was a family death.
Used in introductions

Interested in learning Gwich'in language



Each person surveyed was asked to rank their top three reasons for wanting to learn the Gwich'in language. The choices were:

- Learning the language is vital to my culture and identity
- One or more of my Ancestors spoke the language
- To speak the language with my children and family
- To speak with friends
- To speak with my Elders
- To speak at community gatherings
- To speak at traditional and ceremonial gatherings
- To speak at my workplace(s) and with co-workers
- To broaden my knowledge in general
- To feel more a part of the nation
- To be able to read books and documents in the language
- To have a language that is only understood by other community members
- To keep the language and culture alive

The majority answers were:

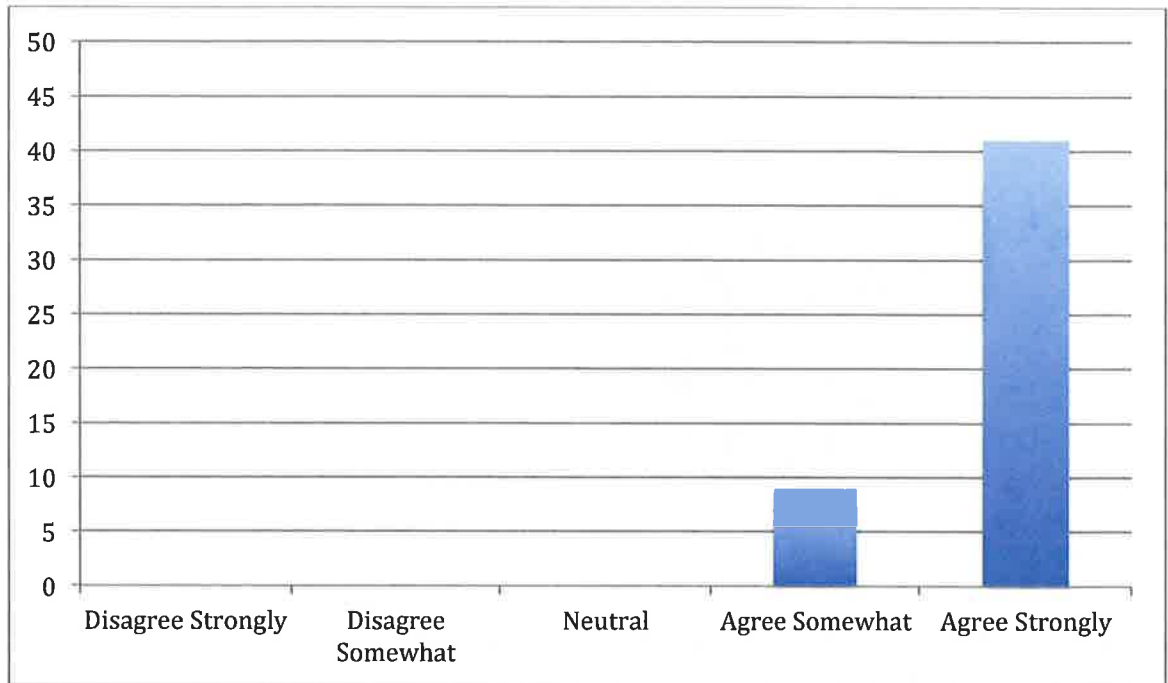
Number 1 reason: Learning the language is vital to my culture and identity

Number 2 reason: To speak with my Elders

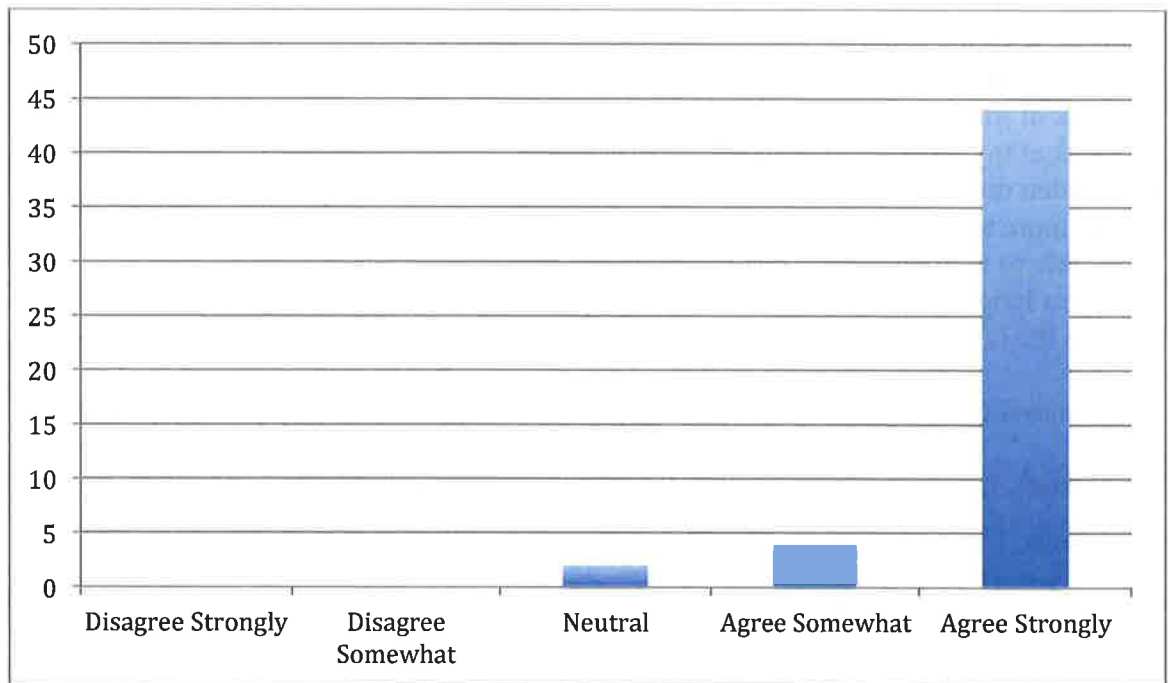
Number 3 reason: To keep the language and culture alive

Language Attitudes in Old Crow

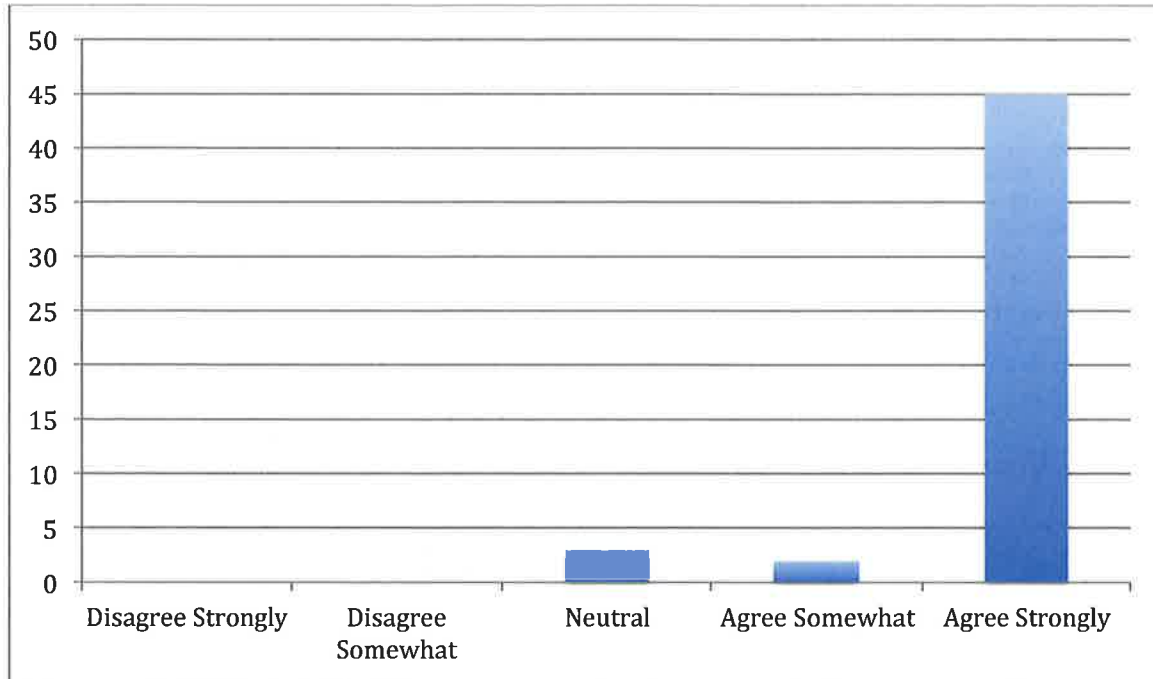
It is important for members of Old Crow to know their language?



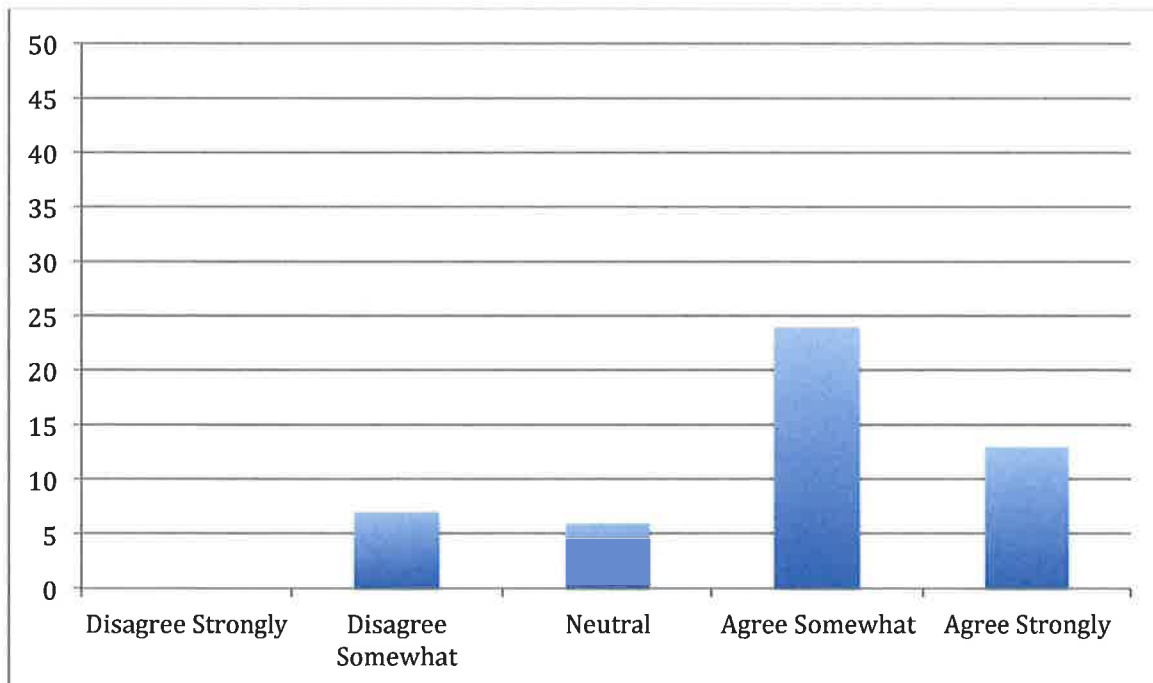
Our language is vital to our identity and existence as a people?



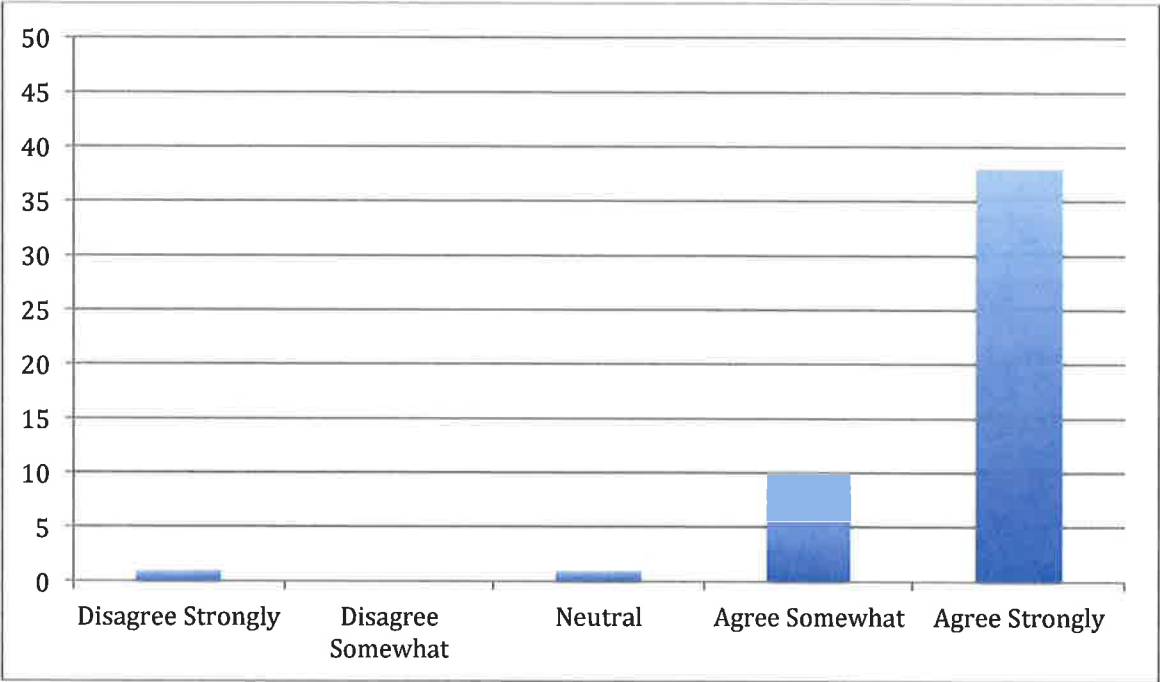
Our language is worth saving?



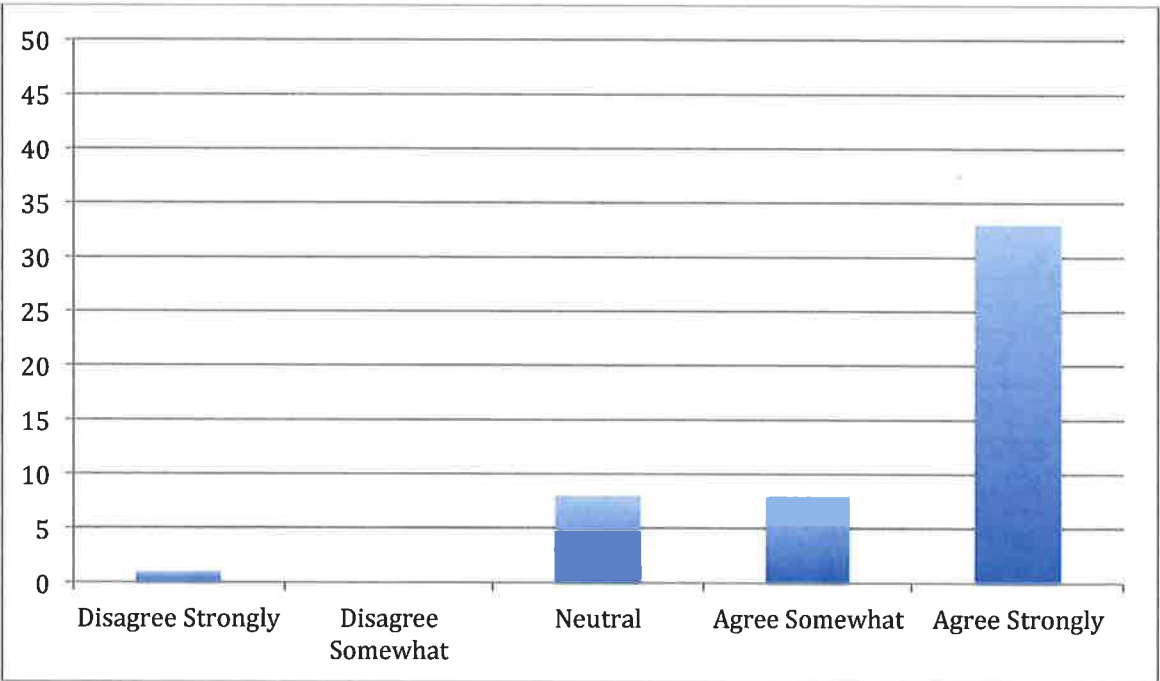
Our language is difficult to learn?



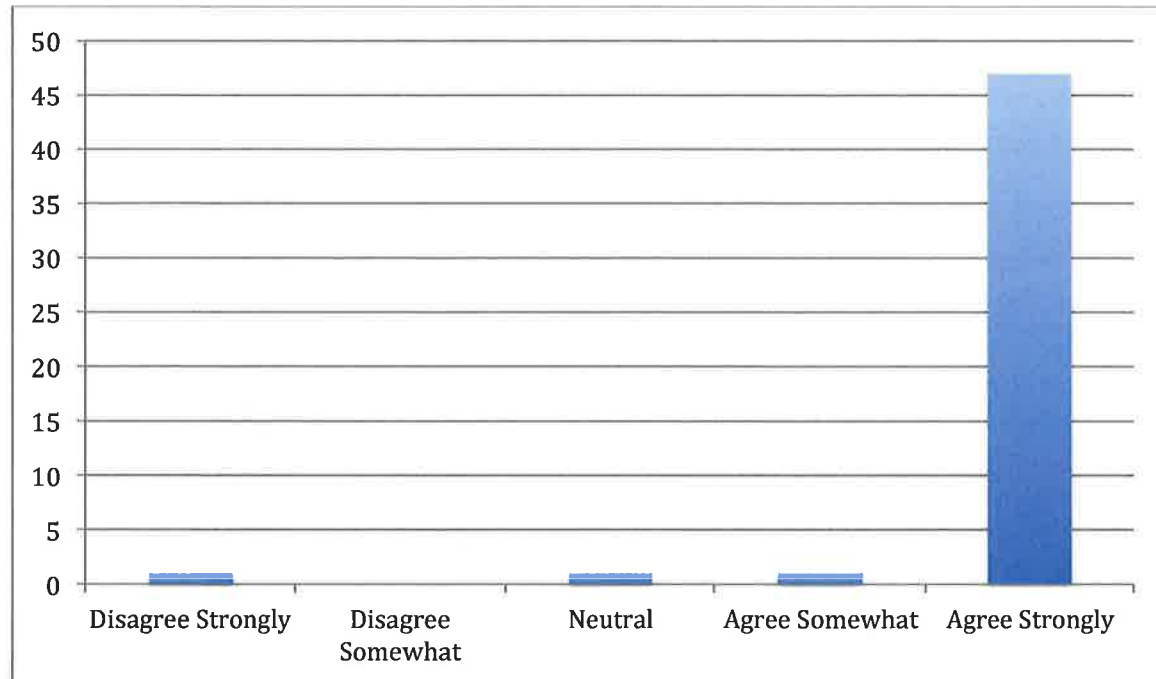
Our community should work hard to teach the language to people who don't know it?



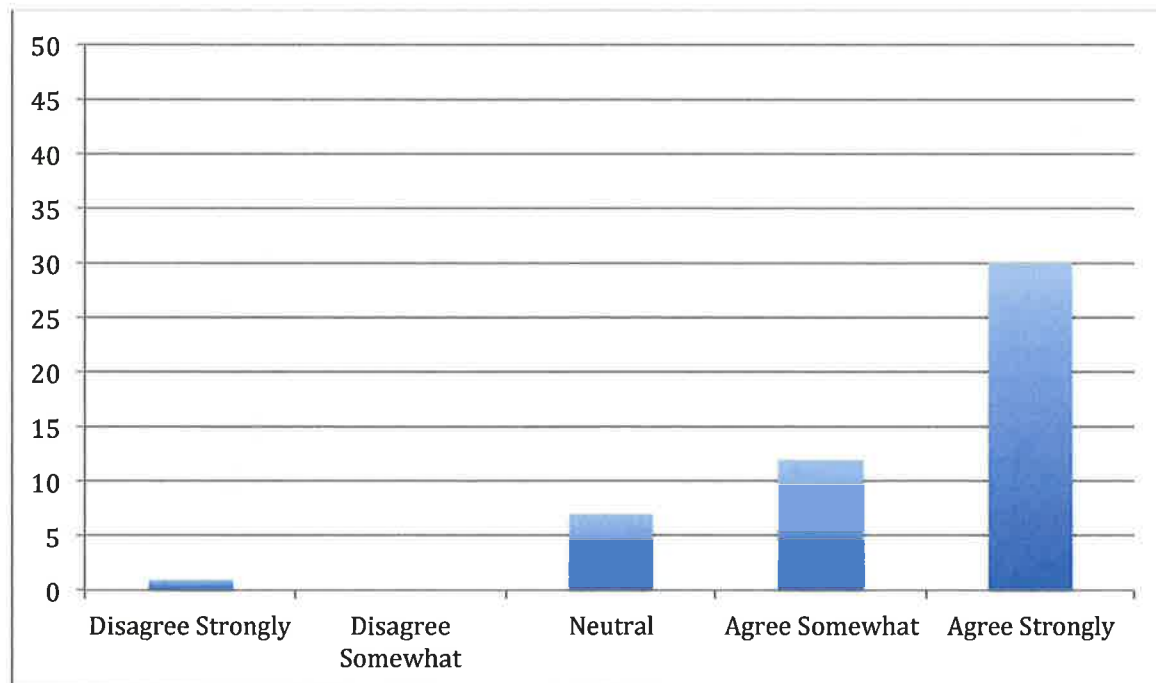
It would be a good idea to provide classes for families on how to keep their language in use at home?



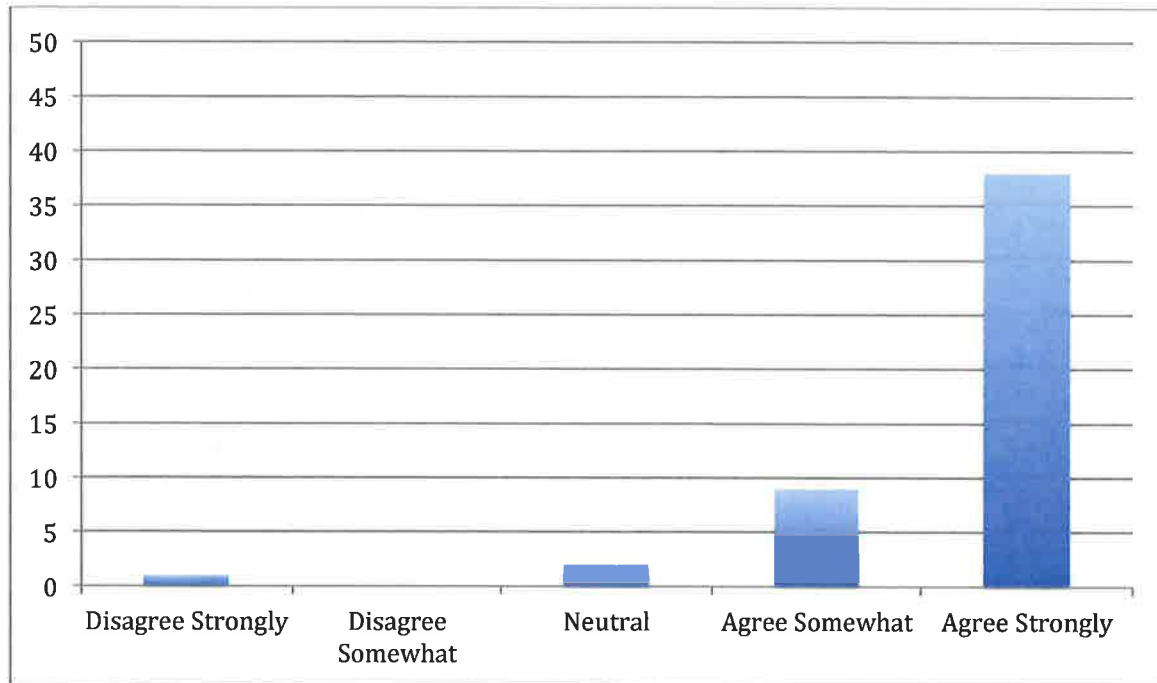
Our language should be taught in schools?



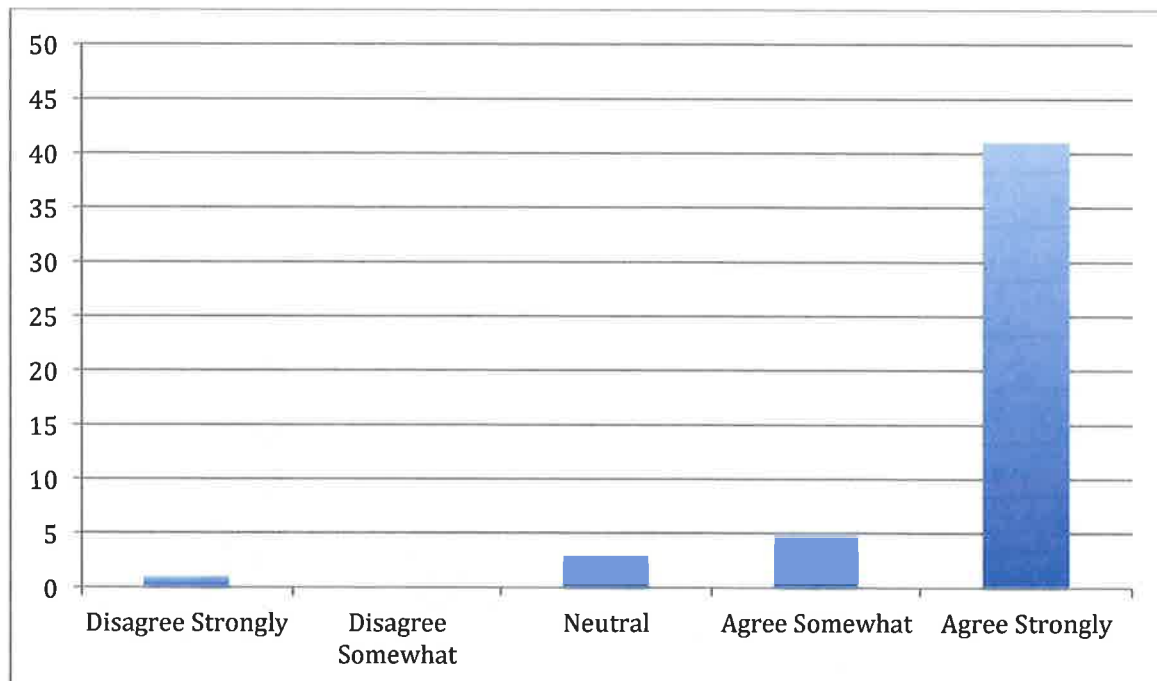
It is important that our language is encouraged and used in workplaces?



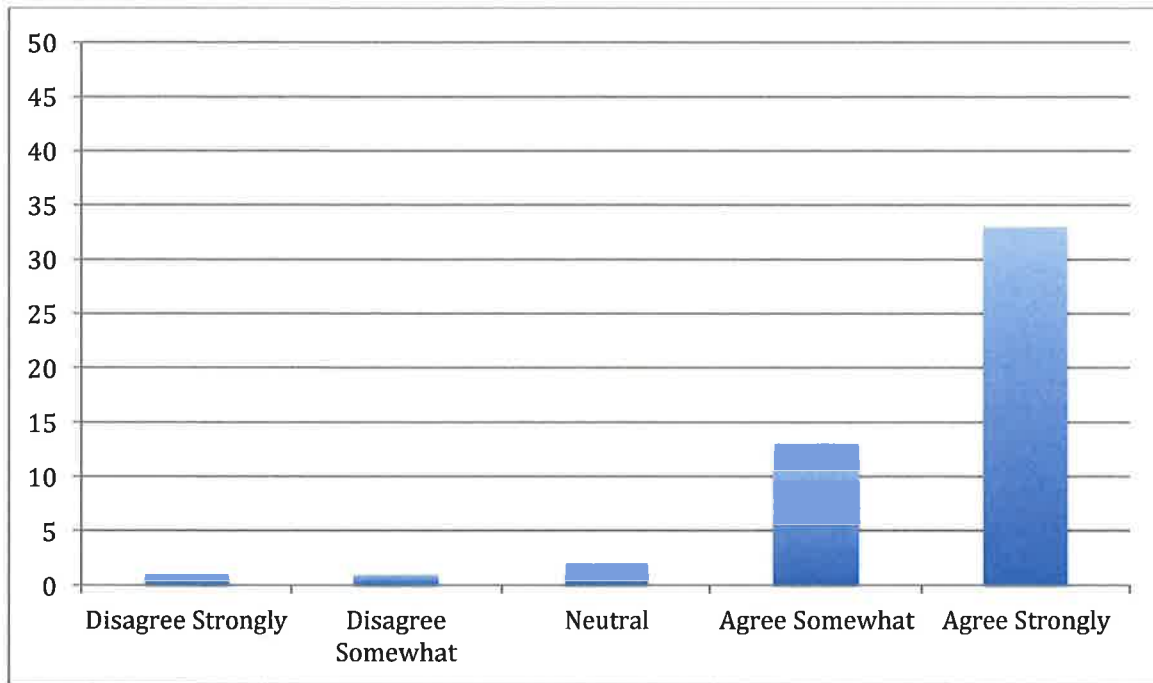
Our language should be encouraged and used in community gatherings?



It is important that our language is encouraged and used in traditional or ceremonial gatherings?

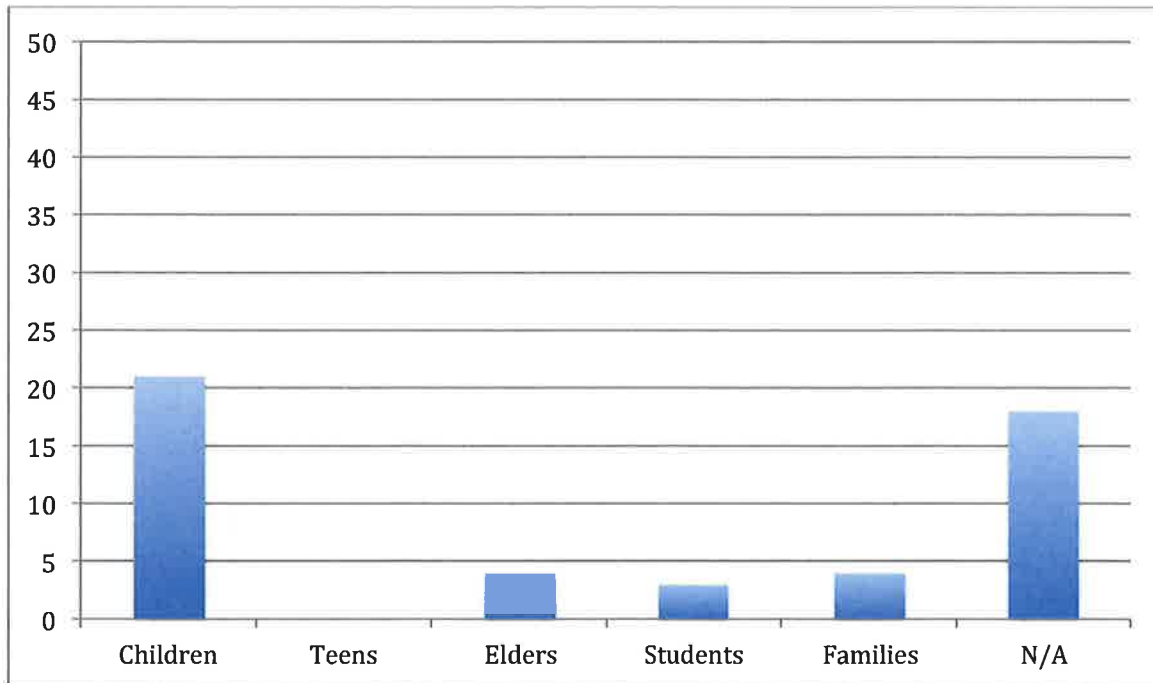


It is important that our language is encouraged and used in our First Nation's government activities?

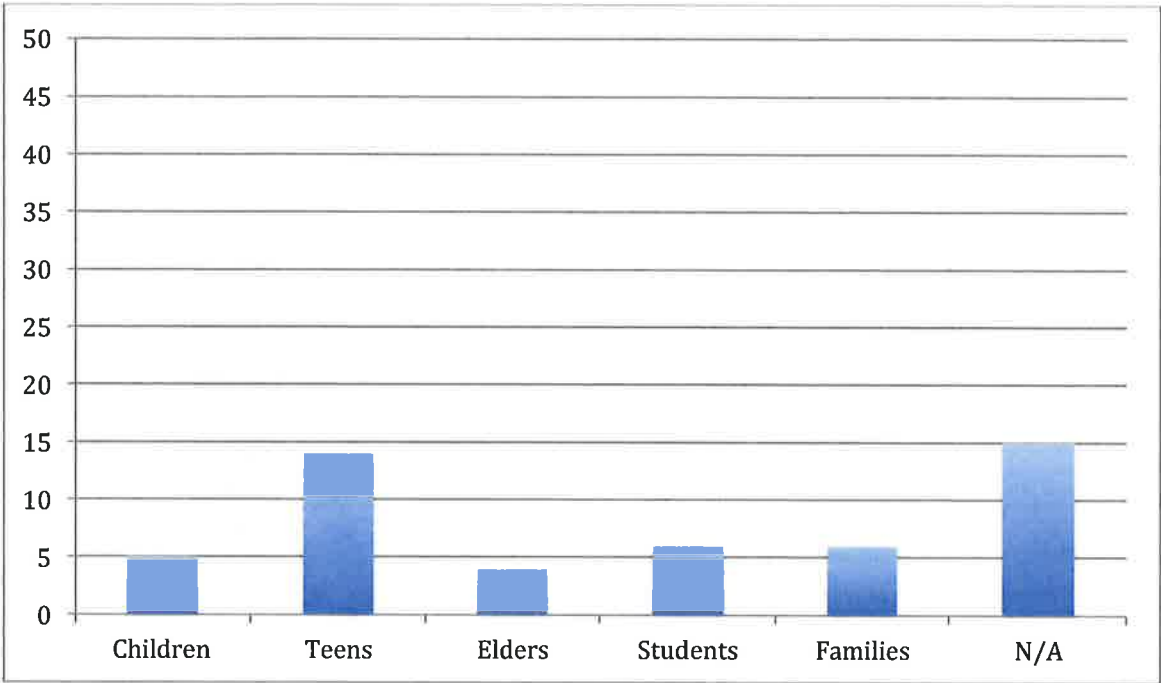


Which of the following groups (children, teens, elders, students, families) should be the priority for providing opportunities to learn the language?

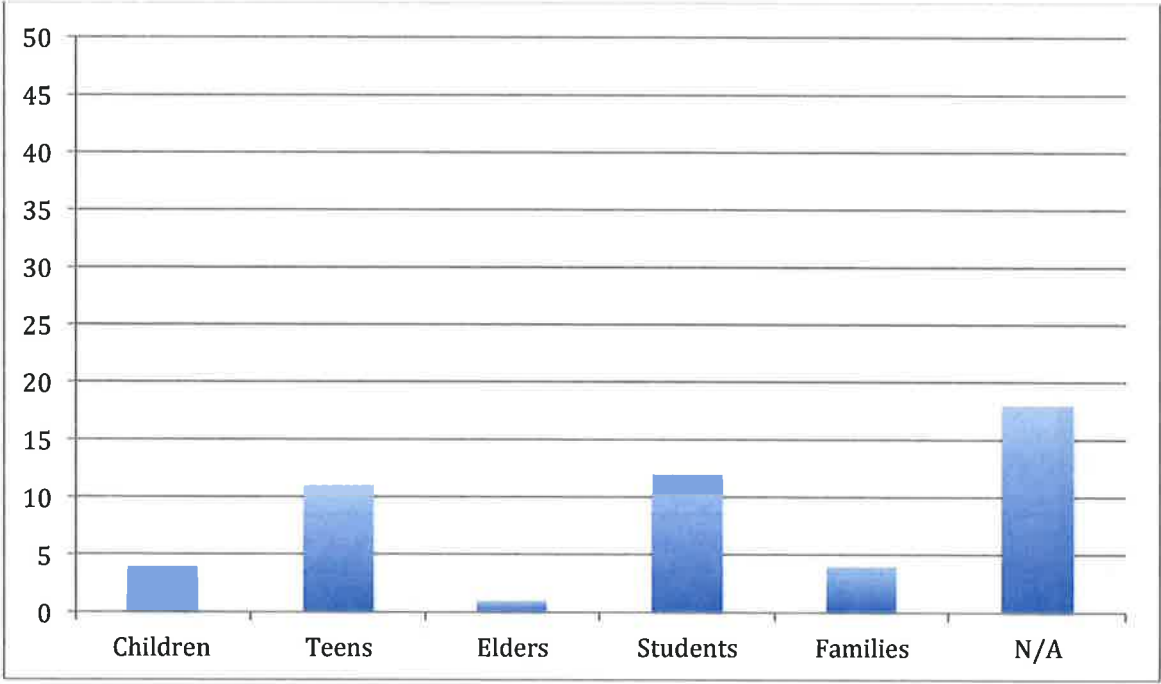
Rank #1: Children



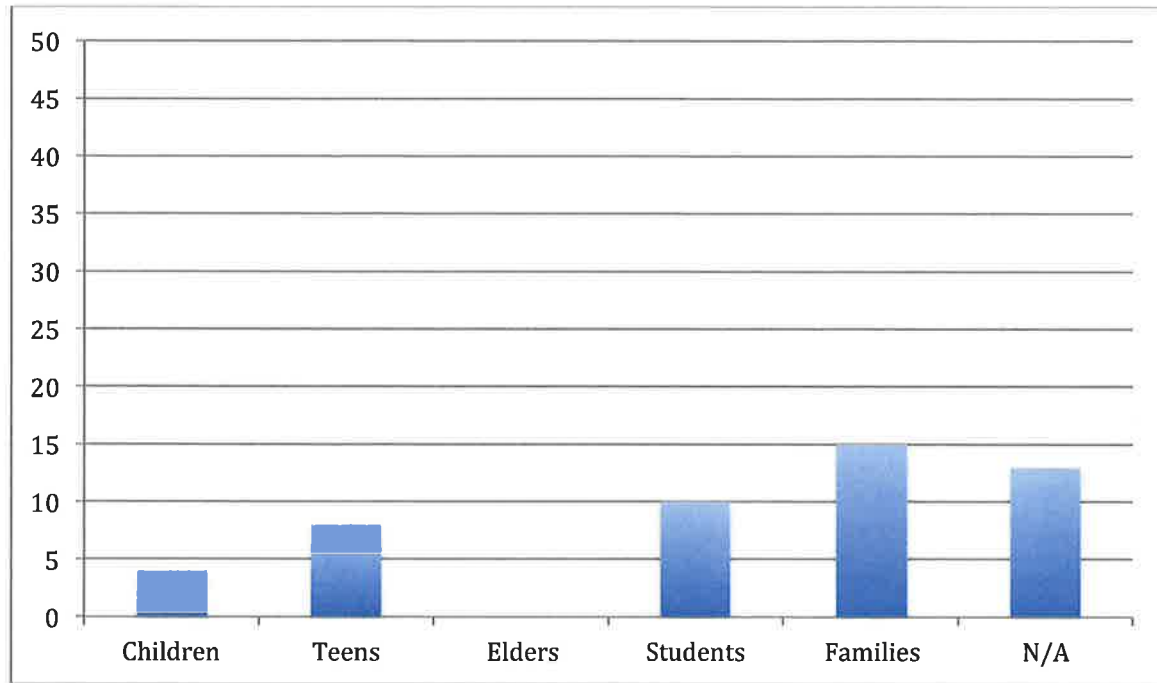
Rank #2: Teens



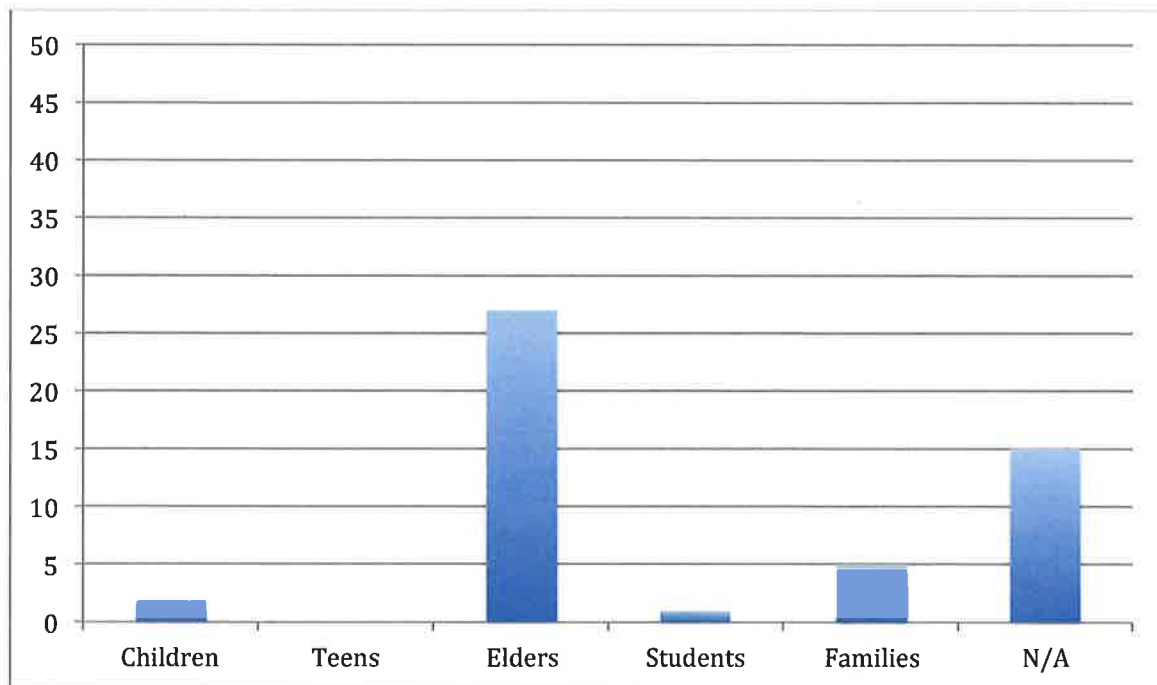
Rank #3: Students



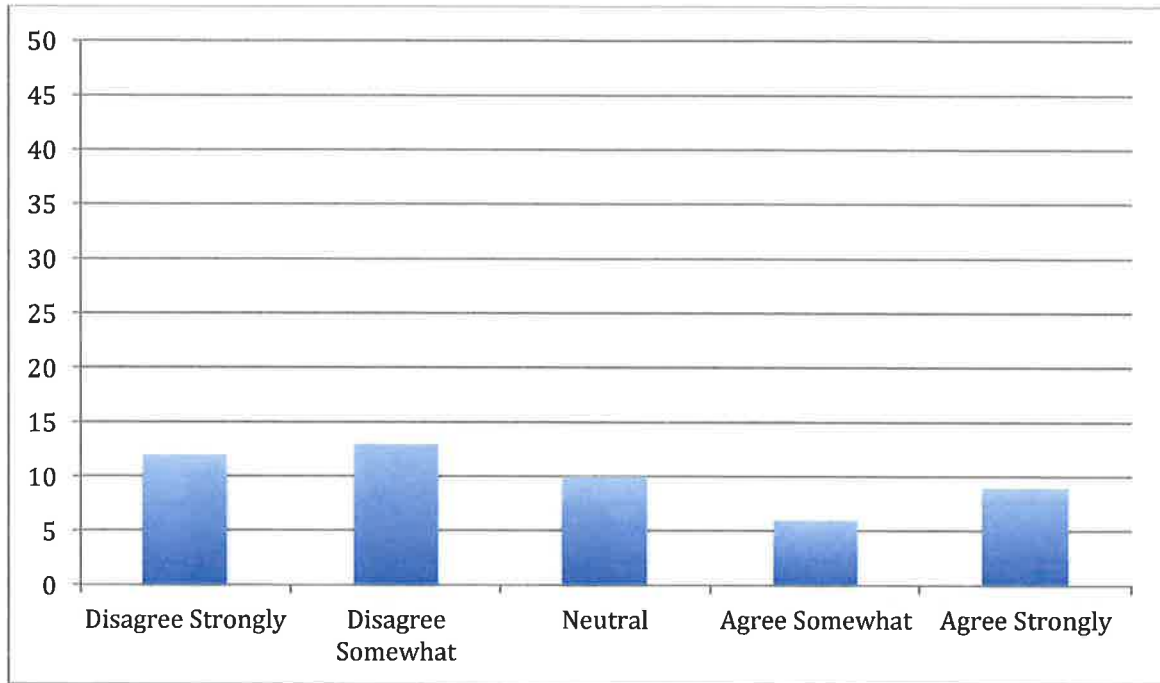
Rank #4: Families



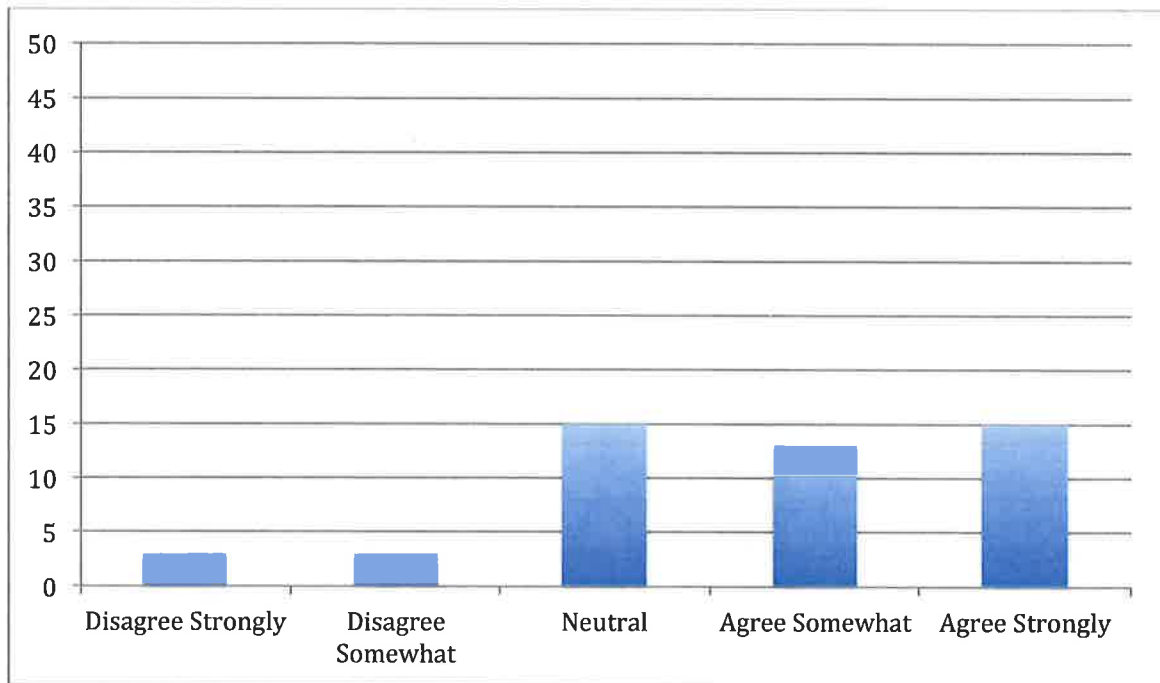
Rank #5: Elders



It does not matter how the language is written?

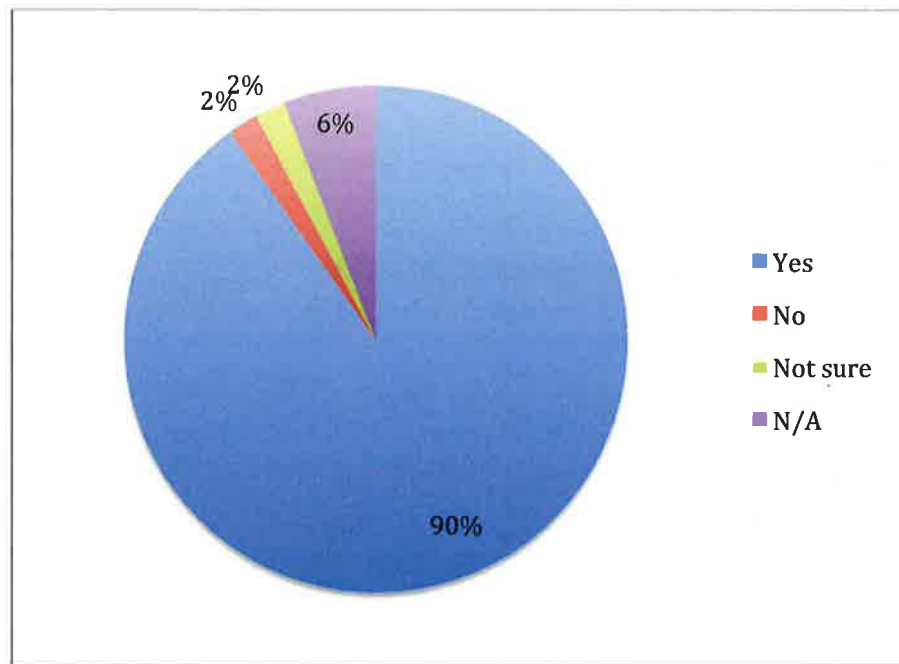


I would be willing to assist in a language program?

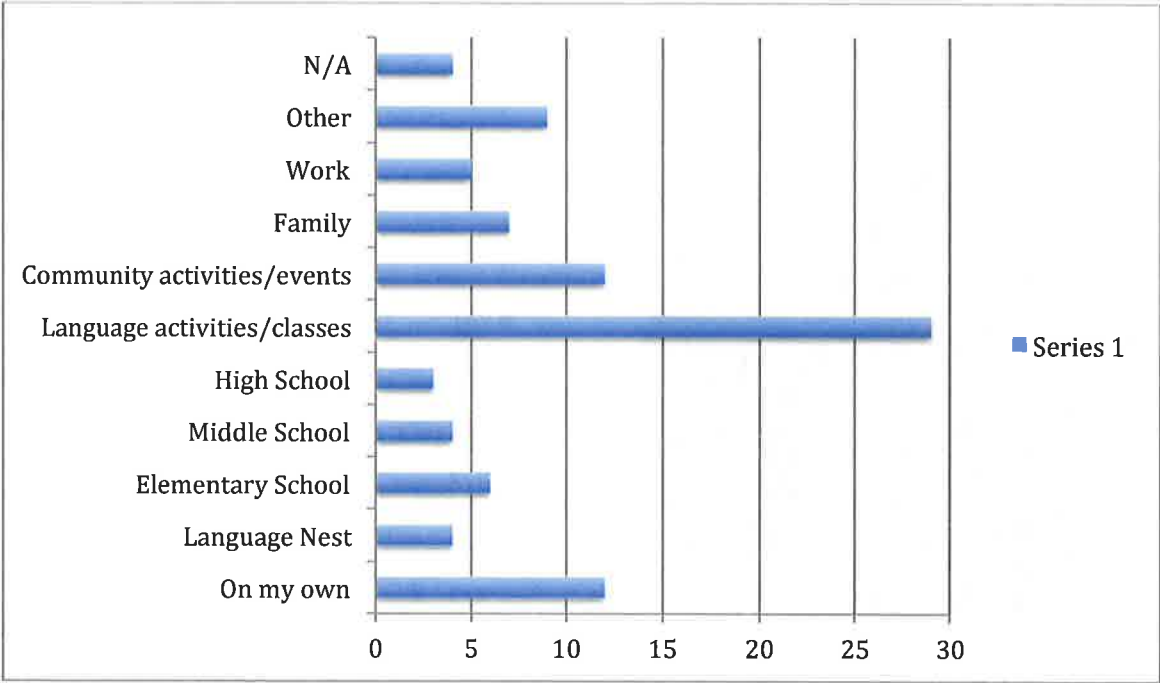


Learning interest personal resources results

Would you be interested in learning or studying language? (Yes, No, Not Sure, N/A)



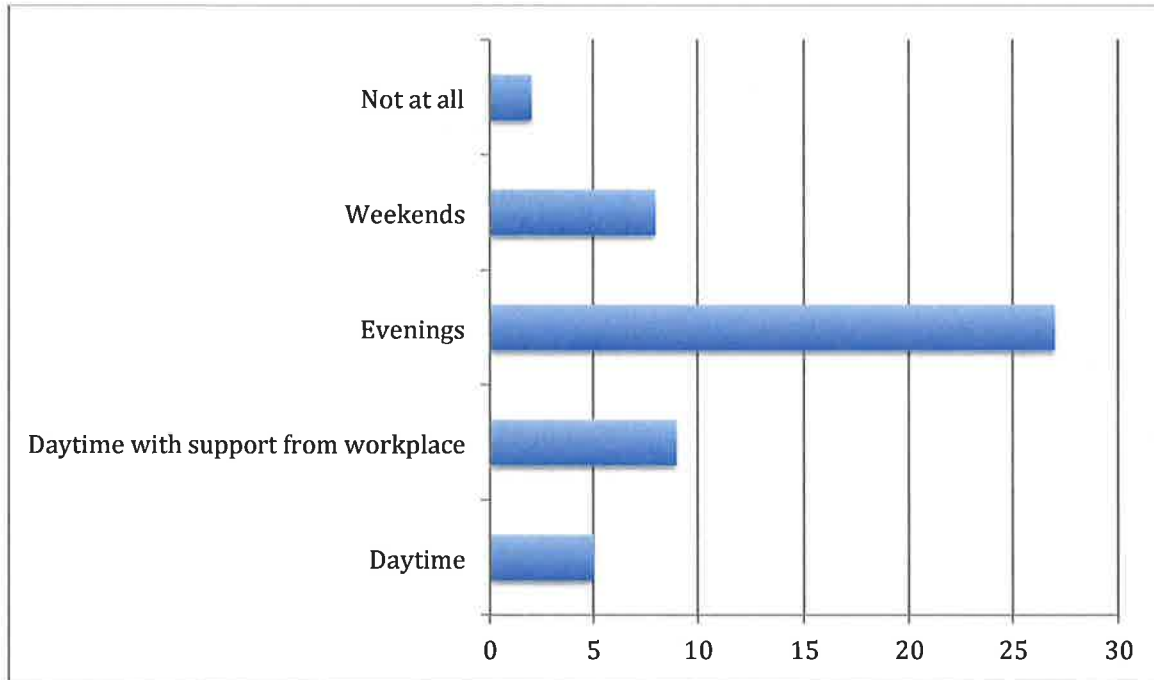
If you are interested in learning or studying the language, where would you like to learn it?
 (On my own, Head Start, Elementary school, middle school, high school, Language Authority activities/language classes, In community activities and events, family, work, Other, None)



“Other” comments:

- Other: all community speaking together
- Other: on the land, immersion in camps with Elders
- Other: Elders
- Other: computer
- Other: Everywhere signs should be put up
- Other: Listen to an Ipod
- Other: Immersion
- Other: Elders
- Other: College certified

When would you be able to attend language classes? (Daytime, Daytime- If I have support from workplace, Evening, Weekends, Not at all)



Describe where you would be able to attend language classes, for example, in your community, surrounding communities, or at a language institute?

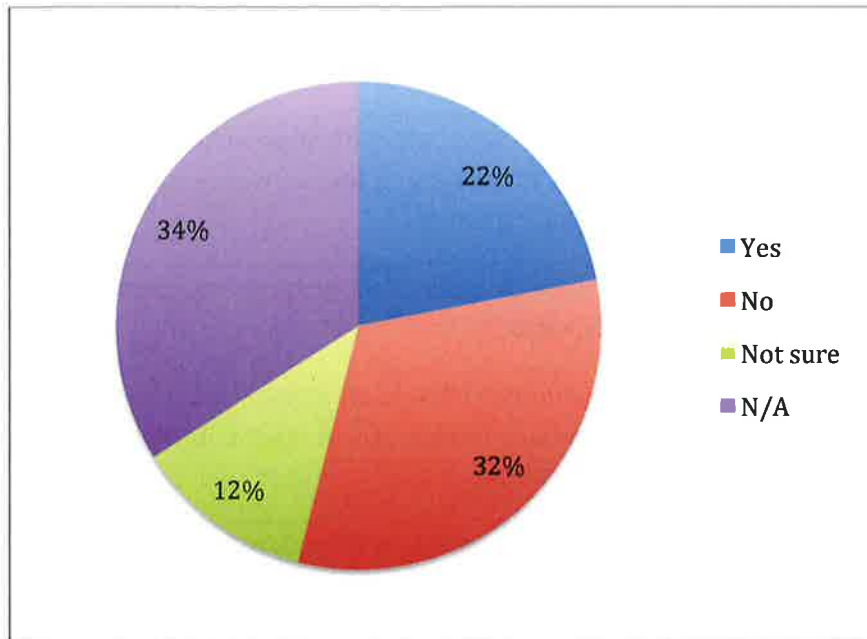
Old Crow
I would prefer a full immersion situation, like Arctic Village or a fluent community. The situation is difficult however because I move around a lot so either language institute or online would be my preferable environment of study.
In my community and surrounding community (Elders)
In my community and its surrounding areas on the land.

I would attend classes in community and/or other communities or language institute
College campus, community hall (OC)
Community
College
Old Crow
Old Crow
At the college, through heritage, at school during Gwich'in classes, listening to Elders

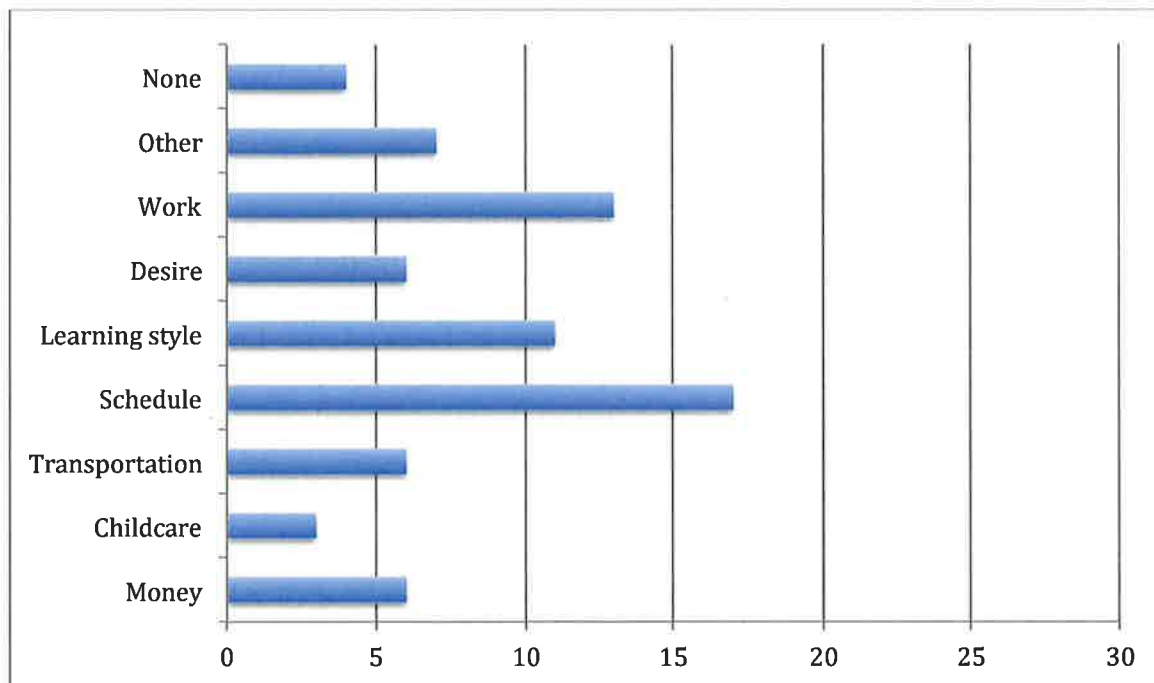
Community
At the language class, workshops, etc..
Whenever there's a language workshop at Whitehorse they seem to take the same people out to attend. I would really like to attend some of the language workshops.
In my community
Wherever, I am flexible
I would like to attend language class in community and other Gwich'in community
At community language
In my community
At an institute
Community
Community, after 4 pm for an hour every second day?
Anywhere
In community or language retreats week on land or longer if possible
Just listen to it on a Ipod
Community, local college
At school

Summer and weekend
Grandmas
In Whitehorse or Old Crow. At John Tizya Centre, at the College, at somebody's home, at work (possibly in future), at Old Crow Community Hall
The heritage centre
School, YFNLP-Whitehorse, Fairbanks AK-UAF
Our local college
Out in an immersion on the land camp without interferences
Community of OC
How gathering- students
At community hall or the college
Old Crow, Yukon College- Yukon Native Language Centre
Community College in Old Crow
I would prefer to be taught in college with trained language instructors and eventually be certified.
College and Heritage Dept.

Can you attend language classes or workshops at your place of work? (Yes, No, Not Sure, Not Applicable)



What obstacles or barriers do you experience in attending language classes? (Money, Childcare, Transportation, Schedule, Learning style, Desire, Work, Other, None).



Please comment on the obstacles or barriers that you experience in attending language classes: (OPEN ENDED)

Too many things going, Need course material/instruction that progresses as I do (customized course material)	I work shift schedule so it's inconvenient and wrong timing.
I go places where there is no Gwitchin so it essentially eliminates my chances of Gwitchin interaction.	Have to schedule with supervisor time off work to attend and loss of wages by not attending work.
Just seem not to have the courage to make time to learn from others or because I think I know a little bit and don't need any more. No one to talk to in our language (discussion)	Financial assistance for travel and travel expenses.
I attend class but then I see my co-workers the next day at work but no one speaks it?!	Would need financial assistance to attend language workshops in other communities/ or institute
Language workshops gathering at Language Centre at Yukon College- need travel and expenses. Also need travel and expenses to attend summer courses held in Fairbanks, Alaska. Work and absence keeps me from attendance at community classes. Not able to attend classes in other communities need travel and expenses.	Disability issue- need access to the building and transportation to and from home.
Working at home, dogs, home repairs, yard work.	N/A Flexible with time
A lot of the time I am working on my own projects that take a lot of time but that are also cultural and it would be good to be able to learn language while working on my projects like doing immersion learning while camping out and picking berries or while tanning hides or whatever	The language classes held is basic and is more for non-speakers, or persons who speak very little Gwich'in and want to learn the language. I would attend classes if there was a class for advanced Gwich'in. My goal would be to speak more fluently and to keep the conversation going. I forget words during conversation with Peter Josie, who helps me along. I would like to hear more people speak the language and make it their first language. There's a feeling shame of the language, which stems from residential school.
Commitment, busy schedule, consistency and time, a good teacher	It's not taught often enough, once a week doesn't stick
The students are shy to speak their language	Classes are not up to my level of learning
	Im a very busy person but that is not an excuse

After work, have things to do at home then would like to relax after done everything. On weekends hopefully get other things done and go to camp, could listen to Ipod while I do these chores
Tired at the end of the day
Money: If I wanted to commit to learning the language full time as a student- there is no funding. Schedule: It is difficult to commit enough time to lessons when working full time. Learning Style: I learn in Immersion through action and listening, and by being constantly challenged. The classes I have taken were not challenging and I lost interest and drive. Work: See Schedule
No interest in learning, People say they are interested but never show up, might be better for them to learn on their own

Time would be an issue. I work 2 jobs and am tired and need a break after work. Also having someone at home who is learning too that I could practice with would help.
Haven't attended classes as there is none happening
Always at the wrong time or something is going on. I work all week and sometimes weekends and after work im usually tired.
Better learning styles, one on one learning, in conversation learning
During the day & can't do or go anywhere because of teaching the language all day and evenings are best for me.
Started a day home business. Leave would require backup reliable trained + certified Child Care Worker
Other priorities take precedent

Old Crow Language Revitalization Plan

Vision statement

To have the community of Old Crow learning and speaking Gwich'in with pride, in town and on the land, respecting and understanding other dialects, and diversifying the way we learn, hear, and use the language.

Why is Gwich'in not currently being spoken?

The facilitator asked the language focus group to brainstorm why they think language is not being spoken so that the group could address those ideas in a positive way.

The group thought that people who do know Gwich'in are afraid to speak it, which is related to the experience of residential schools. There is also now a difference in the way the language is spoken, as the Elders that did not attend residential school speak the "old style" Gwich'in with less hesitation. There are less incentives to learn Gwich'in than English, as most jobs require English. There is no language law or policy in Old Crow that encourages and appreciates language speakers and language classes are not mandatory at the Vuntut Gwitchin Government offices. The language classes that are offered are not working, and only outsiders in the community attend. There are also very big words in Gwich'in that can be challenging to translate and to learn.

"If you continue to wait, it will be too late"



Figure 4: Jeffrey Peter, Nanuht'ee Sophia Flather, and Mary Jane Moses prioritizing goals

Goals and Priorities

1. House of Learning

The House of Learning would be a “one stop shop for culture and heritage.” Ideally it would be its own place, but can also be in individual homes. The House would combine everything: language, hunting, cutting and drying meat, navigation, etc... There would be information, tools, and resource people available. It would be kind of like a community network where people willing to learn and people willing to teach come together. It could be run as a not-for-profit society or as an educational institution. There could be seasonal workshops, and it could be a place for Gwich’in language full-time (like an immersion house).

How? The John Tizya Centre already fulfills many of these roles; however, it is also an office space where employees have specific work to be done. There should be more community promotion and utilization of resources already available at JTC.

When? A lot of this is happening already, but in the short term, promotion of resources that already exist needs to happen.

2. Textbook: Classroom

Gwich’in textbooks would be developed for the purpose of teaching students in a classroom. The textbooks would be sequential and allow the learner to go from a beginner to advanced level. Given the status of the Gwich’in language in Old Crow, a goal is to create parent-aged speakers. The premise of the textbook model is that it is a structured and sequential way that adults can learn the language, and could be taught on a Friday (with support from work), for example. The textbooks could also be taught to students in High School.

One option for format and teaching method of the textbooks is from the *N’sel’xin Curriculum Project*, which consists of six textbooks. The textbooks range from beginner to advanced and take about 1000 hours to get through. The Tlingit Language Revitalization Association has already developed two textbooks with Elder recordings and teaching guides under this format and is willing to share their resources. The first textbooks are fairly easy to translate to other languages, although the recording takes time.

How? The easiest way to begin is to translate the work already done by K’èdukà Jack and Michele K. Johnson of the Tlingit Language Revitalization Association and begin the Elder recordings. The next step is to find a willing teacher and committed students, who preferably, will have support from work that enables them to commit a full paid day to learning language.

When? The creation of Gwich’in 1 has already started. This is a goal to be accomplished in the short term.

3. Immersion Camps

The group wants to encourage the Immersion style of teaching and learning (the Total Physical Response method Old Crow was exposed to) as the old methods have not proven effective. Immersion classes and camps could be organized, preferably with small committed groups. The camps would be on the land in order to integrate language and culture, and the camps should be full immersion and have the school teachers involved. There already is the Culture Camp; however, it is not in Gwich'in. There is also a need to be more "strict" to keep the camps in the language.

Erin shared her experience as a student in French Immersion. In grade 9, her class went on a 5-day camping trip. Each student was given 5 pins at the beginning of the trip. Every time they spoke English, they lost a pin. If a student lost their pins, they had to do all of the camp chores. It was a good incentive to speak only French.

Everyone felt that these camps should happen more regularly so that momentum is not lost. Further, in preparation for camp, people could spend time learning how to say common phrases used out on the land.

Finally, there is interest in having an exchange with Arctic Village as it is a Gwich'in community where the language is more widely used and spoken.

How? Preparation of common phrases could be done prior to camp. Recruitment of people willing to go to camp to challenge themselves with the language.

When? Thought preparation for Immersion camps is short term, a full immersion camp is a long-term goal.

4. Gwich'in Apps

The development of Gwich'in Apps would be geared towards the younger generation who are often on iPads, iPhones, iPods, computers, and Android tablets and phones. They could be educational games and dictionaries.

How? App development is fairly basic, but a lot of recording of fluent speakers pronouncing words needs to happen before putting the APPs together.

When? The development of Gwich'in Apps is a long-term goal, but audio-recording can begin right away.

5. Community Involvement

Community Involvement is the need to garner support and participation from all angles of the community. It involves the Vuntut Gwitchin Government developing a language policy that encourages hiring and paying people who know the language or are learning the language, and that supports learners by giving them paid time to attend intensive language classes. The purpose of this is to create incentives for people to speak Gwich'in, since all there is much more incentive to speak English currently.

How? Could draft a resolution at the General Assembly that directs the Vuntut Gwitchin Government to begin working towards a Language Act.

When? Initiation of this can happen right away. The product may be a long-term goal.

6. Community Radio

The community radio station could be a great place to showcase the language. There could be a 'heritage hour' where a host invites people to talk on the radio and discuss things related to language and culture (could even be between Gwich'in communities). There could be language radio-bingo. Monthly recognition to acknowledge language learners. There could also be storytelling in Gwich'in broadcasted. There could also be a Gwich'in games night in OC.

How? The radio station development is already in progress. Need someone to champion these shows and promote them.

When? Short term.

7. Creating Speakers

The group hopes to create speakers by getting support from Vuntut Gwitchin Government for some employees to have paid time to study the language. It could start with a small group of committed individuals, who after completing beginner training, could start teaching others. This would hopefully create a "ripple effect" and give people the chance to learn and to teach. The survey found that almost everyone wants to learn the language, and that they would like to learn from talking to others. Overall, we need to support and encourage people that are showing initiative. Another way to create speakers is to support the daycare in Old Crow so that it can be a place where Gwich'in is spoken with the children. It could develop into a language nest.

How? Recruit a small group of dedicated and interested learners willing to commit to weekly lessons and homework. Ensure the group members have support from work. Ensure the class is interactive and supportive, and that each member has a chance to teach a lesson. Ask the daycare if they are willing to include language in their activities and what kind of support or resources they would need.

When? This is a long term goal.

Works Cited

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- ⁱ . Vuntut Gwitchin First Nation Leadership Orientation Tool Kit: Training Session March 27-30, 2012, 3.
 - ⁱⁱ . Grafton Njootli, The Story of LaPierre House, 1994. 35
 - ⁱⁱⁱ . Ibid.
 - ^{iv} . VGFN, Shirleen Smith
 - ^v . Rampart House, Published 2010. ISBN 978-1-55362-463-9. P. 4
 - ^{vi} . Smith, LIII
 - ^{vii} . Smith, LIII
 - ^{viii} . Carcross Indian Residential School. <http://www.wherethechildren.ca/en/map/yt/schools.php?id=6>
 - ^{ix} . <http://www.oldcrow.ca/history.htm>
 - ^x . Porcupine Caribou Management Board. About the Herd. www.taiga.net/pcmb/herd.html.
 - ^{xi} . PCMB. About the Herd. www.taiga.net/pcmb/herd.html.
 - ^{xii} . Umbrella Final Agreement. Chapter 19: Financial Compensation. 224.

Gwich'in Language Assessment Survey

The questions in this survey have been compiled and adapted from Chickasaw Nation (2006), Cherokee Nation (2002), Washoe Tribe of Nevada and California (n.d), Hinton (2001b, pp. 54-55), and First Peoples' Cultural Council (2013).

This survey is for the Gwich'in language.

Name: _____

Basic Demographic Questions:

0.1 Age: _____ 0.2 Gender (circle): Male / Female

0.3 Nation and/or Community: Vuntut Gwitchin First Nation/ Old Crow, YT

0.4 Language Dialect: _____

1. Degree of Knowledge and Exposure to the Language

1.1 How well can you speak the language?

- Fluently
- Somewhat fluently; can make myself understood but have some problems with it
- Not very well: know a lot of words and phrases but have difficulties communicating
- Know some vocabulary, but can't speak in sentences
- Not at all

1.2 How well do you estimate that you can understand the language?

- Very well; understand everything someone says to me
- Understand most of a conversation, but not completely
- Understand some words and phrases only
- Not at all

1.3 Are you currently learning the language (for example, at a community class, with an Elder, at school, etc.)?

- Yes
- No

1.4 How many words do you estimate you can say in the language?

- 0
- 1–20
- 21–40
- 41–100
- 101–200
- 201–300
- 301–400
- Over 400

1.5 How many words do you estimate you can understand in the language?

- 0
- 1–20
- 21–40
- 41–100
- 101–200
- 201–300
- 301–400
- Over 400

1.6 How many fluent speakers do you know?

- 0
- 1–3
- 4–6
- 7–10
- 10 or more

1.7 How often do you interact with a fluent speaker?

- Daily
- Weekly
- Monthly
- Sometimes
- Never

1.8 Would you be able to identify any fluent speakers in your community? Please list their names.

1.9 How much do you and your family use the language at **home**?

- Always
- Sometimes
- Very Little
- Never

1.10 Who speaks the language in your home at the present time? (select any that apply)

- Grandmother
- Grandfather
- Mother
- Father
- Brothers, Sisters
- None
- Other, please specify: _____

1.11 How much do you use or hear the language at **work** at the present time? This includes work on the land, such as gathering, hunting, fishing and crafting.

- Always
- Sometimes
- Very Little
- Never
- Not applicable; Don't know

1.12 Related to the previous question, how do you use or hear the language used at **work**, if applicable? For example, is it used at certain times, or in certain spaces? Or do you use it with staff or with clients or customers? This includes work on the land, such as gathering, hunting, fishing and crafting.

1.13 How often do you use or hear the language at **school** at the present time?

- Always
- Sometimes
- Very Little
- Never
- Not applicable; Don't know

1.14 Related to the previous question, how do you use or hear the language used at **school**, if applicable? For example, is it used at certain times, or in certain spaces? Who uses the language?

1.15 To what extent do you use or hear the language at **community gatherings** (e.g., sporting events, craft fairs, workshops or conferences and community meetings) at the present time?

- Always
- Sometimes
- Very Little
- Never
- Not applicable; Don't know

1.16 Related to the previous question, how do you use or hear the language used at **community gatherings**, if applicable? For example, is it used at certain times, or in certain spaces?

1.17 To what extent do you use or hear the language at **traditional or ceremonial gatherings** at the present time?

- Always
- Sometimes
- Very Little
- Never
- Not applicable; Don't know

1.18 Related to the previous question, how do you use or hear the language used at **traditional or ceremonial gatherings**, if applicable?

1.19 To what extent do you use or hear the language at **church** at the present time, if applicable?

- Always
- Sometimes
- Very Little
- Never
- Not applicable; Don't know

1.20 Related to the previous question, how do you use or hear the language used at **church**, if applicable?

1.21 To what extent do you use or hear the language at your **First Nation's government activities** at the present time, if applicable?

- Always
- Sometimes
- Very Little
- Never
- Not applicable; Don't know

1.22 Related to the previous question, how do you use or hear the language used at your **First Nation's government activities**, if applicable? For example, is it used at certain times, or in certain spaces?

2. Interest in Learning the Language

2.1 Would you be interested in learning the language?

- Yes
- No
- Not Sure

2.2 If you are interested in learning the language, please rank your **top three** reasons for learning the language:

- ___ Learning the language is vital to my culture and identity
- ___ One or more of my Ancestors spoke the language
- ___ To speak the language with my children and family
- ___ To speak with friends
- ___ To speak with my Elders
- ___ To speak at community gatherings
- ___ To speak at traditional and ceremonial gatherings
- ___ To speak at my workplace(s) and with co-workers
- ___ To broaden my knowledge in general
- ___ To feel more a part of the nation
- ___ To be able to read books and documents in the language
- ___ To have a language that is only understood by other community members
- ___ To keep the language and culture alive

___ Other: _____

Gwich'in Language Attitudes Survey

The questions in this survey have been compiled and adapted from Chickasaw Nation (2006), Cherokee Nation (2002), Washoe Tribe of Nevada and California (n.d), Hinton (2001b, pp. 54-55).

Answer the questions based on a scale of 1–5, with 1 meaning "Disagree Strongly" and 5 meaning "Agree Strongly."

Language Attitudes Questions for Community Language Goals

1. It is important for members of our community to know their language:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Our language is vital to our identity and existence as a people:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Our language is worth saving:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Our language is difficult to learn:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. Our community should work hard to teach the language to people who don't know it:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. It would be a good idea to provide classes for families on how to keep their language in use at home:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. Our language should be taught in schools:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. It is important that our language is encouraged and used in workplaces:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. Our language should be encouraged and used in community gatherings:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. It is important that our language is encouraged and used in traditional or ceremonial gatherings:



Disagree Strongly Disagree Somewhat Neutral Agree Somewhat Agree Strongly

11. It is important that our language is encouraged and used in our First Nation's government activities:

Disagree Strongly Disagree Somewhat Neutral Agree Somewhat Agree Strongly

12. Please rank the following groups in terms of the priority for providing opportunities to learn the language (1 meaning first priority, to 5 meaning lowest priority):

Children _____
Teens _____
Elders _____
Students _____
Families _____

13. It does not matter how the language is written:

Disagree Strongly Disagree Somewhat Neutral Agree Somewhat Agree Strongly

14. I would be willing to assist in a language program:

Disagree Strongly Disagree Somewhat Neutral Agree Somewhat Agree Strongly

Gwich'in Language Learning Interest and Personal Resources Survey

The questions in this survey have been compiled and adapted from Chickasaw Nation (2006), Cherokee Nation (2002), Washoe Tribe of Nevada and California (n.d), Hinton (2001b, pp. 54-55).

1. Would you be interested in learning or studying the language?

- Yes
- No
- Not Sure
- Not applicable

2. If you are interested in learning or studying the language, where would you like to learn it?

- On my own
- Head Start, pre-school or language nest
- Elementary School
- Middle School
- High School
- Language Authority activities/community language classes
- In community activities and events (hand games, sports, ceremony)
- Family
- Work
- Other _____
- None

3. When would you be able to attend language classes?

- Daytime
- Daytime- If have support from workplace
- Evening
- Weekends
- Not at all

4. Describe where you would be able to attend language classes, for example, in your community, surrounding communities, or at a language institute?

5. Can you attend language classes or workshops at your place of work?

- Yes
- No
- Not sure
- Not applicable

6. What obstacles or barriers do you experience in attending language classes?

- Money
- Childcare
- Transportation
- Schedule
- Learning style
- Desire
- Work
- Other
- None

7. Please comment on the obstacles or barriers that you experience in attending language classes:

8. What is your preferred method of learning?

- Tapes/CDs
- MP3s and digital audio files
- Videos
- Listening and responding to another person
- Written materials
- Computer and online internet programs and activities
- Apple (iPod, iPhone, iPad) and Android apps (including tablets)
- Formal classes like second or foreign language classes
- Informal classes or workshops
- Immersion

- Workplace activities
- Learning from relatives
- None
- Other, please specify: _____

9. Would you be able to provide your own supplies for language workshops, if required?

- Yes
- Yes, if not very expensive
- Yes, if partially paid for
- Probably not
- No
- Don't know

10. Do you own a computer?

- Yes
- No
- Prefer not to answer

11. Do you have easy access to a computer?

- Yes
- No
- Not sure

12. Do you have access to any of the following technologies?

- iPad,
- iPhone
- iPod
- iPod Touch
- Android Tablet
- Android Smartphone

13. Do you have internet access?

- Yes
- No
- Not sure

**Report for
Total Physical Response
From: Dän yóónji – Language
Haines Junction**

TPR stands for **Total Physical Response**. It is based on the coordination of language and physical movement. It is a technique for teaching that was developed by James Asher in the 1960's and has been used all over the world since.

The Total Physical Response workshop was held at Da Ku Cultural Centre in Haines Junction Y.T, May 22- 26, 2015. It was well attended with a large majority of Southern Tutchone speakers. The workshop was broken into Pt 1 & Pt. 2.

I enjoyed participating in this particular workshop because we worked in small, and large groups. Our group translated in mostly Southern Tutchone, and I tried doing what I could in Northern Tutchone, if I had a fluent speaker it would be more beneficial to me. However, my co –worker Agnes Charlie and I are translating the different commands in singular and plural, and will be working on the whole group as well. When I got stuck on a word, Agnes helped me when I called at work for the proper pronunciation of a sentence.

At first I found being a volunteer of the commands to be a little intimidating, because I barely knew anyone from our group, but as the days went by I felt comfortable with the whole group. Everyone made me feel welcomed.

TPR has been proven to be effective. I still remember most the phrases in Southern Tutchone from the Haines Junction Total Physical Response Workshop because the amount of repetitions. Northern and Southern have some similarities, also there are some differences.

I would like to take this opportunity to express my heartfelt thanks to you for giving me the opportunity to take these TPR training. I am happy to start preparation and translating the commands and phrases to my lesson plans for our Northern Tutchone Class. ☺ I look forward to this new teaching method and techniques that I have learned at these workshop/trainings.

In TPR the teacher introduces the new language through the use of commands and instructions, so the students know what they are supposed to do.

Sometimes the command is given to one particular student:

_____, *walk to the door!*

Sometimes, the command is given to a group of students:

_____ *And* _____ *point at the window!*

Boys, dance!

Girls, sing!

Other times, the command is given to the class as a whole:

Class, stand up!

Everyone, turn around!

There is always some physical action involved with each command.

Sometimes, it is a "real action".

_____, *touch your nose.*

_____, *sit in the chair.*

Sometimes, it is a "pretend action", and the students simply act.

Cathy, swim to the door.

Bob, paint the desk.

Basic TPR Commands

Simple Commands

Example: *standup, smile, bead, dance.*

Motion Commands

Example: *walk, run, crawl, + a location. Example, walk to the door.*

Commands with objects

Example *point to the window, touch the desk*

Complex TPR Commands

Commands with Modified actions

Example *dance slowly, sing quietly*

Commands with modified objects

Example: *touch the red book! Sit in the chair*

Commands with objects and locations

Example: *Put the book next to the door*

Advanced TPR techniques

Chaining commands

Example: *Stand up and walk to the door*

Simultaneous commands

Example: *Sew and talk*

Conditional commands

Example: *Everyone wearing glasses... dance!*

TPR Teaching Tips

We should be using the language **at least 90%** of the time in the classroom. It is not strict immersion. English can be occasionally to clarify a meaning of a word or phrase and to check if the students fully understand.

Teach to the Eyes

Look in the students' eyes as you give them commands. If you see uncertainty or anxiety in their expressions, then you know you are going too fast. It is time to slow it down. If it's calm and relaxed then things are going as they should, carry on!

Praise

Use praising expressions in your "That's right!", "Good Job!"

To encourage the students and it can help you to pace out your commands.

Repetitions

Most students will need to hear several repetitions before it sinks in and sticks with them.

Comprehension checks

From time to time it's good for both you and the student, just so you are both on track.

1. Find the basic, essential vocabulary in your language and teach that to the students.

Note: At first the students don't speak... With time they will start. Students will speak when they acquired enough language to speak. They will speak when they are comfortable. We must work to keep the students engaged in learning. If the students are not engaged or motivated... they will not learn no matter the teaching method.

TPR Step-by-Step

Step One

The teacher selects 3-4 new commands for the students to learn.
The teacher selects volunteer students to them to the front of the class. o help model the commands and bring

Step Two

The teacher gives the first command and model the action to the volunteers.
Usually 3 or 4 students will model the actions. The volunteers do not speak

Step Three

When the teacher thinks the volunteers are beginning to know the commands, the teacher gives the next command and then hesitates before they model the command.

If the volunteers start doing the action before the teacher knows they are learning to recognize and understand the spoken command.

When the teacher thinks that the volunteers really know the commands the teacher can give the next command and NOT model it. It is up to the volunteers to do the action.

If the volunteers are struggling they are not sure what action to do, or they do the wrong action. The teacher helps them by modeling the action without hesitation.

The other students remain in their seats. They observe the teacher & volunteers acting out the commands.

Step Four

The teacher then turns to the students who have been watching the lesson. The teacher gives the same commands to the students individually or in groups with modeling the action.

If the students are struggling they are not sure which action to do, or they do the wrong action – the teacher helps them by modeling the correct action.

The teacher continues this way only speaking the command and not modeling the action until ALL of the students are able to do the actions without hesitation.

TPR follows the same natural order of acquisition that we followed as infants in our first language learning.

- 1) Listening
- 2) Action
- 3) Speaking
- 4) Reading
- 5) Writing

Students need to develop comprehension fluency before they can reach higher levels of production fluency. Our students will reach these levels by receiving lots and lots of input in the targeted language. The teacher should not get students to speak before they are ready. Usually they need 10-20 hrs of lessons in Northern Tutchone.

After about ten to twenty hours of understanding the target Northern Tutchone language through physical movements, students spontaneously begin to speak in the “new” language. Speaking cannot be forced, but will appear naturally as a playful activity. And when speaking appears, it will not be perfect. There will be many errors. But if we are as tolerant of student errors as we are of infants

acquiring their first language, gradually speech will shape itself in the direction of the native speaker.

Once your students have internalized a batch of vocabulary and grammar in the target language with TPR, those items can be used to tell them a very short story.

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Report for Total Physical Response training Chase BC-

The Classic Total Physical Response Training in Chase B.C was held at Chief Atahm Immersion School on the Adams Lake subdivision in the various languages that were spoken there. The challenge was learning and participating in all the B.C Coast Languages. There were speakers with some different dialects. I was the only person from the Yukon. There were speakers from Nanaimo, Haida Gwaii, Williams Lake, & Chase.

In Chase there were classroom assignments as well as demo lessons. We had two rooms one for demos and one for classroom work. We had to prepare and hand in our lesson plans for our demo lesson. We had a few assignments that we had get in for marks.

Janice Billy was one of our instructors. She was very humorous and had an upbeat personality. She has a good percentage of her students that have a high fluency. They are exposed to language and learn in their Native tongue. I really enjoyed participating in the training and would highly recommend it to any person involved with Language. The Language conference and Daycare Language Nest has been recommended to me several times from Jo-Anne Johnson former Yukon Native Language Programs Co-coordinator. Thank you for this opportunity

We had a 20 minute lesson on object. We had to introduce the object. In my lesson I used cup. So I taught them drink from the cup, pass the cup, touch the cup, ect.

The first demo was for practice and the other for marks. We had a open book exam at the end of the course. We had two demonstrations we were evaluated on. The instructors gave us positive feedback and in some cases constructive criticism.

So I am glad that I got this opportunity to be able to get certified in TPR. I am happy to start preparation and translating the commands and phrases to my lesson plans for our Northern Tutchone Class. ☺ I look forward to this new teaching method and techniques that I have learned in Chase B.C.

Mussi Cho

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Northern Tutchone Uncles Retreat

Little Salmon Village

July 2015

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Overview

The fifth annual Northern Tutchone Uncles Retreat was hosted by Little Salmon/Carmacks First Nation at Little Salmon Village from July 5-8, 2015. This retreat focused on learning and practicing traditional skills for building and crafting things, and on talking about Dooli around each activity:

- Sheep horn spoons
- Snow shoe frames
- Hide scrapers (tthechel)
- Traditional medicines
- Eagle feather snares
- Wall tent poles

In addition, we also set a **fish net** at the mouth of Taninste Chú (Little Salmon River), and documented people's traditional **Indian names**. We also talked about Native place names for the area, and tried to use them where we could.

A list of everyone who attended can be found in Appendix 1, along with the Indian names we documented.

Each day began with a **talking circle**, where every person had a chance to speak. The facilitator talked about the general theme for that day, and people were invited to speak about that theme, share Dooli that they know about, or whatever they would like to say. Elders often spoke *Dän K'i* ("native way") to the younger people and then translated what they said. These discussions were recorded for archival purposes, and the facilitators' notes from them are found in the final sections of this report.

Dooli & Traditional Laws

- Always give your meat to others, don't hoard it
- Don't step over things, otherwise they won't work properly; don't leave things lying around for others to step over
- Young people should stay close to camp
- Don't make up stories (i.e. tall tales)
- Cut the moose's eyes after you kill it so that it doesn't see you
- Put a stick in beaver's nose after you kill it so that it doesn't smell you

- Don't make smart remarks about the river and animals -they're alive, and they can hear you
- Don't talk about Shra (Bear) and stay away from droppings when you see them
- Stay away from places where Otters are working; if you end up killing one, use a special tool form them, and wrap up and put away - only use it for Otters

Sheep Horn Spoons

All the Elders remember old-timers like Copper Joe and Old Abraham having these kind of spoons. There is even a picture of Copper Joe holding one in the book *Their Own Yukon*. However, none of the Elders have actually made one before, so this was a re-learning process. Max Skookum provided guidance on how we should cut the horn, and on how to shape the spoon as we went. We also relied on two photos of old spoons from the Canadian Museum of Civilization to guide us.

After boiling the horns for over two days, we still found the horn very hard and nearly impossible to cut with normal knives! So we ended up using an angle grinder to shape the spoons, with some hand carving to fine tune. Even with the grinder, it was difficult to find the right blades that would do the job properly. In the end, two spoons were mostly completed, with some fine-tuning finishing work still needed.

Lessons Learned: This was a successful project in that we learned what tools are needed to work with sheep horn, and how to cut the horn to shape the spoon from it. We also learned that boiling does not soften the horn much, and we were all very curious to learn more about how the Hude Hudän worked on the horns with old-time tools!



Snow Shoe Frames

We cut birch from the Män Cho area (Little Salmon Lake), and taught the young men about how to chose birch trees with no limbs growing on the bottom portion. We then started to work these sections into frames, using both axes and wedges and also chainsaw. Tools and assistance with working on the frames were provided by LSCFN Elder Bill Van Fleet, and also NND Elder Walter Peter and LSCFN Elder Max Skookum.



Lessons Learned: We found that several of the pieces of birch we chose didn't work very well because of a twist in the grain. So it's very important to take several pieces of birch in case some don't work out.

Hide Scrapers (Tthechel)

LSCFN citizen Eric Fairclough guided us in making a modern version of an tool used since ancient times - the *tthechel*, or “rock scraper” for animal hides. We used a vice to bend sheet metal into the proper shape, and files to sharpen the end and create notches for removing bits of flesh from the hide. We made several different sizes of scrapers for different types of animals (*banday*/moose, *tse*/beaver, etc.)



Lessons Learned: This project went very smoothly because we had all the tools we needed, and these were relatively simple to make.

Traditional Medicines

Roger Alfred of Selkirk First Nation gave a talk on several kinds of medicine, how they can be used, and the proper ways to harvest them. Roger especially focused on how to respect the medicines and to avoid doing and saying things that are Dooli with them. The full notes from Roger’s talk can be found in Appendix 3 of this report.

Lessons Learned: There are different views on how much we should talk about medicine in public. Some people believe this should be very private, because we’re

talking about very powerful things. Some people think we need to talk more about this knowledge before it is lost, and are willing to talk more in public.

- Mackenzie River native woman diagnosed with breast cancer in 2008, and dreamed about her grandfather taking birch bark off trees. Two kinds of birch bark - one hard one soft. Her grandpa told her (in her dream) to chew the hard bark each day (some people make tea from this, too). Cancer was gone by 2014.
- She also used spruce gum each day - you can pound the pitch into powder by putting in a cloth and using a hammer, then make tea or put into pill capsules
- Flu epidemic after WWII - medicine man combined some kinds of sage and boiled in water, made a tent with a hot fire and people gathered inside; spray some water on the hot fire to make steam that people inhale and get well
- Most medicines can be combined with certain other ones to help their potency (“helper”) - e.g. Caribou Weed is a very important one for combining with other medicines
- “Sage Helper” (i.e. mixing another medicine with sage to help strengthen) - flint rocks have a white material partly covering them; you get this off and boil up with sage, which helps arthritis
- Spruce inner bark is also good to boil with sage
- Birch inner bark should always have a helper with it, like caribou weed or spruce bark; you make a tea and drink it twice a day, about a cup.
- Cooking medicines - you should always boil them in a steel pot, not aluminum or iron, because it will draw the minerals out of the pot and mix it with the medicine; usually boil about 15 mins; put in a glass jam jar
- Used medicines - don’t just throw them out, but put under a tree in the bush and offer a “thank you”
- Sulphur water will clean out cuts
- Trees healing themselves - when a tree is injured, it will work to heal itself, and powerful medicines can be found in these areas
- Limbs on a birch tree - when lower limbs break off as tree grows, it will try to heal itself, and you can see the big black bump where the limb was; cut off this lump (say a prayer) and boil into a tea; good for treating TB and cancer
- Spruce tree hit by lightning - looks all twisted up; has to heal itself and you see soft, yellow gum start to come out; this is really powerful medicine
- Yarrow plant helps bring blood back into your body (e.g. woman in childbirth); collect plant and bunch together, hang upside down until brown but still soft; boil flower part on top into a tea

Eagle Feather Snares

We attempted to make snares by cutting strips from eagle feathers after boiling them. LSCFN Elder Clyde Blackjack guided this activity, but reminded us that he had never actually made one before; he had only seen his grandmother making them (see photo on the cover). We used an old eagle feather snare that Roger Alfred found in his father's tool pack as a guide.

Lessons Learned: The feathers we used were gifts from the Indian Craft Shop, and may have been too old to work well. In the end, we got a couple to work, but needed more material.



Wall Tent Poles

This was our first activity, and while it is a fairly simple one, it's important to learn to do properly. It also gave the younger men a chance to work together with the Elders. We cut the poles near Łutthi Män (Frenchman Lake).

Lessons Learned: This activity gave everyone a chance to get involved and work together. We also learned to make sure and cut an extra few poles in case some of them aren't as straight as we first thought! Walter Peter also taught us to make brace poles that go underneath the sidewall poles (see picture).



Appendix 1: Indian Names

Note: All spellings are the facilitator's best estimate, and need to be double checked

<i>English Name</i>	<i>Indian Name</i>	<i>Meaning</i>
Mitchell Alfred	Tätsowa	“rock rabbit”
Roger Alfred	Tach'i Te	“three fathers”
Bill Van Fleet	Dilliya	“more come”
Terry Simon	Hanje	?
Johnson Edwards	Iyadede Yaw	“always wear snowshoes”
Walter Peter	Tlethaw	“dirty dish rags”
Clyde Blackjack	Kajenek	“money man” (Tagish Kwaan)
Kiefer Johnny	Maguna	? (from Tommy McGinty)
Jimmy Johnny	Chawa	?
Ted Fairclough	Dumeda	“hungry all the time”
Gary Sam	Khlazia	“hunter”
Rossy Skookum	Denada	?
Billy Gull	Hooshia	“smart one”
	Gazigga	?

Appendix 2: Talking Circle Notes

WEDNESDAY, JULY 1

Note: Recorded sound file for this circle is held by LSCFN. The facilitator asked permission from everyone present before starting the recorder (no objections).

Roger Alfred

- Story about how he got the name Tachee Te (meaning “three fathers”) from being healed by three medicine men

Walter Peter

- Story about a man named Delacho (sp?) who let his canoe float back across the creek by accident
- Whiskey Jack (Ts’unke) story #1 - a man with sore legs can’t hunt. Whiskey jack helps him by getting lots of other whiskey jacks to help chase a moose to him, and they all share the meat
- Whiskey Jack (Ts’unke) story #2 - Whiskey jack starts picking meat off of a man’s moose that is hanging. Man gets mad and tells WJ to go away. WJ flies into a tree, and says “Watch out, you’ll see”. Next year, that man gets no moose.

Bill Van Fleet

- K’uch’an medicine is only meant to relieve symptoms, not to heal the sickness. You need to go to your elders for healing.

Frank Johnson

- Balsam (Fir) bark is really good for colds, all kinds of things

Pat Van Bibber

- Knew a woman who had a bad tooth ache, was supposed to get it pulled, but used spruce pitch instead and didn't have to

Clyde Blackjack

- Indian name **X** comes from Tagish Kwaan, old name from a high person
- Grandfather (father’s side) was a Texas Ranger, came up during the gold rush, and then was RCMP. Indians not allowed to drink at that time. Skumbella Jack was able to see things in the future - had a vision about Indian people fighting in

a beer parlour, and a vision about land claims - Indian people turning into white. Clyde says he worried about Indian gov't not being good, people fighting with each other.

- Birch bark is good medicine for cancer
- Note - missed notes on part of Clyde's talk due to issues with the P.A. system

Jimmy Johnny

- We kids used to split wood and pack it in for our Elders, and they would tell us stories in exchange

Ted Fairclough

- Born on the floor of a cabin, midwife was my grandmother - don't see Indian midwives anymore

THURSDAY, JULY 2

Peter Johnnie

- Sending songs through dreams, right across the country

Terry Simon

- Jimmy Johnny took me out hunting when I had a broken leg, rode in dog sled with him
- Always give moose meat away, share with people doing potlatch, don't ask for money

Johnson Edwards

- People talk about medicine too much last night; I can't sleep, animal sound bothering me outside cabin; (the younger boys here should stay close to camp at night)
- Used to be wide open at Little Salmon, lots of people camped and fish caches
- People today don't know how to hunt in the bush; they hunt on the roads and the rivers instead; you need to go to the higher country to get good meat

Alex Charlie

- After residential school, had to re-learn everything, went out with grandma

- Always carry a knife and snares with you

Ted Fairclough

- Sharing takes commitment to all the time, not just one weekend
- Sharing is also about just doing it everyday, showing your commitment to doing things this way
- Telling others “don’t be cheap” is not the same as sharing

Roger Alfred

- Today’s world is different than before; old-timers didn’t used to tell people so much, they showed them instead. But today, we teach more by talking (reference to talking about medicines the previous day)
- Elders come here to teach young people because they care about them and they give from the heart
- You should avoid stepping over things laying on the ground, so people don’t step over them - will get bad luck, and they won’t work properly
- Criticizing is not the same as teaching

Clyde Blackjack

- My name Kajenété comes from Skookum Jim, my grandmother’s brother
- Takes a lot of trees to make a fish trap, maybe 30-40 trees; last time I saw a fish trap I was maybe about 7 years old, and lots of families helped to make it
- Been cutting in my grandfather’s old trail by Little Salmon Lake, re-blazing old markers
- Used to use about 6-7 dogs with packs to walk in the bush; 3 dogs used to pack my moose for me
- Before, you needed to shoot your breakfast so you can eat - now, it’s already cooked for you
- Need to be quiet when you walk in the bush, keep branches from brushing against your legs
- Note: Missed a bunch because of mic recording issues

Pat Van Bibber

- You should only tell true stories to young people, don’t just make things up

Jimmy Johnny

- You should cut the eyes on a moose after you kill it, say (speaks Northern Tutchone), “This is so that you don’t see me”
- For beaver, you should cut a stick and put in its nose after, saying “This is so you don’t smell me”
- This is my dad’s country - he left Mayo as a young man and came to Little Salmon country to hunt, ended up getting married
- Water is the strongest medicine on this earth

Frank Johnson

- It used to be a “policy” that Indians helped Indians
- One time I was hitching from Carmacks, didn’t have a ride home to Pelly and Wilfred Charlie gave me a ride
- Pat Van Bibber gave me a ride to Whitehorse one time - tried to offer him money but he wouldn’t take it

Walter Peter

- Our ancestors used to navigate the river like our blood system
- They met surveyors (k’uch’an, treaty makers?) who said “We’ll give you \$5 a year for this land”; Indian people said no, they’re smart
- Don’t make smart remarks about the river and animals; they’re alive, and they can hear you
- Your tongue is a deadly weapon, and can hurt you and others; (tells story about a man who spoke badly of the river)
- Bears - don’t talk about them, and avoid their scat when you see it
- Little rock people (i.e. mountain people, Ddhaw Dana) are still here - my uncle met one up No Gold Creek;
- One time, a man left his gun sitting on a rock, and Little People came out and asked what he was doing; he says “looking for moose, my people are hungry”. Ddhaw Dana said “You people go up that valley and we’ll chase moose down to you”.
- Wilderness is a great healing spot - make a pot of tea, watch the river running, that’s a healer, take your mind away from your troubles

- Bushmen - two kinds: Hudęa (cannibal) and Hendye (steals little kids); story about bushmen taking a little kid away
- My grandpa predicted that “One day, gov’t will try o take our guns away”

Lionel Roundel

- Hunting one time with my dad and we saw a big cow, which he made us pass up; I was really mad
- Later, we saw a big bull moose but it didn’t work out; really believe we were meant to take that cow

Bill Van Fleet

- I was stolen at 4 years old to residential school, adopted by a white family; Native people tried to help me learn my culture - Johnny Johns taught me how to snare gophers, even using my shoelace!
- Granny (Jenny?) Laberge got a letter from Pierre Trudeau that says “Congrats on turning 100”, but she just says “it’s too late, I’m 102!”; she was here before contact, before there were k’uch’an in this territory
- I always look for Elders, wherever I go

