From Dene Kedə to Dene Ts'ı̨lı̨

Rethinking Resurgence in the Sahtú Region, Northwest Territories

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Compiled by
Faun Rice
Keren Rice
Deborah Simmons
Walter Bezha
Jordan Lennie
Shelby Lennie
Michael Neyelle

Social Sciences and Humanities Research Council of Canada

Conseil de recherches en sciences humaines du Canada

Canadä

UNIVERSITY OF TORONTO

Partners

Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı (Sahtú Renewable Resources Board)
University of Toronto

Máhsı cho!

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Fall 2017 Dene Ts'ı̨lı̨ School Participants

Students: Cara Manuel, Carmen Lennie, Cheyann Kochon, Cheyanne Beyonnie, Naomi Gully, Nick Windt, Robyn McLeod, Shannon Oudzi, Shelby Lennie, Sonny Gully, Sydney Oudzi.

Instructors: Audrey Giles, Benny Doctor, Camilla Rabisca, Celestine Gendron, Charles Gully, Deborah Simmons, Emilie Upham-Mills, Faun Rice, Jennie Vandermeer, Jessie Curell, Jess Dunkin, Jimmy Dillon, Jordan Lennie, Ken Caine, Michael Neyelle, Tisha Doctor, Walter Bezha.

Cover image by Faun Rice.

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[1] University of Toronto
[2] Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı (Sahtú Renewable Resources Board)
[3] Délı̨nę Got'ı̨nę
[4] Fort Norman Métis
[5] Sahtú Youth Network
[6] Délı̨nę Ɂehdzo Got'ı̨nę (Renewable Resources Council)

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Three Key Messages

1. Sahtú Dene and Métis families need to live, learn, and be well on the land

Current knowledge, including literature and interviews for this project, points towards a link between Dene Kedə (language), Dene Ts'ı̨lı̨ (ways of life), and wellbeing. Some Sahtú youth have had opportunities to live on the land with their families, and it adds richness to their language and culture learning. However, such opportunities are increasingly rare as the cost of on the land activities increases, and time, capacity and resources for such activities becomes more constrained. **Policy outcome:** More supports are needed for local organisations such as ʔehdzo Got'ı̨nę (Renewable Resources Councils) to help families spend time on the land. **Knowledge gaps:** Each Sahtú community is markedly different, but many sources of information about language, wellbeing, and ways of life are territorial or regional rather than local. As such, more intense in-community work (including work with people, schools, and physical records) is needed to create a coherent profile for each settlement region and identify corresponding strengths and opportunities. Moreover, it is worth exploring further the relationships between Dene Kedə, Dene Ts'ı̨lı̨ and healthy and fulfilling ways of life.

2. Holistic Dene Kedə/Dene Ts'ı̨lı̨ programs support strong governance

There currently exists a myriad of government language and way of life programs, but these tend to be narrowly defined and thus difficult to match with the holistic nature of community needs and governance. Governance systems arising from the Sahtú Dene and Métis Comprehensive Land Claim Agreement, primarily focused on asserting space for exercising jurisdiction in relation to Territorial and Federal governments, have not until recently fully or consistently accounted for the role of Dene Kedə and Dene Ts'ı̨lı̨. **Policy outcomes:** The Sahtú Region needs a strategic plan that can be the basis for providing coordinated supports for Dene Kedə and Dene Ts'ı̨lı̨ programs in schools, communities, and on the land as a basis for community and environmental governance. The example of the recently-formed NWT On the Land Collaborative, which brings together different funders to develop accessible and coordinated programming, can serve as a model. Regional bodies such as the Nę K'ə Dene Ts'ı̨lı̨ (Living on the Land) Forum, a Sahtú advisory body involving ʔehdzo Got'ı̨nę, government, and industry delegates as well as academic collaborators, along with knowledge sharing venues such as the Sahtú Cross-Cultural Research Camp, are well-positioned to serve as platform for developing a robust regional plan. Compiling and archiving multi-media Dene Kedə and Dene Ts'ı̨lı̨ learning tools and program reports will be helpful for program planners, users and evaluators. **Knowledge gaps:** More research is needed to explore relationships between heard/spoken and read/written Dene Kedə, Dene Ts'ı̨lı̨ practices, and governance. A comprehensive evaluation of Dene Kedə/Dene Ts'ı̨lı̨ programs, broadly defined, will be an important basis for regional strategic planning.

3. Youth need to be drivers for Dene Kedə and Dene Ts'ı̨lı̨ initiatives

Youth have demonstrated that they are inspired to learn their language and Dene ways of life: improved resources, structured and varying learning spaces, immersion strategies, and accessibility of funds and tools would help them to do so. Right now, language and cultural programs do not seem accessible to many young adults, in part because they do not account for the cultural and economic crossroads that contemporary youth must navigate. **Policy outcomes:** Improved training and support is needed for teachers and families in providing culturally appropriate supports for youth leadership and readiness to contribute to community economies. A well-supported youth-driven program such as has been aspired to by the Sahtú Youth Network and Dene Ts'ı̨lı̨ School are keys to building capacity and leadership. **Knowledge gap:** Research is needed to understand cross-cultural dimensions of learning for contemporary youth, linkages between Dene Kedə and Dene Ts'ı̨lı̨ in learning, and the role of youth in Indigenous governance and mixed economies.

Executive Summary

In Canada and worldwide, Indigenous languages and ways of life are increasingly recognized as key components of wellbeing, and an essential priority for all levels of governance in Canada. Language revitalization is integrated holistically with everyday life, ways of life, and worldview. In the Sahtú Region of the Northwest Territories, three major dialects of Dene Kedə, each themselves encompassing more than one variety, are spoken in five communities with a strong spirit of self-determination and continued land-based practices. This Knowledge Synthesis marshals more than fifty years of literature through a review of over 250 documents, along with current youth knowledge and co-authors' experience, to identify community and regional strengths, and inform best practices in resurgence – or language and way of life revitalization in this region.

Domains of Dene Kedə and Dene Ts'ı̨lı̨ Revitalization

A framework of seven "domains" of resurgence emerged from this Knowledge Synthesis. Interconnected spheres such as law and policy, education, and local knowledge variously impact languages and ways of life, and change can be mapped in each of them across time. What emerges is a complex scenario that highlights challenges in strategic planning – since each domain invokes a distinct historical thread, and thus a distinct planning consideration for the present and future. We have sought to identify Sahtú-based processes that may represent solutions to barriers thrown up by historical and contemporary circumstances. As such, we suggest that local organisations such as Ɂehdzo Got'ı̨nę (Renewable Resources Councils established by the Sahtú Dene and Métis Comprehensive Land Claim Agreement), the Nę K'ə Dene Ts'ı̨lı̨ Forum, a Sahtú

Figure 1: Domains of Resurgence

advisory body involving Ɂehdzo Got'ı̨nę, government, and industry delegates as well as academic collaborators, and the vision for a Sahtú Youth Network all represent key potential forces, complementary to and supporting local self-government, in supporting Dene and Métis resurgence.
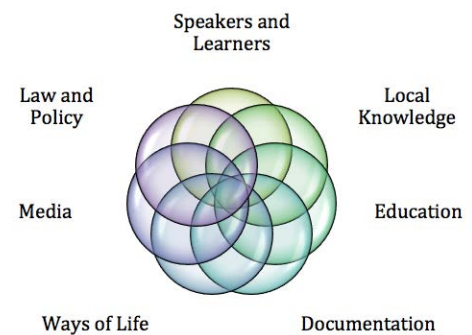
Law and Policy literature begins with the first steps taken by the Government of the NWT (GNWT) into working with multiple official languages, and establishing frameworks for accommodating traditional knowledge and traditional economies. Over time, with greater activism and consultation as well as comprehensive land claims agreements, responsibility for language and ways of life was increasingly devolved to local Indigenous governments. Now, with self-governance on the rise in the Sahtú, a plethora of authorities, mandates, and funding sources mean that resources for language and ways of life are bountiful but not always accessible. As Sahtú organizations work towards an emphasis on Dene Kedə and Dene Ts'ı̨lı̨, new policies bring together community and environmental governance. The Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı (Sahtú Renewable Resources Board – SRRB), a regional land claim organisation responsible for wildlife, habitat and harvesting, has recently formally adopted a community-driven, Dene Ts'ı̨lı̨ and youth-centred approach that takes a lead from Ɂehdzo Got'ı̨nę conservation planning initiatives. In addition, Délı̨nę's *Belare Wíle Gots'ę́ Ɂekwę́ – Caribou for All Time* plan, the first formally approved community conservation plan, is infused with Dene language concepts and Dene Ts'ı̨lı̨ approaches to conservation. Similarly, the *Best of Both Worlds Action Plan for a Traditional Economy* situates conservation planning in the context of the region's mixed economy, reflecting priorities established in the Sahtú Land Use Plan. The Nę K'ə Dene Ts'ı̨lı̨ Forum and youth caucuses convened as part of research and conservation activities in the region have helped to strengthen community voices in policy decision-making.

State-sponsored *Education* has had a sad history in the NWT as evidenced by the federal Truth and Reconciliation Commission of Canada. Early territorial schools had to adapt to be more locally and culturally responsive in part by dealing with this legacy. Working with community partners in the 1980s, a

variety of stakeholders began developing Dene literacy materials for use in NWT schools. In the following decade the ground-breaking *Dene Kede Curriculum* was developed. Other education programs such as language nests met with success during the early 2000s. The impact of land claim agreements, devolution and self-governance on Sahtú language and way of life education is yet to be clearly seen. Initiatives to explore learning processes outside the school setting include Cross-Cultural Research Camps and the Dene Ts'ı̨lı̨ School. The experience with these relatively new initiatives is that learning is most successful when it is two-way and cross-cultural.

Documentation of Dene Kedǝ and Dene Ts'ı̨lı̨ has been practiced for over a century. The federal government supported the development of dictionaries and grammars in the late 1970's and early 1980's. The Dene Language Standardization project, with a 1987 report, was a catalyst for a proliferation of shareable written Dene Kedǝ documents, including dictionaries and place-names maps, locally, regionally, and at the territorial level. Now, digital technologies are beginning to make Dene Kedǝ and Dene Ts'ı̨lı̨ recordings and texts accessible in new ways. Community members are working with technical collaborators to document Dene language and ways of life, and communities are learning what it takes to realize OCAP (Ownership, Control, Access and Possession) research principles as part of revitalization processes.

New digital technologies have also expanded the availability of Dene *Media.* Radio, local and regional, was an early home for recordings of Elders and other speakers, and the impact of having radio in each Sahtú dialect is still felt today. In addition, television, physical media, museum exhibits, and maps, have proliferated since the Official Languages Act of 1984. The contemporary availability of digital multimedia, web-based and social media provides learners with new ways to support integrated learning through creative expression.

In tandem with regional and territorial efforts, *Local Knowledge* projects and programs have provided the grassroots backbone of resurgence in each Sahtú community. While many of the projects that have gone on for the past 50 years suffer from a lack of monitoring, evaluation, and records, they have had significant impact that is documented in collective memory. The NWT began recording local work more comprehensively following the Official Languages Act (1984) and Traditional Knowledge Policy (1993), and the expansion of traditional economy programs. With increased local advocacy, capacity building, devolution, and self-determination, local knowledge and leadership has begun to spearhead and guide programming.

Dene Kedǝ *Speakers and Learners* form the key measurement of language vitality: the nature of statistics around Dene language use in the NWT has changed over time and continues to improve. In the 1980s and 1990s, occasional, inconsistent assessments by individuals such as missionaries and anthropologists were replaced by standardized community surveys and studies by the NWT Languages Commissioner. In these same decades it is possible to see declining numbers of Dene Kedǝ speakers in each Sahtú community. More recently, questions have been added to survey instruments to include adult second language learners, as well as Dene Kedǝ speakers who grew up with the language, and this extra nuance shows a less extreme degree of language shift. Additionally, records from the early 2000s and forward have begun to track shifts in attitudes and ideologies about language use, which are essential to understanding why people choose to learn their language, speak their language, and pass it on.

Dene Kedǝ and Dene Ts'ǝlı̨ are holistically brought together in Dene and Métis *Ways of Life*: for example, the impact of economic shift and the emergence of a mixed economy combining wage labour and traditional practices is an important area of study. Considerations about ways of life inform all the sections of this study. *Ɂehdzo Got'ı̨nę* play a key role in supporting way of life activities, and community governments also prioritize this – there are numerous activities throughout the Sahtú Region that are relatively undocumented. The *Nę K'ǝ Dene Ts'ı̨lı̨ Forum* has recently decided to expand its mandate to provide more consistent and coordinated support for Dene Ts'ı̨lı̨ initiatives. Regional Cross-Cultural Research Camps and the Dene Ts'ı̨lı̨ School are means of strengthening confidence and capacity through cross-cultural learning and leadership-building.

Youth Wellness, Knowledge and Leadership

Sahtú youth participating in an on the land Dene Ts'ı̨lı̨ School during two weeks bridging August and September 2017 contributed significantly to this study through focus groups, interviews, learning activities, and co-authorship.

Dene youth believe their languages and ways of life to be important in connecting them to their heritage, granting them access to a different worldview, and making them better leaders. Youth learn some words and phrases from family, and are exposed to the language regularly in their communities on the streets, from Elders, and from media like community radio. Some have had opportunities to practice traditional activities with their families and through community programs. However, the youth first encountered structured opportunities to learn Dene language and skills in school. Classroom learning provided a good introduction, but has not allowed them to speak fluently or feel confident that they possess core traditional skills and knowledge that will help them to thrive in current times.

There are few opportunities for youth to continue learning Dene Kedə and Dene Ts'ı̨lı̨ in a structured way once they leave grade nine. Students would prefer that learning in-class Dene Kedə and Dene Ts'ı̨lı̨ continue into high school and college, and that language learning take more of an immersion approach that is socially and culturally relevant to them. Once they are out of school, youth encounter several challenges to learning: self-consciousness, feeling overwhelmed, a lack of motivation (sometimes rooted in addictions, trauma and other contextual factors), combined with low accessibility of language and skills learning resources. However, youth had a number of ideas for how to prevent and circumvent such problems.

In the future, youth recommend programs that are judgment-free, safe spaces to practice Dene Kedə. They want Elders to be involved in their learning process so that they have access to Dene Ts'ı̨lı̨ along with the language, and an opportunity to learn in a structured environment would allow them to take the language day by day rather than feeling overwhelmed by the immensity of the task. They emphasize that it is also essential to practice Dene Kedə and Dene Ts'ı̨lı̨ in the home, in school, in the community, on social media, and on the land.

Imagining Indigenous Futures, Imagining Canada's Future

Indigenous languages, knowledge, and land-based ways of life have been shown to point a way forward for sustainable futures in Canada and globally. The Sahtú Region presents fascinating insights into the complex nature of efforts to reclaim Indigenous language and ways of life as a basis for Indigenous governance. Such efforts must consider seven distinct domains, each with its own history, barriers, and opportunities for innovation. Further research can provide a more in-depth understanding of community strengths, programming opportunities, and the role of youth as present and future community leaders and land stewards. The Dene and Métis communities of the Sahtú Region, like many Indigenous communities across Canada, are both vigorously self-determining and increasingly integrated into the global context. They are conscious of the importance of their role as stewards of their language, knowledge, and ecological integrity. This Knowledge Synthesis points to the role that in-depth regional and local research with the critical involvement of community members as researchers can play in providing valuable understanding of Indigenous resurgence and how it can be meaningfully supported.

Context

The *Report of the Royal Commission on Aboriginal Peoples* (1996) and the *Calls to Action* report of the Truth and Reconciliation Commission of Canada (2015) have marshalled many Indigenous voices in calling for attention to (and support for) Indigenous education and language revitalization, and to the importance of being grounded in ways of life. Language vitality is now recognized as a key component of wellbeing[1], and an essential priority for all levels of governance in Canada. Resurgence processes are complex and varying, encompassing local activism, local and regional governance, federal, provincial, and territorial legislation and funding, media, on the land and community way of life programs, documentation projects, and education programs. A growing chorus of young Indigenous scholars and activists is using the concept of "resurgence" to evoke the coming together of language, culture, way of life and governance that is essential to processes of self-determination.[2]

Indigenous communities are faced with the ongoing challenge not only to increase the number of language speakers and way of life practitioners, but also to develop a vision of resurgence as a core component of the future. While Official Languages legislation, documentation, and curriculum development are all essential components of language revitalization, they also run the risk of compartmentalizing language learning, losing parts of the rich cultural heritage from which a language stems. Increasingly, Indigenous language activists are calling for greater integration of culture, ways of life and worldviews in language programming. To embody this approach, two key ideas are the inspiration for this report:

- *Dene Kedə:* Dene language, including worldview and philosophy. This term was highlighted with the development of the Dene Kede curriculum in the Northwest Territories, discussed in the literature review.
- *Dene Ts'įlį*: Dene ways of life. This complex concept is also the inspiration for the Dene Ts'įlį on the land school, where some of the research for this report was conducted.

Dene Ts'įlį in the Sahtú

This knowledge synthesis focuses on language and way of life revitalization processes, and the variables that influence them, in the five communities of the Sahtú region of the Northwest Territories: Délįnę, K'áhbamįtúé (Colville Lake), Rádelįhkǫ́ (Fort Good Hope), Tulita (Tulít'a), and Tłegǫ́hłį (Norman Wells) (we use the different names interchangeably) – see Appendix A for a list of acronyms, terms, and a map of Sahtú communities. The Sahtú population totals 2,500, approximately 1,800 or 70% of whom are Dene and Métis; in four of the five communities, the indigenous populations range from 84-94%; the exception is Norman Wells where the indigenous population is increasing, but as of 2016 remained at 36%.[3] Within these communities there are roughly three dialects encompassing six varieties of Dene Kedə, "Dene language," (also known as North Slavey), reflecting the diverse histories of the historically nomadic Sahtú families. The cultures have been enriched by interaction with other neighbouring peoples as well as one of the most ecologically diverse landscapes in the North American continent. These landscapes are reflected in the naming of the peoples and their language variants, including: Dela Got'įnę (End of the Treeline Dene), Dəho Got'įnę (Big River Dene, people of the Mackenzie River, the second largest river system in North America); Shúhtaot'įnę (Mountain Dene, people of the Mackenzie Mountains), and Sahtú Got'įnę (Great Bear Lake Dene, inhabitants of the largest lake within the borders of Canada and 8th largest lake in the world, whose pristine watershed is now recognized as the world's first Indigenous-nominated International Biosphere Reserve).

This collaborative project involving community and academic partners brings together knowledge about Dene Kedə and Dene Ts'įlį (Dene ways of life; being Dene) in the Sahtú Region as essential components of evolving community visions for resurgence. We situate the Sahtú within the larger historical context of the Northwest Territories, recognizing that processes at the Territorial level have had significant influence within Sahtú communities – especially over the past fifty years that are the main focus of this Knowledge Synthesis. Bringing together available literature with youth interviews and the co-authors' experiential knowledge, we explore what has been tried, what hasn't, and what variables are connected to any given program's development, implementation, and success.

Since the 1970s, the Dene Nations of the Northwest Territories have gained national and even international recognition for a series of ground-breaking initiatives in contemporary nationhood and land claims. These included large-scale land use mapping projects, a program of traditional knowledge research, policy and curriculum development, and a series of land claim agreements that have led towards contemporary self-government negotiations. More recently, innovative new initiatives are creating spaces for resurgence at the Territorial scale, including Dechinta Centre for Research and Learning, Dene Nahjo, and the NWT On the Land Collaborative that celebrate and promote Dene languages, ways of life and governance.[4] As such, the time is ripe for a synthesis of existing knowledge and best practices in sustaining language and ways of life. Policymakers within all levels of government in the Northwest Territories are increasingly interested in expanding and refining language and culture revitalization initiatives, with an eye to what works best for youth.

Settled in 1993, the Sahtú Dene and Métis Comprehensive Land Claim Agreement was the second of the three Dene agreements now in place in the NWT, and closely followed the template established by the Gwich'in a year previously. As we approach celebration of 25 years of the Sahtú agreement, a strong spirit of resurgence infuses regional discussions about language and ways of life across each of the five communities of the region. A short-lived but intensive shale oil exploration boom in the region during 2013-2015 was a catalyst for a number of new initiatives in governance. The Nę K'ə Dene Ts'ı̨lı̨ (Living on the Land) Forum, composed of Ɂehdzo Got'ı̨nę (Renewable Resources Councils), government and industry representatives and with participation of academic researchers active in the region, has expanded its mandate over the years to encompass on the land programs as well as research and monitoring. The Forum has sponsored a number of activities to support regional knowledge and governance processes, including Research Results Workshops, Cross-Cultural Research Camps, and Dene Ts'ı̨lı̨ Schools. The Sahtú Youth Network emerged in 2014 from elder-youth discussions about climate change, petroleum development and governance.

The Sahtú community of Délı̨nę set the stage for a new era in the fall of 2016, offering the first model of formally recognized community-level self-government in Canada. The Délı̨nę Got'ı̨nę dialect was established as the official language of government in Délı̨nę. Self-government negotiations in other communities are being fast-tracked, and the community of Tulít'a had just initialed an agreement in principle at the time of writing (2017). In recognition of this evolving governance context, the regional Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı (Sahtú Renewable Resources Board – SRRB), a collaborative management Board created by the land claim, formalized a Dene Ts'ı̨lı̨ and community-driven approach to implementing its mandate in 2017. Recently, research on social issues in the Sahtú has signalled a new phase in critical thinking about governance in the context of persistent social issues resulting from colonial history.

Domains of Resurgence

Numerous factors contribute to resurgence in the Sahtú. The "domains" discussed here are interlinked, but it remains useful to think about them as somewhat distinct in order to see how language and culture policy, programming, and resources change in different ways in each domain throughout time. For example, the Sahtú is positioned within a series of initiatives and laws that make the Northwest Territories unique in Canada. The *Official Languages Act* (1984/1989) stands out in recognizing eleven official languages, of which nine are Indigenous – more than any other political division in the Americas. The Act unleashed an unprecedented effort to involve nine Indigenous languages in the governance of the territory by offering translation/interpretation for government functions and services. It contributed to a territory-wide legal and policy framework for Indigenous social, cultural, and linguistic rights. As such, while the number of Sahtú Indigenous language speakers has decreased since 1960, territorial support for Indigenous languages has increased markedly. Education and curriculum have been impacted by Official Languages legislation, but have also changed differently over the last few decades. Meanwhile, some cultural practices including handgames, drumming, and organised community on the land programs are arguably becoming stronger.

The following framework emerged from qualitative analysis of relevant literature. Each "domain" should be regarded as a tool for thought, rather than a wholly distinct vector of resurgence.

- **Local Knowledge**: Local language programming, intergenerational transmission of knowledge, Elders' knowledge.
- **Documentation**: Dictionaries, grammars, recordings, and other written and oral resources.
- **Education**: Curriculum materials and support, teacher education and support, education policy and goals.
- **Media**: Radio, television, digital applications, social media, film, museums.
- **Law and Policy:** The Official Languages Act, territorial support, programming, legislation, funding, local and regional governance, self-government, devolution.
- **Speakers and Learners:** Number of speakers, number of learners, change throughout time, language attitudes and ideologies. While aspects of this domain infuse all other conversations about Dene Kedə and Dene Ts'ı̨lı̨, it has been placed in Appendix D to accommodate the adjoining charts and graphs.
- **Ways of Life**: Economies, land use, harvesting, arts and crafts, workplaces.
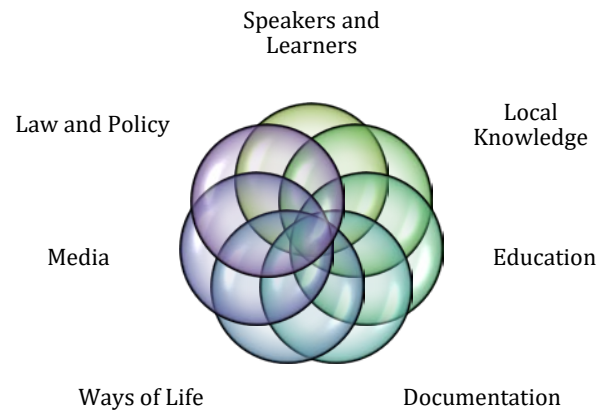
Figure 1: Domains of Resurgence

Report Structure

This report provides an overview of the implications of this Knowledge Synthesis, followed by a discussion of project scope and approach. Results are provided in two sections: first a thematic timeline summarizing the literature review[5], and second a summary of key messages from the activities, focus groups and interviews at Dene Ts'ı̨lı̨ School. The report closes with a summary round-up of the state of knowledge, a discussion of knowledge mobilization initiatives, conclusion, and endnotes. More details are provided in a series of appendices, as follows: Appendix A provides a list of acronyms and terms used in the report, along with a map of Sahtú communities; Appendix B includes experiential reflections by the four Dene/Métis co-authors; Appendix C provides an in-depth discussion of "Youth Knowledge" from Dene Ts'ı̨lı̨ School and the questionnaire used for interviews; Appendix D is an exploration of statistics about speakers and learners in the Sahtú Region; Appendix E is a detailed timeline of events; and finally, Appendix F is a bibliography of 177 annotated sources.

Implications

The knowledge synthesized in this report calls attention to the abundance of Dene Kedə and Dene Ts'ı̨lı̨ change, programming, and initiatives that have proliferated in the Sahtú since 1960. As such, three key areas are highlighted for future consideration: **Knowledge Opportunities,** areas for future research and further investigation; **Sustainability Opportunities,** areas where currently existing programs and initiatives need improved follow-up, monitoring, evaluation, and support; and **Opportunities for Innovation,** where an ideal opportunity for a new program or initiative has been identified.

Knowledge Opportunities

Each Sahtú community is markedly different, but many of the most proliferate sources of information for reports like this are territorial or regional. As such, more intense **in-community work** (including work with people, schools, and physical records that may not be accessible online) is needed to create a coherent profile for each settlement region and identify corresponding opportunities.

Information in the region points to **learning gaps between heard/spoken and read/written Dene Kedə, Dene Ts'ı̨lı̨ practices and governance.** One avenue for exploration is why these gaps exist, how

different age groups prefer to learn, what resources they need, and what different roles these have in each Sahtú community.

Some information and interviews point towards a **link between Dene Kedə, Dene Ts'ı̨lı̨, wellbeing, and governance.** It is worth investigating this further: what are the relationships among them, and what respective roles do Dene Kedə and Dene Ts'ı̨lı̨ play in healthy and fulfilling ways of life?

Research is needed to understand **cross-cultural dimensions of learning for contemporary youth**, linkages between Dene Kedə and Dene Ts'ı̨lı̨ in learning, and the role of youth in Indigenous governance and mixed economies.

Sustainability Opportunities

There are bountiful and diverse Dene Kedə and Dene Ts'ı̨lı̨ revitalisation initiatives in and around the Sahtú. One key challenge is to record these through monitoring and evaluation, so that communities have the evidence they need to make programs more strategically effective and accessible.

Support **regional strategic planning initiatives** through bodies such as the Nę K'ə Dene Ts'ı̨lı̨ Forum and venues like the Sahtú Cross-Cultural Research Camp. Support **Dene Kedə and Dene Ts'ı̨lı̨ programs** and **program evaluation initiatives** in schools, communities, and on the land as a basis for community and environmental governance. Many Sahtú youth have experienced such programs, and it adds richness and strength to their memories of language and culture learning.

Multimedia Dene Kedə learning resources and program reports are plentiful but difficult to find. In addition, youth are excited to add to these resources using the tools at their disposal. Easily found **community archives or digital libraries** might help program planners, evaluators and users find these resources and add to them in the future.

Support local governments to implement the Dene Kedə and Dene Ts'ı̨lı̨ programs they are putting forward with each new step towards greater self-determination.

Opportunities for Innovation

Sahtú Dene Youth are inspired to learn their language and ways of life, and improved resources, structured and varying learning spaces, immersion strategies, and accessibility of funds and tools would help them to do so. Right now, programs to help young adults learn Dene Kedə and Dene Ts'ı̨lı̨ do not seem accessible to many. Support **youth-driven initiatives** like the Sahtú Youth Network to build capacity and leadership. Some past programs have undergone **evaluations**: consider revisiting and learning from their results. For example, the NWT language nest program met with great results, but appears to have been discontinued in several communities

Education is one of the first ways many youth are exposed to structured Dene Kedə and Dene Ts'ı̨lı̨ learning. Improved training and **support for teachers** in implementing culturally founded curricula and language materials might improve youth learning. In addition, Sahtú youth comment that they would like to see an extension of Dene Kedə classes to high school, with immersion, story-based and experiential way of life components including on the land activities.

Scope and Approach

The scope for this project was first defined in dialogue with a number of Sahtú Region community leaders, language activists and youth, who all identified a need to marshal previous research, experiences and initiatives as a basis for defining and achieving community and regional visions. As part of project initiation, the approach was guided by key staff at the NWT and Sahtú Regional level who are positioned to take action based on results and conclusions, including staff of the GNWT Aboriginal Languages Secretariat (Education, Culture and Employment), NWT Literacy Council, Sahtú Secretariat Inc., and Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı (Sahtú Renewable Resources Board - SRRB). In addition, several consultants with previous relevant experience as researchers and decision-makers provided invaluable historical knowledge and advice.

Language and way of life revitalization processes are often documented only informally. As such, our Knowledge Synthesis draws upon three types of sources: 1) an extensive literature review and

consultation; 2) interviews and participant-observation at the Fall 2017 Dene Ts'ı̨lı̨ School; and 3) experiences of research team members – the latter knowledge base is significant, since all co-authors have significant experience in the Sahtú Region, and five are long term Sahtú residents. Two of the co-authors are senior Dene participants (Walter Bezha and Michael Neyelle) with extensive experience in leadership and research; two are Métis youth (Jordan Lennie and Shelby Lennie); and two are academics with experience in the Sahtú Region dating back to the 1970s. See Appendix B for experiential reflections by the four Dene/Métis co-authors that complement the findings in this report.

The literature review is provided in several different formats for diverse uses. In the results section of the main report, the literature along with co-author experience forms the basis for summary historical timelines of the seven domains of resurgence, with a focus on the past half-century. A second timeline, the table in Appendix E is presented as a chronologically ordered table with colour coding that identifies the regional scope of each event. The table presents a detailed overview of events, with source references, for a researcher who seeks to understand a strictly chronological progression of events in the Sahtú or NWT. It is intended to be an informative reference, rather than a summary of trends. An annotated bibliography is included as Appendix F and highlights 177 sources that have contributed significantly to our understanding of the seven domains of resurgence.

The overall literature review for the thematic and detailed timelines encompasses a wide variety of available (with dedicated search effort) materials. Often materials are difficult to find or access, and it should be noted that the collection gathered for this Knowledge Synthesis is by no means complete. Our search process involved not just database searches and archival work, but also informal assistance from language activists, educators, and policy-makers in the Sahtú and the NWT. We owe great thanks to numerous people who pointed us in the direction of invaluable information. A number of organization websites and social media pages were also searched for relevant documents. We intentionally cast a very wide net, and there are areas where our review is not comprehensive (for example, with regard to the significant body of education and culture-related policy in the NWT). To collate this data, we developed a qualitative coding system that became our framework of "domains" of resurgence. We tracked trends within each domain by decade.

The following types of collected literature are annotated in Appendix F 1) reports from all levels of government, including community, regional, territorial, and federal bodies; 2) published academic and non-governmental sources; 3) theses and dissertations; 4) curriculum materials and reviews; 5) language documentation and resources; 6) newsletters and unpublished literature. Statistics related to Dene Kedǝ and Dene Ts'ı̨lı̨, primarily from the NWT Bureau of Statistics and Statistics Canada, are reviewed in Appendix D; NWT Bureau of Statistics staff were very helpful in providing context for the statistics, as well as data not available on the Bureau's public website.

To supplement the literature review, we developed a series of oral survey questions that emerged from our initial research and conversations with language activists and policy-makers in the Sahtú and NWT. Considerations about the differences between use of oral and written language, for example, is a contemporary knowledge gap, underscored by literature from the 1990s which *did* collect data on these themes. Furthermore, the emphasis on youth language learning experiences, successes, and challenges, emerged from conversations with local language researchers and activists. The survey deliberately undertook a strength-based approach in order to identify opportunities for program development – in contrast to the endangerment approach that has historically prevailed in indigenous language research.

In order to gather the key *youth knowledge* component of our knowledge synthesis, oral surveys were delivered in a series of interviews and focus groups at an on the land Sahtú Dene Ts'ı̨lı̨ School for youth between the ages of 18 and 30. Researchers framed the research with a long-distance discussion at a Dene Ts'ı̨lı̨ School in winter 2017. The fall 2017 School included youth from the communities of Colville Lake, Délı̨nę, Fort Good Hope, and Tulít'a. All eleven students at the school participated in the focus groups and language activities, while four self-selected as interviewees. This qualitative data, supplemented by participant observation from the camp, makes up the final portion of this report (Appendix C provides more details).

Results: Thematic Timeline

This Knowledge Synthesis contains two timelines, intended for different purposes and audiences. In what follows, a historical summary is provided of the seven domains of resurgence emergent from a qualitative coding process. Within each theme, it is possible to observe change throughout time, and trends as different organizations, levels of governance, and individuals interact and innovate. A visualisation of this timeline is presented in the figure below. Each domain highlights changes that would be lost in a single, unilinear timeline. For example, "documentation," or written or aural language recording, has tended towards standardization and consolidation for much of its history in the Sahtú and Northwest Territories, a trend that has not been mirrored in other domains. In addition, this overview is intended to map trends through time rather than identifying each distinct detail and event. It is designed for a reader who wishes to understand the complexity of language and way of life revitalization in the Sahtú and NWT, and see how different factors contribute to overall change differently. Although the focus is on the half century since 1970, for some domains we have extended our reach backward in time, because the earlier history helps to shed light on the more recent past and the present. A more detailed chronological timeline that is exclusively focused on the period from 1970 to the present is provided in Appendix E.
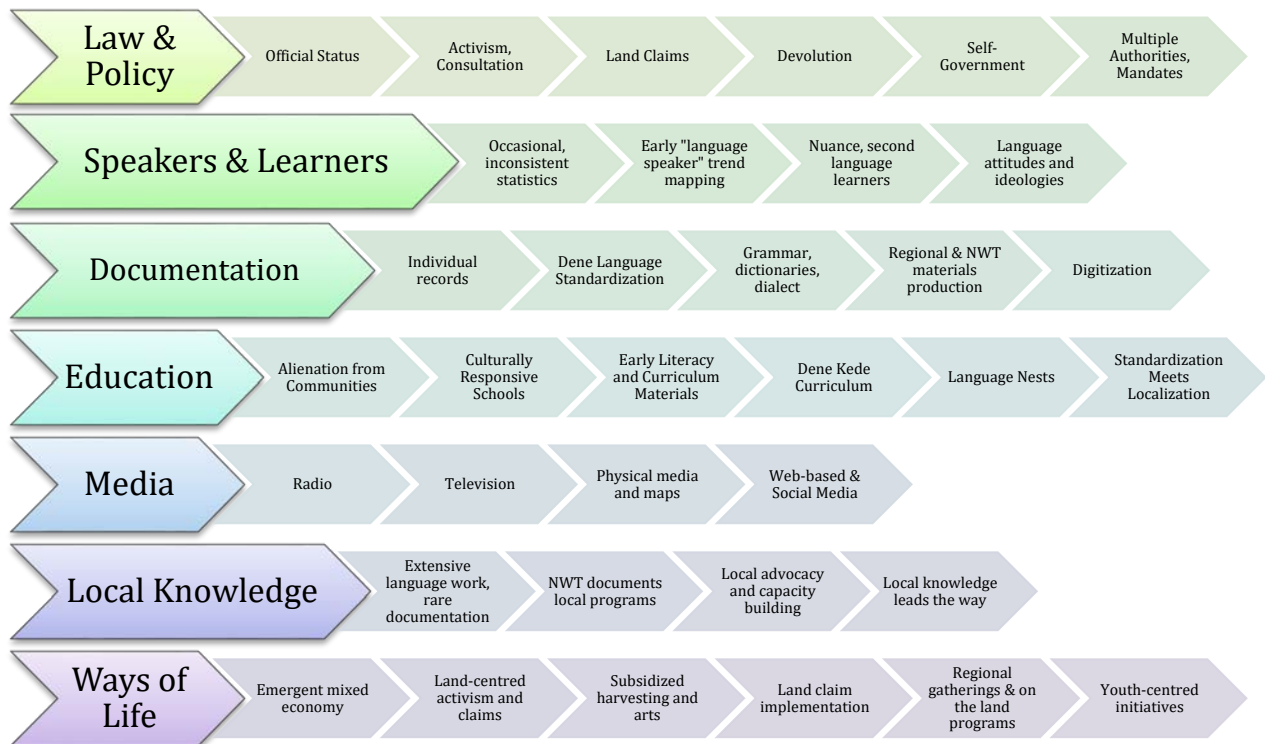

Figure 2: Visual Thematic Timeline

Law and Policy

The Government of the Northwest Territories

The NWT has made sustained attempts to support Indigenous languages through policy and legislation.[6] In particular, 'English Only' was never an acceptable default in the Northwest Territories, where the Legislative Assembly has been majority Indigenous for most of its history.[7]

Early Years: Learning about Indigenous Languages in Governance

- 1973: Creation of the NWT Language Bureau, with an Aboriginal Languages Section [8] responsible for interpreting/translating services, training personnel in languages and literacy, developing terminology.
- 1984: First iteration of the Official Languages Act (OLA).[9]
- 1990: OLA amended to include equal status for Indigenous Languages, amended again in 2003 to separate North and South Slavey.
- OLA allowed for improved funding and status, criticized for including languages in high-level governance rather than recognizing local language rights. [10] Allowed unilingual speakers to access government proceedings and services.

Improved Outreach and Consultation

- 1992: First NWT Languages Commissioner, Betty Harnum. The Commissioner served as the public face of the OLA: acted as an ombudsperson and outreach officer, alleviating confusion about the act and advocating for amendments and policy improvements.
- 1990s: Shift to prioritizing consultation and community-run programming.
- 2004: Board of Indigenous advisors added to advise OLA implementation.

Devolution

- 1990s: Devolution (privatization or passing GNWT services and offices to community control) began in earnest during this decade.
- Applauded for increased local control, criticized for lack of regulation, training, and funding. [11]
- 2000s: Regional language coordinators appointed and language plans developed to complement territory-wide programming.

Proliferation of Programs and Mandates

- 2017: Many departments in GWNT, non-governmental organizations, granting agencies, federal initiatives have programs and funds available for Indigenous language revitalization. Approved of for abundance of resources, criticized for inaccessibility, applicant confusion, lack of coordination.[12]

Regional and Local Governance

Dene and Sahtú activism, self-determination movements, and land use advocacy have unalterably shaped the Northwest Territories.

Early Political Changes: Dene Organizations and Advocacy

- 1970: Incorporation of the Indian Brotherhood of the Northwest Territories (renamed Dene Nation 1978). Purpose, in part, to coordinate Dene land claims and negotiations.[13]
- 1975: Dene Declaration calls for recognition of Dene self-determination.[14]
- Mackenzie Valley Pipeline Inquiry (or Berger Inquiry, 1970s): a successful effort to guide the fate of land use in the NWT, with careful attention to language and ways of being.

Land Claims and Resource Management Legislation

- 1980s: Preparation for Dene Nation comprehensive land claim, including extensive mapping.[15]
- 1990s: Call for renegotiation of Dene claim; Government of Canada enters talks with individual regions.
- 1993: *Sahtú Dene and Métis Comprehensive Land Claim Agreement (SDMCLCA)* signed, 41 437 km^2 of land along with subsurface rights to 1813 km^2.[16] Included commitments foreshadowing Sahtú community self-government.[17]

- Land claim generates new local and regional governing bodies (e.g., Sahtú Secretariat Incorporated, Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı [Sahtú Renewable Resources Board - SRRB], district and local Land Corporations, local Ɂehdzo Got'ı̨nę [Renewable Resources Councils]).
- 1998: Mackenzie Valley Resource Management Act establishes co-management system envisioned in the SDMCLA, including Sahtú Land and Water Board and Sahtú Land Use Planning Board; allows beneficiaries a voice in resource management so that Dene Ts'ı̨lı̨ can be accommodated.

Regional Leadership-Building Initiatives

- 2013: Shale oil exploration boom in the Sahtú and associated research and monitoring requirements are the catalyst for establishment of the Sahtú Environmental Research and Monitoring (SERM) Forum; supports traditional knowledge and scientific research that benefits communities.[18]
- 2014-2017: SERM Forum coordinates annual Research Results workshops and Cross-Cultural Research Camps, as well as localized community research workshops; the Forum also reviews NWT research licensing process and takes steps to develop a place-based regional research strategy.[19]
- 2014: Sahtú Youth Network concept developed by youth through elder-youth exchange about health and climate change adaptation funded by Health Canada.[20]
- 2015: *Best of Both Worlds* project sponsored by SRRB leads to development of an action plan for a traditional economy in the Sahtú Region.[21]
- 2017: SERM Forum expands its mandate to include Dene Ts'ı̨lı̨ and on the land programs, and thus changes its name to Nę K'ə Dene Ts'ı̨lı̨ Forum; supports the first two Dene Ts'ı̨lı̨ Schools for youth.

Self-Government and Self-Determination

- 2016: Community of Délı̨nę first to successfully negotiate self-government; community of Tulít'a has signed an Agreement-In-Principle.
- Self-government and self-determination regarded as tools for increased authority over language programming and education.
- The Délı̨nę Got'ı̨nę Government can keep a record or copy of laws in Dene language, even though the authoritative versions must still be English.[22]
- Self-government consolidates many of the diverse levels of governance generated by the land claim, previous legislation; seen as less bureaucratic.[23]
- 2016: Délı̨nę Ɂekwę́ Working Group completes *Belare Wíle Gots'ę́ Ɂekwę́ – Caribou for All Time* plan, the first of its kind in Canada.[24]
- 2017: The SRRB formally decides upon a community-driven, Dene Ts'ı̨lı̨ and youth-centred approach to fulfilling its mandate, and supports all communities of the Sahtú Region to develop community conservation plans.[25]

Education

Education in Canada and the Northwest Territories has a long and complex history, including millennia of local education in family units and bands, along with mission education, residential schools, and federal day schools. This overview begins with the 1960s and territorial jurisdiction over education, in order to focus on contemporary efforts to integrate language and culture teaching into the school curriculum. However, the history and continuing impacts of both cultural continuity and colonialism underlie everything that follows.

Alienation from NWT School Programs

- 1960s: Parents skeptical of schools where child could be left with no northern survival skills and no good southern education.[26]
- Not relevant or localized: numerous non-native, southern teachers, temporary presences in communities.[27]
- 1969-1990s: NWT schools used Alberta curriculum.[28]

Culturally Responsive Schools: Early Steps

- 1982 report: *Learning: Tradition and Change in the Northwest Territories* recommends improved teacher training, curriculum development, community involvement.
- Late 1970s and 1980s: Emergence of school programming that is place-based, child-centered, culturally responsive (e.g., involving Elders in class, doing land trips.) [29]
- Late 1970s: Parents able to be elected as local education authorities. One of the first avenues for direct parental involvement in school decision-making. [30] Brought more language and culture to schools, delivered by community members.
- 1980-2017: The preschool named for its founder, Sister Celeste Goulet Child Development Centre, was establiehed in Tulít'a with a goal to support learning Dene language and culture while also preparing children to be successful in school.

Early Literacy and Curricular Materials

- Prior to 1970s, very few reading or NWT curricular materials could be used to teach Dene language, reading, writing, and culture.
- 1970s: Department of Education Linguistic Programs Division runs Teacher Education Program literacy workshops, for Dene teachers to learn to write Dene using roman orthography. [31]
- 1978: Example resource from this era, *Sahtú Got'ine Gokedeé: A Slavey Language Pre-Primer in the Speech of Fort Franklin,* which associated Dene Kedə words and sounds with pictures. [32]
- 1980s in Sahtú: Dene Kedə speakers and linguists, with Linguistic Programs Division, produced a set of readers and accompanying workbooks to help Kindergarten, Grade 1, and Grade 2 teachers teach in North Slavey.

1980-1981 Memory

The language group began making curriculum materials for teaching in Dene K'é in Délı̨nę. The basal readers and accompanying workbooks we developed followed main characters engaged in traditional living-on the land activities set in pre-contact times. Our goal was for Dene to be the language of instruction in Grades 1 and 2 teachers by 1981. To meet this goal, the curriculum group aimed to develop place specific, culturally accurate, and content rich curriculum resources for both the teachers and students.

Since curriculum production was labour intensive and slow, the team encouraged the teachers in Délı̨nę to use the Language Experience Approach (see the work of Sylvia Ashton Warner) where teachers provide a common experience, which children talk about together and then collectively create a written text that describes that experience. This approach can be highly successful and enables teachers to create their own local, culturally relevant reading materials with the students, and they can use these texts to teach writing, spelling, grammar, and vocabulary.

Cynthia Chambers, Emeritus Professor, University of Lethbridge

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Dene Kedə and Community-Oriented Curriculum Development

- 1993: Developed with council of elders, by and for Dene language speakers.
- Celebrated as one of the most culturally founded curriculums by RCAP, academics, policy makers, and many others. [33]
- Includes expectations for Dene language learning as first and second language, both oral and literacy skills.
- Localized through curriculum "inserts," developed by Dene Cultural Institute, Regional Teaching and Learning Centers, and others. [34]
- Challenge of implementation: teacher training, familiarity, and resources. [35]

New Programs: Improved Planning, Teacher Education, Language Emphasis

- 1993: Formalized collaboration between NWT, Alberta, and other jurisdictions with *Western Canadian Protocol for Collaboration in Basic Education (WCP)*, Kindergarten to Grade 12; gives rise to *Common*

Curriculum Framework for Aboriginal Language and Culture Programs, K-12, 2000. Advisors include George Blondin and Albertine Ayha; Working Group includes Dene Curriculum Coordinator Fibbie Tatti (NWT Education, Culture and Employment).[36]

- 2001-2006: Harnum & Associates' *Long Term Plan Regarding the Role of Education, Culture, and Employment in Aboriginal Languages Literacy in the Northwest Territories*: importance of teachers and student literacy, assessment of programs.[37]
- 2004: *Aboriginal Language and Culture-Based Education Directive* established a 90 hour/year minimum for Aboriginal language classes.[38]
- 2007: New Aboriginal Language and Cultural Instructor Certificate Program launched, with participation from Sahtú instructors.[39]

Language Nests
- Intended to be immersion child-care with Elders and fluent Dene caretakers.
- 2003: 18 communities in NWT, including Sahtú.
- Noteworthy because it has one of the only formal evaluations of the language acquisition results of an Indigenous language-teaching program in the NWT.[40]
- Located within pre-existing, licensed, preschools and daycares. Some full immersion, others second-language programs as a result of the language skills of pre-existing staff and children.
- Teachers developed their own methods and resources, supported by workshops and funding.
- Low salaries and unstable positions did not incentivize fluent speakers to take Language Nest Jobs. Many were supported by voluntary assistance from Elders.[41]
- Children gained language skills, particularly comprehension. Délı̨nę nest prepared students for immersion kindergarten and made children less nervous to use Dene in school. [42]
- Created community professional development opportunities: e.g., Fort Good Hope Teaching and Learning Centre and Language Nest Staff held a workshop in Accelerated Second Language Acquisition for parents and interested community members.[43]
- 2014: transferred to regional Aboriginal government control.

Standardization and Localization
- 2017: Move towards greater standardization of curriculum materials, teacher training and hiring, language, etc.
- Simultaneously, trend of standardization is matched by increased devolution and localizing institutions such as local governments, teaching and learning centres, etc. Individualizing teaching materials and methods within standardized curriculum.
- Implication: emphasis on support and evaluation from GNWT[44] while communities assume increased local agency.
- Despite increase in resources, new institutions, currently no NWT schools offer first-language instruction (across all subjects) in an Aboriginal language.[45]

Documentation

Prior to 1980, numerous Dene language speakers, fieldworkers, missionaries, anthropologists, and linguists (not mutually exclusive categories) recorded Dene Kedǝ/Sahtúot'ı̨nę/North Slavey using both writing, audio, film, and maps. Regional and individual differences in spellings and alphabet choices prevailed in written documents, including use of French-based orthography (Émile Petitot), and syllabics introduced by Oblate missionaries.[46] The early anthropologists and linguists that visited communities of what is now the Sahtú Region produced rich and holistic portrayals of Dene ways of life and language based on experiences living in communities and on the land.

Missionaries, Anthropologists, Social Researchers
- 1862-1883: Oblate priest Émile Petitot travels widely in what is now the Sahtú Region and beyond, documenting placenames, language and stories.[47]

- 1928-1929: As a young anthropologist, Cornelius Osgood spends a winter on Great Bear Lake and publishes accounts of his experience.[48]
- 1957: Jean Michéa visits Norman Wells to document oil and gas industry, and is convinced by a local priest to walk with Shúhtaot'ınę into the mountains. He produces a film *Tie-cho-ka: Quelques images du Grand Nord*[49], and publishes an article and a book.[50]
- 1960s: Hiroko Sue Hara conducts doctoral research in Fort Good Hope, early 1960s.[51]
- 1967, 1968, 1971: Joel Savishinsky conducts fieldwork with Colville Lake community members.[52]
- 1968-1971: Beryl Gillespie visits Great Bear Lake, and with Norman Simmons documents construction of mooseskin boat on Begádǝ́ (Keele River).[53]
- 1969: Keith and Ellen Basso conduct research in Tulít'a at at K'áalǫ Túé (Willow Lake).[54]
- 1970s: Scott Rushforth conducts doctoral research with people of Great Bear Lake[55] and provides research assistance to Indian Brotherhood of the NWT/Dene Nation.[56]; Harald Beyer Broch writes an ethnography of trappers at Fort Good Hope.[57]
- June Helm edits the Subarctic volume of the Smithsonian Institute's *Handbook of North American Indians* (1981) and publishes a major ethnohistory of Dene based on research with Tłı̨chǫ (Dogrib) and other Dene people since 1959 (2000)[58].
- 1980s: Lynda Lange conducts research a research project entitled *The Impact of Government of Canada Administration and Social Programs, and of Economic Development North of the 60th Parallel, on the Situation of Dene Women and Their Work*.
- Late 1980s and 1990s: Tom Andrews and Chris Hanks conduct ethnoarchaeological research in Shúhtaot'ınę Nę́nę́ (Mackenzie Mountains) and Fort Franklin (Délı̨nę); Andrews goes on to join a multidisciplinary team researching caribou and human interactions at alpine ice patches in the Mackenzie and Selwyn Mountains, and on developing a heritage risk assessment model related to permafrost thaw slumping (2000s).
- 1989-1993: Nicole Beaudry conducts ethnomusicology research in Délı̨nę, Fort Good Hope and Tulít'a, recording not only songs but also stories in order to gain insight into the meaning of song.[59]
- 2000s: A series of graduate students consider various socio-ecological questions with a special emphasis on community and ecological governance through community-collaborative research.[60] Dene graduate students begin to complete theses based on research with their home communities.[61]

Documentation for Land Claims/Mackenzie Valley Pipeline (Berger) Inquiry
- 1972-1974: Dene Nation coordinates Dene Mapping Project over two years with the aim of establishing a land claims database to be used in land claims negotiations.[62]
- 1974-1977: Dene Nation works with anthropologists and political economists to document Dene ways of life as evidence for Berger Inquiry.[63]
- 1975: Rene Fumoleau publishes history of Treaties 8 and 11 based in part on Dene oral histories.[64]
- Community participants in Berger Inquiry hearings testify about Dene and Métis ways of life.[65]

Dene Language Documentation
- Keren Rice and a group of University of Toronto students do linguistic research with John Turo, from Fort Good Hope and residing in Toronto.
- 1973: Keren Rice initiates research in Fort Good Hope in 1973 and later does research in Délı̨nę, and Tulít'a, leading to publication of *A Grammar of Slave* and other academic documents.[66]
- 1978: Délı̨nę (then Fort Franklin)-based Pentecostal missionary Chuck Bloomquist, with assistance and instruction from linguist and fellow missionary Philip G. Howard, works with speakers and community researchers to prepare a topical dictionary in the local dialect, including development of Dene terms for newly introduced technologies and concepts.
- 1970s-2004: Philip G. Howard conducts linguistic research on South Slavey language with Dehcho communities leading to publication of a verb dictionary. This is important because Dene languages are verb-based. A second volume is produced in collaboration with Andy Norwegian.[67]

- 2011-ongoing: *Délı̨nę Language, Stories and Songs* documentation project, a partnership with University of Toronto, University of Cologne and DoBeS (Endangered Languages Documentation Program, Max Planck Institute for Psycholinguistics), involves transcription of audio recordings and preparation of a community archive as well as a song book.[68]
- 2012-ongoing: SRRB initiates mixed-language approach in research and reporting, starting with *Remember the Promise* book related to NWT Species At Risk concepts and processes, and *Best of Both Worlds* assessment of the regional mixed economy.[69]

Dene Languages Standardization

- Recommended by Athapaskan Languages Steering Committee, in conjunction with curriculum development and OLA needs.[70]
- 1987: Standardization project initiated.
- North Slavey addressed as three major dialects, "Rádeyı̨lı̨, Délı̨ne, and Tulít'a."[71]
- Committee noted intergenerational and possibly gendered speech differences. Based spelling primarily on speech of Elders.[72]
- Roman Orthography, based on sound-symbol correspondence.

Materials Produced after Standardization

- Interpreter-Translator terminology production, training at Arctic College.
- NWT Literacy Council & Teaching and Learning Centres trains participants in production of children's books and assist with curriculum materials. [73]
- Proliferation of materials for children rather than adults, difficult for mature "Dene as a second language" learners .[74]
- Early 2000s: North Slavey dictionary projects.

Digitization

- New technologies permitting new types of documentation.
- Preserving old reel-to-reel recordings and cassette tapes from Délı̨nę and Fort Good Hope in NWT archives.[75]
- Digital place name projects: Prince of Wales Northern Heritage Centre, Sahtú Atlas, Délı̨nę Knowledge Project, Sahtú Renewable Resources Board, and others.
- Digital records of academic studies.[76]
- Proliferation of language and culture resources.

Media

The discussion of digitization and documentation is intimately connected with Media as, of course, recordings and a standardized writing system enable the development of such media as cellphone applications, Dene keyboard plugins for everyday use, and significant bodies of material for recorded radio or television.

Radio Broadcasting

- 1960s: Recording initiatives start, such as "People Talk" by CBC Radio in Inuvik and the Committee for Original People's Entitlement (COPE).[77]
- GNWT begins offering grants, awards for community broadcasting services.
- Early local and regional talk radio in Dene Kedə, followed by larger projects like CKLB (well-known Yellowknife station with Indigenous language programming).[78]
- Local Sahtú stations, still in operation at time of writing, include CBQO/ Fort Franklin Radio Society (Délı̨nę) and CBQE/Chartered Community of K'asho Got'ı̨nę (Fort Good Hope).[79]

Early Television and Film

- 1980s-1990s: Northern stations, programs like Television Northern Canada begin to work in some Indigenous languages. [80]

- Aboriginal Peoples Television Network (APTN) produced Dene language programming, supported by ECE & the Native Communications Society NWT (NCS, which helped develop the APTN-airing program "Dene: A Journey").[81]
- GNWT, CBC, and freelancers such as Earth Magic Media produce films (e.g. *Village of Widow*s).[82]

Physical Media: Museum Exhibitions, Signs and Maps

- 1997: Dene languages and place names on documents, signs, and maps with NWT Geographical and Community Names Policy 71.09. [83]
- Prince of Wales Northern Heritage Center (PWNHC): Permanent exhibition *Journey of a Mooseskin Boat* translated into Mountain North Slavey, temporary exhibits in multiple languages. [84]
- Workshops give oral histories to PWNHC collection items, documentation with Elders and youth. [85]

Web-Based and Social Media

- Unicode Dene font and keyboard toolboxes for Windows and Mac, developed by a team including Chris Harvey, Jim Stauffer, Betty Harnum, and Délı̨nę Knowledge Project team members.[86]
- Language application for iPhone and Android: "Shúhtaot'ine Intro" piloted in 2012 with vocabulary, phrases, games, and quizzes. [87]
- *Our Dene Elders* television series produced by the Native Communications Society is digitized and made available through Isuma TV's online portal; with recordings of 45 Sahtú elders, the collection is second only to the Tłı̨chǫ recordings.[88]
- Social media: See, for example, resources for NWT Indigenous Languages Facebook group (https://www.facebook.com/groups/592262134238848)[89], regional and local parallels.[90]

Local Knowledge

A significant challenge in assessing Sahtú-based language programming is an absence of documentation. Throughout the 1960s and 1970s, many people in the Sahtú spoke Dene Kedə, and we know that some local schools taught in Dene as a first language for early grade levels, for example. The idea of explicit Dene language programming may be anachronistic to project onto this time period. Nevertheless, many Dene people were reclaiming language and culture that they were separated from by residential or day schools with support and mentorship from friends, family, and Elders. The following reflects documented projects, rather than a comprehensive overview: the human element is captured better in the interviews.

Increased Visibility for Local Projects

- 1970s-1980s: Growing support for Indigenous languages from the Government of the Northwest Territories. Funding sparks increase in documentation and reporting.
- Local curriculum development groups (e.g. Fort Good Hope Language Group, 1982-1984).
- Sahtú linguists and activists teaching, holding workshops, developing materials for dictionaries and schools, unofficial local libraries.[91]

Local Interactions with Territorial Programs

- Interpreter-translators take opportunities for training at Arctic College.
- Local interpreter-translators and fluent speakers' advocacy for respecting dialectal difference begins showing up in official documentation.[92]
- 2002: NWT Literacy Council identifies areas of overlap between Sahtú language priorities and their own: including preserving structure and terminology along with traditional stories and teachings. [93]
- Late 1990s-early 2000s: Local and regional language plans show trend towards documented local programming.

Local Knowledge Leading the Way

- Increased language workshops, Sahtú stories, books, and publications.
- Publications in journals and policy documents introduce Dene Kedə and Dene Ts'ı̨lı̨ to academic and political communities,[94] initiatives like the Délı̨nę Knowledge Centre[95] display local ideas of new ways to maintain Dene Ts'ı̨lı̨.
- Collaborating with newcomer researchers and conducting research "the Indigenous way.*" [96]

- Informal publications like *Sahtú Godé Dáhk'é, Place of Stories*[97] spread Dene Kedǝ and Dene Ts'įlį within the Sahtú.
- Workshops, including on the land programs for youth and Elders,[98] local culture camps, annual spiritual gatherings, seasonal hunts bring community members together in unofficial language learning activities.[99]

Local Experts Building Cross-Cultural Capacities
- For decades, Dene people have been building training at home and away to obtain more power as language and culture advocates.
- Increasingly, language speakers are training through programs like the University of Victoria Indigenous Language Revitalization program and the Canadian Indigenous Languages and Literacy Development Institute at the University of Alberta.[100]
- Graduates return with tools that help them use oral and written language professionally, in schools, in advocacy, and in government.
- Programs in north emerging with cross-cultural components (e.g., Dene Ts'įlį School, Dechinta Centre for Research and Learning [dechinta.ca]) where Dene ways of life are taught with southern accreditation.

Ways of Life

Emergent Mixed Economy
- Dene and Métis continue traditional harvesting practices, including gathering, hunting, trapping, and sharing.
- 1920s-1960s: Oil production at Norman Wells, uranium and silver mining near Great Bear Lake, and emergent settlement institutions provide a variety of jobs to supplement incomes in the face of declining fur prices.
- 1962: Oblate priest Bern Will Brown is sent to Colville Lake, a community established with a goal to maintain land-based trapping and subsistence harvesting practices and thus avoid social issues.[101]
- 2000: The Délįnę First Nation partners with Canada to investigate the impacts of the Port Radium experience.[102]
- *Best of Both Worlds* research leads to an action plan for the Sahtú traditional economy in the context of a brief shale oil exploration boom.[103]

Government Assistance for Harvesting and Arts and Crafts[104]
- 1970s-1980s: Funding provided for transportation to harvesting areas as part of wildlife management strategy.
- 1970s-present: Trapping promoted through system of advances to trappers.
- 1980s-present: Genuine Mackenzie Valley Furs (GMVF) program established to promote NWT fur industry and provide a debt-free marketing service in support of the traditional economy and cultural/spiritual wellness. Programs such as Take a Kid Trapping support school-aged youth.
- 1990s-present: Community Harvester Assistance Program provides Ɂehdzo Got'įnę (Renewable Resources Councils) with funding to support equipment (retooling), snow machines and fuel for harvesters to participate.
- 1989-1998: NWT trap exchange program replaced leghold traps with certified humane quick kill trapping devices.
- 1990-2015: Harvesters Conservation trust fund provided each community equal access to a one time lump sum in support of on the land activities.
- 2009-present: GMVF Fur and hide program provides crafters access to processed fur pelts and traditional tanned moose hide at cost.

Land Claim Implementation
- 1990s: SDMCLCA creates a number of new organizations that support Dene decision-making about land and regional economics (including Ɂehdzo Got'įnę Gots'ę́ Nákedı and Ɂehdzo Got'įnę).

- 1998: Sahtú Land Use Planning Board, Sahtú Land and Water Board lead to recent (five year) land use mapping project as basis for planning, and traditional knowledge studies conducted as part of regulatory requirement.
- 2013: Sahtú Land Use Plan approved.
- 2007 and 2016: Caribou conservation hearings conducted by SRRB, as required under the SDMCLCA.
- 2016: Community inputs, including submission of a caribou conservation plan by Délı̨nę, leads SRRB to formally adopt community-driven conservation planning and Dene Ts'ı̨lı̨ approach to implementing its mandate.

Regional gatherings and on the land programs

- 1990s-present: Community, regional and territorial governments enhance funding support for travel to and hosting regional gatherings, including Sahtú Dene Council and Sahtú Secretariat Annual General Meetings, Wood Block Music Festival (Fort Good Hope, biannually), annual Délı̨nę Spiritual Gathering, expanding handgames tournaments, and funerals for Sahtú community members.
- 2013-present: Regional research workshops, Cross-Cultural Research Camps, on the land Dene Ts'ı̨lı̨ Schools, sponsored by Sahtú Environmental Research and Monitoring Forum, now renamed the Nę K'ə Dene Ts'ı̨lı̨ Forum.
- A sequence of projects funded by Health Canada points to strengths in Dene and Métis ways of life in the context of climate change.
- NWT On the Land Collaborative and NWT On the Land Summit event highlight the value and importance of on the land programs for community learning, healing and wellness.

Youth-Centred Initiatives

- Communities continue support for youth on the land learning opportunities.
- Elders repeatedly state the importance of involving youth in local research and governance processes and on the land activities, with limited results.
- 2014-present: Gender research by Rauna Kuokkanen shows that Dene women consider directly supporting youth initiatives to be key for addressing social and governance issues.
- 2014-present: Sahtú Youth Network established as a framework for supporting youth initiatives.
- 2014-present: Youth caucus sessions become a feature of regional and local research and conservation activities as a means of supporting strong youth voices.
- 2016-2017: Pilot On the Land Scholarship initiative.
- 2017: Dene Ts'ı̨lı̨ School provides cross-cultural learning opportunity for youth aged 18-30.
- 2017: Youth caucus at on the land Mountain Caribou Planning workshop proposes parallel Guardian land stewardship and healing programs.

Results: Youth Knowledge

Dene and Métis leaders, Elders, parents and youth have been saying that young people need to spend more time on the land so that they can help to keep Dene ways of life alive. Dene Ts'ı̨lı̨ School is a new initiative for youth to heal and learn on the land. In February and August/September 2017, the first two Dene Ts'ı̨lı̨ School sessions were held at Dəocha (Bennett Field) on Sahtú Də (Bear River) over a period of 16-18 days. Students participated in a series of classes, workshops, and research sessions. Since students are used to structured learning in schools and often are not experienced on the land, the approach was cross-cultural. Learning activities were often team-taught, including formal training for certificates, and teachings by traditional knowledge holders.

The Fall School included certification in Wilderness First Aid and Pleasure Craft Safety, as well as activities related to navigation, medicinal plants, and other survival skills. Safety planning was an important part of both schools. Elders shared their stories, and digital storytelling offered a way for youth to express themselves. Between scheduled activities, students participated in traditional activities such as sewing, helping with camp maintenance, preparing Dene béré, working on hides, or harvesting. The School wove

Dene Kedə into its Dene Ts'ılı focus by using Dene Kedə in meetings, translating course terms, and holding workshops on Dene Kedə revitalization approaches. Finally, several youth volunteered to do interviews with the *Dene Kedə to Dene Ts'ılı* research team.

The youth who participated in the DTS grew up in the 1990s, a time rich with language and culture revitalization programs, as well as shifts in ways of life, legislation, and land use. Their experiences provide living testimony to the endurance and effectiveness of the types of programs surveyed in the literature review. Youth who came to school and participated in this research linked their experiences with Dene Kedə and Dene Ts'ılı together, commenting that language learning brought them closer to their heritage, made them better leaders, and gave them access to different parts of Dene worldview.

What follows is a synthesis of key themes articulated in interviews, workshops/focus groups, and participant observation from the Fall Dene Ts'ılı School, in light of the literature review on Dene Kedə and Dene Ts'ılı programming over the last 50 years of history in the Sahtú region. Further details, along with direct quotations from interviews and focus groups and the questionnaire used, are contained in Appendix C. Themes are clustered in four categories: 1) memories of Dene Kedə and Dene Ts'ılı; 2) challenges in youth adult Dene Kedə and Dene Ts'ılı learning; 3) integrating Dene Kedə and Dene Ts'ılı learning; 4) the value of on the land

Memories of Dene Kedə and Dene Ts'ılı

When asked about memorable Dene Kedə learning experiences, informed by their Dene Ts'ılı on the land setting, youth responses addressed a number of key themes:

- **Dene Classes:** Participants identified school as the most obvious place they had learned some Dene Kedə. From Kindergarten to Grade Nine, students were in classes that introduced them to language learning and its importance, vocabulary, and some Dene skills such as sewing. However, they commented that the classes hadn't really taught them how to put sentences together, and that they were just starting to really "get" the language when classes stopped in highschool.
- **Family and Community:** DTS students remembered learning Dene Ts'ılı and Dene Kedə with their families, often as observers or listeners. Some participants talked about learning best with their family on the land, or in near-immersion environments. In addition, students heard language in their communities, primarily from Elders and older adults.
- **Law and Policy:** While most DTS participants recognized that the Northwest Territories has official Indigenous languages, they did not show strong or clear personal connections to Official Languages law or policy. This being said, a number of youth knew their regional language coordinator or were familiar with the work of the Teaching and Learning Centres, and thus grew up with the impacts of evolving Northwest Territories languages policy whether or not it was recognized explicitly as such.
- **Media:** Community Radio and CKLB was the number one media source of language exposure for Dene Ts'ılı school participants. Interviewees commented that they heard the language over the radio frequently, and that many of the recordings played preserved important cultural histories. Participants were aware that some people used Dene language on social media, but often had not seen it much themselves. However, some Dene Ts'ılı students wanted to begin using Dene fonts and other social media tools.

Challenges in Young Adult Dene Kedə and Dene Ts'ılı Learning

- **Self-Consciousness:** Some students felt worried, nervous, or uncomfortable trying to speak Dene in front of others. They felt that if they mispronounced a word, an older fluent speaker might laugh at them, which was highly discouraging.
- **Opportunities and Resources:** A number of youth did not know of any programs designed to help them as adult second language learners. Furthermore, most students did not know about existing Dene language apps, texts, and other resources. A few students had more access to these tools and brought some of them to the school.
- **Feeling Overwhelmed:** Several students commented that people their age were interested in learning their language, but that it was hard to find the energy to face such an overwhelming task. They felt that

people their age found it difficult to really commit, for several reasons. Some youth identified substance abuse as a key challenge, while another student raised the point that young adults might feel the size of a language to be unmanageable. In addition to the overwhelming task of learning a language, some interviewees talked about the feeling that preserving Dene heritage (in a broader sense) for the future was falling on their shoulders. Some framed this task as important and necessary, but also as immense and challenging. It is possible that this sense of improbable magnitude makes it more difficult for youth to become involved in heritage and language preservation.

Integrating Dene Ts'ılı and Dene Kedə Learning

- **Understanding Dene Worldview:** Some interviewees felt that becoming more knowledgeable in Dene Kedə would unlock or bring out important components of Dene worldview and values. This spirit within Dene Kedə was seen as hard to describe using English and an English worldview. Interviewees voiced a desire to understand this better. One student commented that it would be useful to see Dene "teachings that go with the language," such as Kinship and Family, included in Dene classes.
- **Extending Dene Immersion:** Students requested that Dene Kedə classes continue into highschool, and/or that other classes be taught in Dene Kedə as well. In addition, students wanted less English to be spoken during Dene class.
- **Expanding Learning Settings:** In addition to classroom education, students commented on the importance of extending Dene into all aspects of life. Some felt that they would learn better in on the land settings, if the language was spoken and written in the home, and if there were community opportunities for young adults to learn in a safe gathering spaces.
- **Expanding Opportunities for Intergenerational Conversation:** The close quarters of the DTS camp allowed for conversations and discoveries that might not normally occur within a community. This allowed Elders and youth to speak about key issues such as self-consciousness and language learning. Youth advocated for more Elders from each dialect and community to be present in future schools.

The Value of On the Land Programming

- **Participant Pride and Self-Confidence:** On one of the first days of the Dene Ts'ılı School, a Dene participant cooking for the camp offered to teach everyone to make drygeese. Those who participated were posting pictures to social media with their "first drygeese," and throughout the camp it was clear that learning and improving bush skills (from hunting and trapping to preparing foods, fires, and tents) was a significant source of pride for students.

    Similarly, all camp participants had an opportunity to create a "digital story" – a video narrative built from images, footage, voiceovers, and found sound or music – facilitated by Jessie Curell of Handson Media Education.[105] A number of these digital stories were about living the Dene way, keeping a close relationship with the land, and keeping their elders' skills and traditions alive.

    While all students seemed to identify Dene Ts'ılı with Dene traditional activities, there was also a more subtle and dynamic sense in which people at the school talked about Dene Ts'ılı. Students, instructors, researchers, and camp staff alike reflected on being on the land as an essential component of Sahtú life and the challenges that come with it.

- **Dene Ts'ılı, Dene Kedə, and On the land Programming as Healing:** As some recent research has observed[106], the meaning of "on the land" is shifting—particularly for youth—to entail demarcated events or occasions rather than a continuous way of life. On the land *programs*—the word "programs" is telling—are one way of introducing Dene Ts'ılı to each new generation. Redvers contends that these programs support healing and resilience, improving cultural, social, physical, and psychological wellbeing, along with intergenerational transmission of knowledge (and language transfer). Gordon, similarly, argues that on the land programs help preserve and pass on Dene epistemology, which acts as a healing force in the face of colonial trauma.

    The small group of youth who attended the Dene Ts'ılı Fall School had varying experiences on the land: some had spent a long time trapping, hunting, and lived in the bush regularly, while others had passed most of their lives in town. The youth from Colville Lake seemed to have more bush experience

than the rest, which has been recognized as a traditional strength of the community. However, it seemed that nearly all participants associated being on the land (whether as part of a "program," or as a part of daily life) with opportunities to heal. People of all ages and backgrounds felt that the remote location of the school helped them stay sober and substance free, allowed them to reflect on their lives and actions, and gave them the space they needed to make strong choices.

State of Knowledge

At this point in history, Dene Kedə remains a living language in Sahtú Dene communities. But among youth, Dene Kedə has become a symbolic part of the larger practices of Dene Ts'ı̨lı̨, including activities in the home, in the community, in the school, and on the land. In a broad sense, much research has been devoted in recent years to understanding causes of language shift, maintenance, and recovery. A significant and increasing amount of Dene Kedə materials exists and is being harnessed to create new and exciting programs and resources. A young student with the right guidance can not only experience Dene Kedə and Dene Ts'ı̨lı̨ with their Elders but also find recordings of Elders from thirty years ago, access a grammar and dictionary, play games on a language app, build their own digital resources using Dene keyboards, and listen to Dene music on the radio. Decades of documentation, advocacy, materials development, innovation, and self-determination have brought us to an era with what seems like bountiful resources from a review of the literature. Now in the new era of self-governance, Dene Kedə materials are being developed that go beyond the domains of research and education to the domains of policy and practice, which presents exciting possibilities. New technologies open up the domain of bringing Dene Kedə and Dene Ts'ı̨lı̨ alive through creative forms of expression.

Regional organisations like the Nę K'ə Dene Ts'ı̨lı̨ Forum and Sahtú Youth Network are strengthening their approaches to supporting resurgence processes in the Sahtú Region through strategic planning initiatives, albeit in very initial phases. A series of detailed reports reflecting on community and regional initiatives is starting to coalesce as a corpus that can serve as a basis for tracking the evolution of these processes.

When speaking with youth in Sahtú communities, some of them are aware of the resources at their fingertips and have great plans to keep learning and inspire others to do the same. A huge knowledge strength in this report is the contribution of youth's subjective and individualized experiences; these weave together the compartmentalized programs and histories into life stories.

Knowledge Gaps

The descriptions of the language that currently exist are largely based on the language as spoken in the 1970s and 1980s. Renewed work with speakers is needed to assess whether and how the language has changed. As well, it will be necessary consider how best practices in language documentation and language reclamation have evolved – there is a lot to be learned from the Dene Ts'ı̨lı̨ or living language approach that was not captured in the earlier dictionaries and grammars.

Many of the most proliferate sources of data for Dene Kedə and Dene Ts'ı̨lı̨ status and trends are territorial or regional, and thus don't adequately capture the specificities of each community. As such, more intense in-community work (including work with people, schools, and physical records that may not be accessible online) is needed to create a coherent profile for each settlement region and identify corresponding opportunities.

A deeper understanding at the local level, used to localize and refine support given to programs and teachers, could play an important role in inspiring new and innovative community resurgence initiatives. Much can be gained from dialogue within communities addressing Dene Kedə and Dene Ts'ı̨lı̨ revitalization approaches from a perspective that is grounded holistically in community realities rather than fragmented program and funding silos originating in Yellowknife. This being said, the common approach of providing funding without sufficient capacity support has evidently served to weaken community in-school programming; in the absence of such support, community program administrators have tended to repeat the same activities year after year rather than benefit from iterative learning.

While a researcher in the south can find out a lot about what Dene Kedǝ and Dene Ts'ı̨lı̨ materials and programs exist, it is much harder to see how they are used and whether they are having an impact. We were often unable to locate documented evaluations of foundational initiatives like Dene Kede curriculum, to learn from these ground-breaking programs and develop even more effective approaches, and we do not know the degree to which contemporary planning processes have been based on evaluative research. A synthetic program assessment drawing in part from the living knowledge of community practitioners would be invaluable. The experience of Dene Ts'ı̨lı̨ School and of schools such as Dechinta have made it clear that innovative cross-cultural approaches to learning are needed, accounting for the specific experiences and knowledge of contemporary youth.

Some information and interviews point towards a link between Dene Kedǝ, Dene Ts'ı̨lı̨, wellbeing, and governance. It is worth investigating this further: what are the relationships among them, and what respective roles do Dene Kedǝ and Dene Ts'ı̨lı̨ play in healthy and fulfilling ways of life? This topic could be productively explored both by quantitative and qualitative researchers. In addition, further research is needed to understand cross-cultural dimensions of learning for contemporary youth, linkages between Dene Kedǝ and Dene Ts'ı̨lı̨ in learning, and the role of youth in Indigenous governance and mixed economies.

Knowledge Mobilization

An output of this project has been the development of a new network of knowledgeable individuals, both currently active and retired, as well as Territorial and regional organisations with an interest in supporting Dene Kedǝ and Dene Ts'ı̨lı̨ processes. A private Facebook group, "Sahtú Dene Ts'ı̨lı̨" was created as an accessible knowledge-sharing venue for the network of community activists. Focus group activities at Dene Ts'ı̨lı̨ School involving students and instructors were also an important milestone in building awareness and understanding of the project among individuals from Sahtú communities. The Dene Ts'ı̨lı̨ School Facebook Group was a venue for review and validation of "Youth Knowledge" results. Dene Ts'ı̨lı̨ School alumni will now serve as an important bridge to Dene Kedǝ and Dene Ts'ı̨lı̨ initiatives of the larger Sahtú Youth Network. As well, students will be encouraged to continue attending Dene Ts'ı̨lı̨ School sessions, and take advantage of other on the land opportunities and educational programs like Dechinta Centre for Research and Learning, University of Victoria Indigenous Languages Revitalization program, and the Canadian Indigenous Languages and Literacy Development Institute.

Several of the co-authors received additional training through participation in this project, including the Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı (Sahtú Renewable Resources Board) Chair, Michael Neyelle, Interns Jordan Lennie and Shelby Lennie, and Research Assistant Faun Rice.

Knowledge Synthesis results will be disseminated in a variety of ways over the coming months: through oral presentations to territorial and regional organisations and forums, including: the NWT Literacy Council and Aboriginal Languages Secretariat; the NWT On the Land Collaborative; the Sahtú Secretariat Inc. and Sahtú Dene Council; the Nę K'ǝ Dene Ts'ı̨lı̨ Forum; and the SRRB. Opportunities to present to community organisations including Ɂehdzo Got'ı̨nę (Renewable Resources Councils) will also be embraced.

The report will be posted to the SRRB's webpage, along with the annotated bibliography and timeline in searchable database format; digital materials will be compiled in the online, password-protected Sahtú Library for community and regional researchers and research collaborators; and, as feasible depending on copyright restrictions, materials will be linked to the public online database. Results will also be presented in a series of Facebook posts on the Sahtú Wildlife Facebook page[107], which had approximately 2,700 followers at time of writing, with readership greatly expanded through paid "boosting." A press release will be distributed to northern media contacts. The research team will also adapt results for publication in a journal.

It is expected that Sahtú-based co-authors Bezha, J. Lennie, S. Lennie, Neyelle and Simmons will directly apply research results in key regional and community initiatives that they are associated with, including the SRRB, Nę K'ǝ Dene Ts'ı̨lı̨ Forum and associated research and on the land activities, Sahtú Youth Network, and local Ɂehdzo Got'ı̨nę. This Knowledge Synthesis report and dissemination efforts will aim to inform Dene Kedǝ and Dene Ts'ı̨lı̨ programming in the Sahtú Region and the Northwest Territories.

Many of the Sahtú-specific learnings are relevant to resurgence processes elsewhere, as evidenced in recent coverage in territorial and national press (eg. CBC North, Globe and Mail and Canadian Geographic); the co-authors seek to contribute to strategic discussions among Indigenous leaders, activists, scholars and their allies in Canada and beyond.

Conclusion

This Knowledge Synthesis has been a hugely valuable exercise, setting the stage for renewed strategic planning and research in an area that addresses the heart of Indigenous identities, well-being, and governance. When using the Sahtú Region as a focal point, we discovered a startlingly rich terrain of literature, lived experience, and youth interest and motivation. In reviewing over 250 documents – 177 of which are included in the annotated bibliography – the co-authors came to understand the great opportunities that exist for drawing upon historical experience to inform resurgence in the present and future. We were further encouraged to encounter a growing body of evidence that Dene Kedə and Dene Ts'ı̨lı̨ programs, by way of on the land programs, play a critical role in the healing and leadership development that is needed to achieve strong governance.

This being said, the tasks ahead will not be easy. Our historical assessment makes it clear that resurgence is not unilinear but complex, occurring across numerous domains and in diverse contexts, and planning must take this into account. While processes of resurgence need to be unpacked in order to be fully understood, at the same time it is important to comprehend the interconnectedness of these domains – the holistic ways in which Dene Kedə and Dene Ts'ı̨lı̨ are lived in the home, in communities, in schools and on the land. Programming needs to be correspondingly holistic and integrated in order to be effective and relevant. Efforts need to be consolidated, and all parties need to work together so that communities are not inundated with a myriad of programs that are inadequately supported and thus are destined to fail.

On the cusp of self-government, Sahtú Dene and Métis communities are challenged to set a new direction for reclaiming their language and ways of life. Action now on the part of leaders, activists, and educators and their allies, grounded in historical and contemporary evidence, have the potential to make a significant difference. The co-authors hope that this current Knowledge Synthesis will be a catalyst for fertile discussion in communities and development of strong voices that can continue the good work done over the past fifty years.

Endnotes

[1] See, for instance: Chandler, Michael J., and Christopher E. Lalonde. 1998 Cultural Continuity as a Hedge Against Suicide in Canada's First Nations. *Transcultural Psychiatry* 35: 191–219; Chandler, Michael J., and Christopher Lalonde. 2008. Cultural Continuity as a Protective Factor against Suicide in First Nations Youth. *Horizons—A Special Issue on Aboriginal Youth, Hope or Heartbreak: Aboriginal Youth and Canada's Future* 10: 68–72.

[2] See, for example: Alfred, Taiaiake. 2009. *Wasase: Indigenous Pathways of Freedom and Action.* Toronto: University of Toronto Press; Waziyatawin. 2012. The Paradoxes of Indigenous Resurgence at the End of Empire. *Decolonization: Indigeneity, Education & Society* 1, no. 1: 68-85.

[3] NWT Bureau of Statistics "Community Population Estimates by Ethnicity 2001-2016." 2016 (July 1). http://www.statsnwt.ca/population/population-estimates/commethnicity_2001-2016.xlsx.

[4] Consult organization websites at www.dechinta.ca; www.denenahjo.com; www.nwtontheland.ca.

[5] The literature review should not be treated as exhaustive. For a further discussion of sources surveyed, see *Approach* and the Annotated Bibliography in Appendix F of this report.

[6] Fettes, Mark. 1998. "Life on the Edge: Canada's Aboriginal Languages Under Official Bilingualism" In *Language and Politics in the United States and Canada: Myths and Realities,* edited by Thomas K. Ricento and Barbara Burnaby, 117-149. Mahwah, N.J.: Lawrence Erlbaum: 125.

[7] Fettes 1998: 126.
See also,
Harnum, Betty. 1998. "Language in the Northwest Territories and the Yukon Territory*."* In *Language in Canada,* edited by John Edwards, 469-82. Cambridge: Cambridge University Press: 474.

[8] Languages Commissioner of the Northwest Territories [Judi Tutcho]. 2000. *Special Report on Privatization and Language Services.* Yellowknife. (from introduction)

[9] The passing of the Official Languages Act in 1984 had an interesting impact on education in the NWT. Prior to the OLA, children in the majority in a community had the right to go to school in their first language (or at least be taught it as a subject) for the first three years of school. Afterward the OLA's passing, any official language could be taught, "regardless of the first language of even the majority of the students." This by no means guaranteed an English-speaking classroom; it simply weakened rather than strengthened Indigenous language rights (in this regard) in many communities.
See: Harnum 1998: 478

[10] Fettes 1998: 127

[11] Languages Commissioner of the Northwest Territories [Judi Tutcho]. 2000. *Special Report on Privatization and Language Services.*

[12] See for example: NWT Literacy Council. March 2002. *Multiple Literacies: Improving our support for Aboriginal literacy in the NWT.* Yellowknife: NWT Literacy Council.

[13] Asch, Michael. 1979. "The Economics of Dene Self-Determination." In *Challenging Anthropology: A Critical Introduction to Social and Cultural Anthropology,* 339-352. Toronto: McGraw-Hill Ryerson.
See also http://denenation.com/history/.

[14] Irlbacher-Fox, Stephanie. 2009. *Finding Dashaa: Self-Government, Social Suffering, and Aboriginal Policy in Canada.* Vancouver: UBC Press. 16-17.

[15] T'Seleie, Bella. 2000. *Land Use Information in the Sahtú Region, A Community Based Inventory.* Tułít'a: Sahtú Renewable Resources Board.

[16] *Sahtú Dene and Métis Comprehensive Land Claim Agreement.* 1993. Ottawa: Indian and Northern Affairs Canada. See also, Nuttall, Mark. 2008. "Aboriginal participation, consultation, and Canada's Mackenzie Gas Project." *Energy & Environment.* 19(5): 617-634.

[17] Irlbacher-Fox 2009: 17; Nuttall 2008: 622.

[18] No Author. 2017. *Nę K'ə Dene Ts'ı̨lı̨ Forum Terms of Reference.* Nę K'ə Dene Ts'ı̨lı̨ Forum (formerly Sahtú Environmental Research and Monitoring Forum): 5.

[19] Wenman, Christine. 2015. *Sahtú Environmental Research and Monitoring Forum 2013-2015 Update Report.* Tułít'a: PlanIt North: 16.; Wenman, Christine. 2016. *Sahtú Environmental Research and Monitoring Forum Activity Report 2015-2016.* Tułít'a: PlanIt North: 99.

[20] Morgan, Shauna. 2014. "It's about our survival": Keeping the Food and Water Safe in the Sahtú Region - Research Results Workshop, Tułít'a, November 27-28, 2013. Tułít'a: Pembina Institute: 31.

[21] Harnum, Betty, Joseph Hanlon, Tee Lim, Jane Modeste, Deborah Simmons, and Andrew Spring with The Pembina Institute. 2014. *Best of Both Worlds: Sahtú Gonę́nę́ T'áadets'enı̨tǫ, Depending on the Land in the Sahtú Region.* Tułıt'a: Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı, Sahtú Renewable Resources Board.

[22] The Déłı̨nę Final Self Government Agreement reads: 3.7.1 – The DGG shall: a) maintain a public registry of the Déłı̨nę Got'ı̨nę Ǽeæadó and of all DGG Laws including amendments: i) in the English language, which shall be the authoritative version, and ii) at the discretion of the DGG, in the North Slavey language (See *Déłı̨nę Final Self-Government Agreement Act*, 2015. SC, c. 24: 29).

[23] Smart, Miles. 2014. *A View into the Sahtú: Land Claims and Resource Development. MA Thesis, Concordia University*, Montreal, QC, Canada: 64.

[24] Déłı̨nę Ɂekwę́ Working Group. 2016. *Belare Wíle Gots'ę́ Ɂekwę́ – Caribou for All Time.* Déłı̨nę : Déłı̨nę Ɂekwę́ Working Group.

[25] SRRB Meeting Minutes, July 3-7, 2017, Yellowknife.

[26] Fogwill, Lynn. 1994. "Chapter 16: Literacy: A Critical Element in the Survival of Aboriginal Languages." In *Alpha 94: Literacy and Cultural Development Strategies in Rural Areas.* Edited by Jean-Paul Hautecouer. Prepared by UNESCO Institute for Education, Hamburg Germany. Culture Concepts Publishers: Toronto. 229-248.

[27] Fogwill 1994: 234.

[28] McGregor, Catherine A. 2015. "Creating Able Human Beings: Social Studies Curriculum in the Northwest Territories and Nunavut, 1969 to the Present." *Historical Studies in Education Special Issue: Education North of 60.* Vol. 27 (1): 57-79.

[29] Fogwill 1994.

[30] McGregor 2015: 61.

[31] Howard, Philip G. 1993. "Language Initiatives." *Meta: Translators' Journal.* Vol. 38 (1): 92-95.

[32] Compiled by Fibbie Tatti and Philip Howard; Linguistic Programmes Division; Department of Education Northwest Territories 1978.

[33] Fogwill 1994; McGregor 2015. See also: Ouellette, Robert-Falcon. 2011. *Evaluating Aboriginal Curricula using a Cree-Métis Perspective with a regard towards Indigenous knowledge*. PhD Thesis. Université Laval, Quebec, Département d'anthropologie, Faculté des Sciences Sociales. Royal Commission on Aboriginal Peoples, Volume 3 Gathering Strength, Education (Chapter 5): 404-538.

[34] Supplementary documents like curriculum "inserts," intended to localize *Dene Kedə* with community language speakers, histories, etc., were developed. One example from the Dene Cultural Institute (1994) contains tapes and reports from three different initiatives: two Tłįchǫ projects, and one from Fort Good Hope. The latter records elders participating in a Traditional Environmental Knowledge project, and lays out activities for children to do with listening (both to elders and to related tapes). While it is difficult to say how many of these exist, an inventory and digitization project might help Dene language teachers today. Additionally, the GNWT continued to draft teaching units to support Dene Kede curriculum as it developed the next installment for grades 7-9, as did Teaching and Learning Centers (TLCs). For North Slavey, the Sahtú TLC developed Traditional Dene Food and Traditional Dene Games teaching kits.
See: Dene Cultural Institute. Nov 1994. *Dene Kede: Justice and Medicine Activities.* Prepared for the Dogrib Divisional Board of Education by Dr. Joan Ryan and Martha Johnson, Research Associates, Arctic Institute of North America. Government of the Northwest Territories. 1996-1997. *Annual Report on Official Languages:* 5.

[35] Royal Commission on Aboriginal Peoples, *Volume 3: Gathering Strength, Chapter 5: Education*: 404-538.

[36] Western Canadian Protocol for Collaboration in Basic Education. 2000. *The common curriculum framework for aboriginal language and culture programs: kindergarten to grade 12.*

[37] NWT Literacy Council. 2002. *Multiple Literacies: Improving our support for Aboriginal literacy in the NWT.* Yellowknife, NT.

[38] In schools where it is already being taught. See: GNWT. 2004. *Annual Report on Official Languages* 2003-2004, p. 21.

[39] Offered in 2007-2008 full time in Tłįchǫ and part time in other regions. This program would allow graduates to teach K-12 Aboriginal Languages in NWT schools. See: GNWT. Nov 2007. *Annual Report on Official Languages* 2006-2007.

[40] Hume, Rutman, and Hubberstey. 2006. *Language nest evaluation report.* Yellowknife, Northwest Territories: Department of Education, Culture and Employment.

[41] Hume, Rutman, and Hubbertsey 2006.

[42] Hume, Rutman, and Hubbertsey 2006: 25-26.

[43] GNWT. Nov 2007. *Annual Report on Official Languages* 2006-2007.

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[71] "…three major dialects, Rádeyįlį, Délįne, and Tulít'a. The community of Tulít'a has two major dialects within it…. [one] very similar to that of Délįnę, which can be called the kw dialect, while others use the dialect that is labeled Tulít'a in this report, or the p dialect. Speakers from Rádeyįlį and K'áhbamįtúé use the f dialect." See *Report of the Dene Standardization Project* 1990: 46.

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[75] GNWT Annual reports 2007-2008: 33 and 2008-2009: 36.

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[82] GNWT. 2015. *Annual Report on Official Languages* 2014-2015.

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[84] GNWT. 2009. *Annual Report on Official Languages* 2008-2009: 35.

[85] *Naxe Godí T'á Łeots'ede, Sharing our Stories:* A collection of stories and photographs of objects from the Sahtú region. Developed 2013, January 2014 by the Prince of Wales Northern Heritage Centre (PWNHC)

[86] www.languagegeek.com; denefont.com.

[87] App: Shutaot'ine Intro. Version 1.1 December 15, 2017. Yamózha Kúé Society, Northwest Territories Department of Education, Culture and Employment, and the Sahtú Divisional Education Council.

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[89] "All people in all communities of the Northwest Territories share the responsibility of Indigenous language revitalization through active promotion, preservation, celebration, and use of Indigenous Languages. In partnership with the language communities, the Aboriginal Languages and Learning Secretariat plays a leadership role in achieving this vision." (From "Story" in "About" section, NWT Indigenous Languages Facebook Page www.facebook.com/groups/592262134238848/ accessed 15.08.2017)

[90] Such as the "Radįlįh Kǫ́ę́ xǝdǝ" Facebook group, www.facebook.com/groups/1380115562213876/, or Sahtú Gotįch'ádįı - Wildlife of the Sahtú Region (www.facebook.com/SahtuWildlife). These pages are often not dedicated strictly to language revitalization, but participants and commenters use Dene Kedǝ casually and in conversation, some of the time. The Délįnę Got'įnę Government facebook page occasionally posts Sahtúot'įnę Words of the Day, for example: "Hįdúhdzene Sahtúot'ine kedé (Sahtúotìne Word of the Day)--Whiskeyjack Point - ʔǫ́hk'ae bé, Pronounced: ʔoh-kai bay."

[91] T'Seleie 2000.

[92] Example of *local advocacy impacting NWT: 1993, Dept. of Renewable Resources commissioned local translations of wildlife research and management terms in North Slavey, and Elders recommended they address each dialect separately. North Slavey Terminology and Concepts Related to Renewable Resources: An Interim Report, Tįch'ádı Hek'éyedıts'ǝ́dı gha Xǝdǝ Hé Goghǫ Dáts'enıwę Ghǫ ʔedátl'e.* 1994.

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[97] A series of monthly supplements to the Norman Wells-based *Mackenzie Valley Viewer* newspaper published during 1999-2001.

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[104] Personal communication François Rossouw.

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[106] See, for example: Redvers, Jennifer. 2016. *Land-based Practice for Indigenous Health and Wellness in the Northwest Territories, Yukon and Nunavut.* Master's Thesis, University of Calgary; Gordon, Sarah. 2014. *Cultural Vitality as Social Strength in Déłįnę, Northwest Territories, Canada*. Doctoral Thesis, Indiana University.

[107] www.facebook.com/sahtuwildlife

APPENDIX A –Acronyms, Terms, and Community Map

Acronyms

APTN	Aboriginal Peoples Television Network
CBC	The Canadian Broadcasting Corporation
CKLB	Radio station of the Native Communications Society
COPE	The Committee for Original Peoples Entitlement
DGG	The Délı̨nę Got'ı̨nę Government
ECE	The Northwest Territories Department of Education, Culture, and Employment
FSGA	Final Self Government Agreement
GMVF	Genuine Mackenzie Valley Furs
GNWT	The Government of the Northwest Territories
I/T	Interpreter/Translator
MVPI	Mackenzie Valley Pipeline Inquiry
NCS	Native Communications Society
NWT	Northwest Territories
OLA	Official Languages Act
PWNHC	Prince of Wales Northern Heritage Centre
RCAP	Royal Commission on Aboriginal Peoples
SDMCLCA	Sahtú Dene and Métis Comprehensive Land Claim Agreement
SERM Forum	Sahtú Environmental Research and Monitoring Forum
SRRB	Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı (Sahtú Renewable Resources Board)
TRC	Truth and Reconciliation Commission of Canada
WCP	Western Canadian Protocol for Collaboration in Basic Education

Glossary of Terms

Ɂehdzo Got'ı̨nę	Trappers; Renewable Resources Councils
Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı	Helpers of the Trappers; Sahtú Renewable Resources Board (SRRB)
Ɂekwę́	Caribou
Dela Got'ı̨nę	End of the Treeline Dene
Délı̨nę	Where the Water Flows; formerly Fort Franklin
Délı̨nę Got'ı̨nę	Délı̨nę Dene
Dene béré	Dene foods
Dene Kedə	Dene language, also associated with *Dene Kede Curriculum* (note spelling difference).
Dene Ts'ı̨lı̨	Dene way of life; being Dene; Dene identity
Got'ı̨nę	Dene; people
K'áhbamı̨́túé	Ptarmigan Net Lake; Colville Lake
K'áhsho Got'ı̨nę:	Big Arrow Dene (people of Fort Good Hope)
Nę K'ə Dene Ts'ı̨lı̨ Forum	Living on the Land Forum
Rádı̨lı̨h Kǫ́ę́	Where the Rapids Are; Fort Good Hope
Sahtú Got'ı̨nę	Great Bear Lake Dene
Shúhtáot'ı̨nę	Mountain Dene
Tłegǫ́hłı̨	Where the Oil Is; Norman Wells

Map of Sahtú Communities

Source: canadians.org

APPENDIX B – Co-Author Reflections

Each of the co-authors of this report has played an important role in helping to shape the scope, approach, results and conclusions for this report. In particular, the four Dene and Métis contributors - Walter Bezha, Michael Neyelle, Jordan Lennie, and Shelby Lennie - carefully reviewed the compiled materials and checked them against their personal knowledge and experience. The reflections shared here provide important validations of the history portrayed in this Knowledge Synthesis, each highlighting and personalizing a distinct angle and thus giving an indication of the richness of knowledge and visions for resurgence in the Sahtú Region.

One Dene History

By Walter Bezha

Photo credit: Jean Polfus

After thirty-two years in the resource development field with both the Federal and Territorial governments, Walter Bezha switched to the working with Aboriginal governance organisations. Walter has served as a senior adviser to the Délı̨nę First Nation Chief on caribou issues and language programs, as Implementation Director for the Déline Governance office and Lands Administrator for the new Délı̨nę Got'ı̨nę Government. He facilitated development of Délı̨nę's Belare Wíle Gots'ę́ Ɂekwę́ – Caribou for All Time conservation plan. At the regional level, he was Chair of the Ɂehdzo Got'ı̨nę Gots'ę́ Nákedi (Sahtú Renewable Resources Board – SRRB), member of the Sahtu Land and Water Board, and member of the Mackenzie Land and Water Board. He was a founding member of the national Learning Communities Network, oriented to understanding the role of communities in resource management. He is author of "Using Indigenous Stories in Caribou Co-Management" (Rangifer, 2012). co-author of "'Our Responsibility to Keep the Land Alive': Voices of Northern Indigenous Researchers" (Pimatisiwin, 2010), and "Gúlú Agot'i T'á Kə Gotsúhʔa Gha (Learning about Changes): Rethinking Indigenous Social Economy in Délı̨nę, NWT" (Southcott, Ed., 2015).

Bringing forth my own family history has been a huge part of my understanding of Dene Ts'ı̨lı̨ today. Growing up on the land with all my grandfathers has been truly a blessing for me. Eventually as my grandfathers expected I would start to ask myself a basic question "who am I and what am I here for?" Oral history seem to have timelines for all of us, a time for when to ask.

Most of my early years were spent with my grandfathers learning to be part of mother earth. Then we all had to leave and attend residential schools. I was no different then other kids my age, just trying to survive, and get home. One year here, one year home, and so forth – that kept me from losing my language. Early on my grandfather got TB and had to leave home to go to Charles Campsell hospital for TB, in the early 1960's. Many of my people had to leave because of this sickness in the 1960s. My grandfather wanted me to get an education, to learn the ways of the dominant society. I never asked why. In those days there was no such word as why. We learned it in school. In fact it was one of the first words we learned in English.

By the time I was fourteen I managed to get work in construction and since then I never looked back. I always worked hard and supported my family. I should say that my grandfather ʔehtsə Bayha was well respected and liked by all the Roman Catholic priests as far as I can remember. They often visited us at our camps, no matter the season. It seemed to me that they were always there with us. Prayers and fasting were part of my grandfather's daily life, and I came to be part of that life. When very young I was part of his prayers and fasting. Later I was able to choose whether to participate or not. As I remember I always joined in his prayers, although sometimes I couldn't tell if he was praying or giving a fire offering.

Work and school, then later college and eventually full time work with Northwest Lands and Forest Service (Government of the NWT). It turned out that I lived through a whole career in the field of environmental management. In mid career, language and missing my grandfathers and Great Bear Lake, I made a huge career decision to return to Délı̨nę and spend time with my grandfather and family. I had to switch to the Wildlife Service of the GNWT, and to do that I needed to go back to school for Wildlife and Parks management Semesters in Thebacha College.

By this time my grandfather was very involved in his own Dene spiritual journey. His prayers and spiritual songs are very much a part of us today. I am still interpreting his songs and want to learn what messages he is passing on to our people.

By the year 2000, things were not as grand as I thought they would be, although I have had many opportunities to advance to supervisory positions. Looking back I guess I was starting to ask that question "who am I and what am I here for?" As I did more work in this area to find out about my own history, things picked up. I eventually resigned from government and started work for Dene organizations in Land management. I still wanted to part of wildlife management in Sahtu, this came when I was appointed as Chair of the ʔehdzo Got'ı̨nę Gots'ę́ Nákedı.

I'm now retired and have more opportunities to choose how I spend my time. I seem to be drawn to do more work and research on our own history. Interpreting and understanding the many Dene concepts that fascinate me, like Dene Ts'ı̨lı̨. Today I am comfortable to say that it is my grandfather's Dene understanding that all things are related and that the main concepts of mother earth and contributing to its existence is central to the Dene way of life.

My challenge was to look at history from the perspective of my people. This is a huge challenge. You need to go through it all and say where does this come from, and sort through mountains of history, and interpret it in its proper context. For example, I've spent a lot of time trying to understand the Dene world that the Oblate missionary Émile Petitot documented in the late 19th century. At the end what is left must be our history as it was before contact.

One piece at a time seems to be my way of making progress today. As things more forward I see all things as our people did at one time. One earth, one Dene people contributing to the earth. I am thankful to whoever created this wonderful world we live in. I love the wildlife that still wanders in the hills and forests close to us. I still drink the water directly from the lake just fifty yards below my house. Now I can make decisions like my grandfathers did, decisions rooted in Dene Ts'ı̨lı̨.

Dene Godí in Délı̨nę

By Michael Neyelle, in collaboration with Deborah Simmons

Michael Neyelle's education was what influenced him the most to become a researcher. He went to Grollier Hall residential school for six years, from 1968-1974. Michael started working for Imperial Oil in 1972 during the summers in Norman Wells, and continued working there after he graduated. Returning to Délı̨nę, he worked in various administrative jobs. He gained experience in radio broadcasting with CBC North, and continues to offer Dene language programming on the CBQO community radio in Délı̨nę.

During 1988-1990, Michael studied Public and Business Administration at Arctic College (the precursor to Aurora College). There he learned about the federal, territorial, municipal, and First Nations governments, accounting, economics. During the 1990s, Michael was sought after as an experienced and knowledgeable

Photo credit: Jean Polfus

community researcher and interpreter. He was a fieldworker for the Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı (Sahtú Renewable Resources Board Harvest Survey and the Sahtú Land Use Planning Board's land use mapping project, and assisted numerous academic researchers with their projects. In addition to serving as Chair of the Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı, Michael is a member of the Délı̨nę Ɂehdzo Got'ı̨nę, and a researcher collaborator with the Délı̨nę Language and Stories of the Land *program in partnership with University of Toronto and University of Cologne.*

Délı̨nę use to be called Fort Franklin, after the European explorer who visited in 1825-1827. In those days. This place wasn't much more than a trading post until the 1950, when the Federal day school was introduced. In those days a lot of people lived across the lake at Sǫbak'ə (Port Radium), working at the uranium mine. Ɂehtsǝ́o Ayha had observed the effects of the mine, and based on that knowledge made predictions about the future that are still coming true today.

It wasn't until the mid 1950s that people started to learn English – this was when the Federal Day School was introduced. Coercion was used at the community school. For example, if you talked your Dene language during school hours, you would be disciplined by being strapped or whipped with leather belts. A lot of the students did not know how to say simple things in English while in school, for example: How to say that you want to go to bathroom, or you want to have a drink of water, or you were late because you had to cut wood or get water.

Then, residential schooling was introduced in the 1960s and once again, we were taken away from our Dene way of life. After residential schooling, it was really hard to regain our culture, especially skills for living off the land. The language was not too hard to regain, because most of the people who did not go to residential school kept their culture and language.

Starting in the 1970s, oil and gas exploration started to happen, so a lot of young people left their communities to work. The ones that stayed behind were lucky because they had the elders to teach and tell stories to them.

In the 1970s, cassette tape recorders were introduced, and Dene stories and traditional knowledge were beginning to be recorded and used at schools. The Dene Nation coordinated a big mapping project, and Fibbie Tatti worked with trappers in Délı̨nę to document their history of land use. The Dene Kedǝ Curriculum was created in the 1980s with help from several Délı̨nę Got'ı̨nę researchers and knowledge

holders including Fibbie Tatti, Jane Modeste Vandermeer, and John Tetso. A Dene language dictionary for our language was compiled. This project should be seriously be reconsidered for an upgrade or enhance in the very near future. It is a very useful material because it can be used to write documents, laws, stories, medical terms, etc., all in Dene language.

The idea of creating Dene Náowerǫ́ Kǫ́ (a traditional knowledge center) was being talked about but no plans were formalized – a trace of this idea is the building bearing that name which is still used for community events like handgames, drum dances, public meetings and workshops. Now there is also an office building in town that we call the Délı̨nę Knowledge Centre. During this period, anthropologists and linguists like Scott Rushforth, Keren Rice and later Nicole Beaudry started working with our community to document our language and way of life.

After the land claim agreement was settled in 1993, we saw a number of new research initiatives like the Sahtú Land Use Planning Board's recent land use mapping project, the Sahtú Harvest Study, and Délı̨nę's big five year science and traditional knowledge project to study the impacts of Port Radium. The Délı̨nę Knowledge Project was established to archive and document stories and language, and facilitated the return of Keren Rice and Nicole Beaudry to resume collaboration in community research. The Language, Stories and Songs project was an outgrowth of this, and is still very active today. This project has introduced a computer program called ELAN, to hear and translate and transcribe elders' stories. This is an outstanding project and it could have been a very useful educational tool for the schools to use to teach students Dene languages. Nicole Beaudry is working with us to compile the Délı̨nę Song Book. Fibbie Tatti is now leading a Dene Kedə project to document place names and stories.

Today, the Dene languages are slowly disappearing, just like the barren-ground caribou. If we don't come up with a plan to conserve our way of life, we will lose it. We need to take our revival of our way of life back to the land. It is a known fact that the best way to learn about our culture is to take the school out on the land. Take the whole family out on the land for more than a month at a time, and do that three or four times a year. If we have to, we can bring the math or english or biology teachers along.

We have technologies today where we can teach our language, right from our homes to anywhere in the world, and we should start with our people and their children who do not live at home. We are also starting to govern ourselves under our new Délı̨nę Got'ı̨nę Government. We should be setting a good example by conducting our meetings in our own languages. Our plans, policies and laws should be written in Dene languages, and translated from Dene to English rather than the other way around – we've already started to do this with our *Belare Wíle Gots'ę́ Ɂekwę́ – Caribou for All Time* conservation plan. We should also certify our own people who can speak fluently in their languages, so they can start teaching Dene language to those who want to learn or re-learn. Colleges and universities should offer Indigenous languages as one of their credit courses. Lastly, we should have an annual gathering to show our appreciation to those individuals or organizations that best exemplify or support the Dene language and in our society.

Máhsı cho!

A Dene Ts'ı̨lı̨ Summer

By Jordan Lennie, in collaboration with Deborah Simmons

Jordan Lennie has been an Intern with the Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı (Sahtú Renewable Resources Board) since January 2017, and has been responsible for assisting with coordination of a variety of Tulít'a-based research projects including the Strong People, Strong Communities *gender research results workshop, and the first two Dene Ts'ı̨lı̨ School sessions (Summer and Fall sessions). A Sahtú beneficiary from Tulít'a, Jordan graduated from Mackenzie Mountain School in Norman Wells, in 2016. Jordan is interested in youth leadership having a regional impact. He wants to learn more about wildlife management, become more involved in Indigenous issues, and hopefully find a career he can aspire toward.*
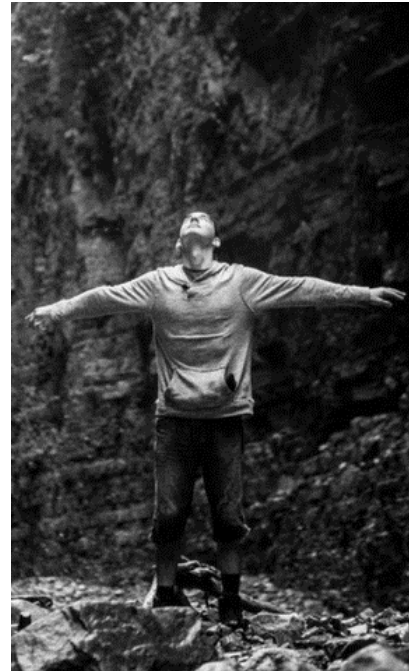

Photo courtesy of Jordan Lennie

This summer I was involved three different on the land programs and a trip to the Ottawa-Gatineau area as part of my internship with the Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı: the Canol Youth Leadership Hike, Dechinta Dǝho (Mackenzie River) Semester, and Dene Ts'ı̨lı̨ School. Each of these experiences helped me to learn about who I am, and how I can contribute to my community and the Sahtú Region. Before this year, I never had opportunities to learn traditional knowledge and skills on the land, and I had never travelled further away than Edmonton. So all of these activities had a huge impact on me, and have made me rethink my plans for school and future career.

The Canol Youth Leadership Hike took place during July 21-August 1. Sponsored by the Fort Norman Métis Land Corporation, the hike supports youth to learn about the history of the Canol trail and our ancestors use of the trail. Every year, Sahtú youth have an opportunity to hike a different section of the trail. Knowledge holders come along to tell stories - this year, we had William Horassi, Jerry Lennie, and Norman Yakeleya. I was part of a team that was making a film documentary about the historic trail, from the natural landscape, to the remnants of the road and pipeline that was constructed by the United States army during World War II. We hiked from mile 40 to 0 alongside the participants, taking in the rich history and culture surrounding the trail.

I learned more about my own heritage along the trail. I walked I the footsteps of my ancestors, and discovered more about myself in the process. I learned more about the film production process, and found myself learning new skills nigh constantly. Having learned more about the history of the trail, I found myself completely enamoured with the idea of the trail becoming a territorial park, with learning opportunities for this generation, and those to come.

During the first two weeks of August, I joined the Dechinta Dǝho Rivers Semester at Tulít'a, part way along their trip from Fort Providence to Fort Good Hope. This program, sponsored by the Dechinta Centre for Research and Learning, provides youth with the opportunity to go out and learn how to be safe on the land. The participants are also taught about the history of indigenous resistance to colonize in Canada.

In the morning we would get breakfast going and have it ready to eat by 8:30. At this time we would have our safety meetings for the day, and allocate that day's duties, such as food prep, dishes, and latrine duty. During the days we paddled along the Mackenzie river from morning until late in the evening, stopping for a 1-2 hour lunch so everyone could relax, and the younger attendees could play on the beach. During the evenings we would set up camp and perform our assigned duties. Afterward we would relax and hear the knowledge holders' stories of the traditional place we landed.

The first thing I learned, 10 minutes into paddling, was a proper paddling technique, up and down, later learning more like twisting the body into a paddle for full power. I learned more about group living, and facilitating programs on the land tailored to youth, and adults. A good group dynamic is centered around the "leaders" of the group, and the individual capacity of each participant.

I also learned more about the history of places along the Mackenzie River, and the differences in traditional stories by elders from different communities. For example, there was a story told about a small island across from Bluefish Creek that looked like a canoe. The story told of Yamoria the lawmaker returning to get that canoe one day. The knowledge holders spoke of him as though he were a malevolent being as opposed to the good natured, helpful giant that I heard about in stories of my childhood.

Dene Ts'ı̨lı̨ School took place at Dǝocha (Bennett Field) on Bear River. This cross-cultural on the land school for youth included traditional skills, leadership training and video-making as well as options for certificate courses in Wilderness First Aid, canoeing, and pleasure craft safety. Participants also had an opportunity to participate in collaborative research on approaches to promoting safe practices on the land.

My role at Dene Ts'ı̨lı̨ School was that of a first aider – since I have a Wilderness First Aid certificate - and participant. I participated in all activities I was able to fully take from such as tent mending, navigation, and harvesting of medicinal plants. I assisted in teaching a Wilderness First Aid course, and took the lead on the last day, certifying the participants.

I learned about the facilitating programs on the land tailored to youth. And I learned a multitude of on the land skills such as the use of a "bow drill", identification of edible plants, and traditional hunting methods.

The Ottawa-Gatineau trip in September with Michael Neyelle and Deborah Simmons (both co-authors on this report) was a very different kind of experience. It was surprising to realize that I could learn so much about myself by travelling so far away. I attended a workshop sponsored by our Carleton University partners on the use of the Nunaliit Atlas Framework, and how it is helping northern communities document their knowledge, such as traditional place names and stories, and environmental knowledge. I presented about a traditional knowledge mapping project that we did with a knowledge holder and students at Chief Albert Wright School in Tulít'a.

I also participated in several other events while in the Ottawa-Gatineau area: I attended the SSHRC Knowledge Synthesis Forum, and presented about my experience growing up as a youth in Tulít'a, and about what I learned at Dene Ts'ı̨lı̨ School. It was interesting to learn about the many diverse knowledge synthesis projects on Indigenous issues that have been completed across Canada over the previous months, and how our Dene Kedǝ to Dene Ts'ı̨lı̨ project fits into the big picture.

I contributed ideas about a possible youth component to a planning meeting for the 2018 North American Caribou Workshop – which I have strong feelings about, since I had participated in a youth caribou workshop in Délı̨nę in 2016 and presented on behalf of our Sahtú Youth Connection group at the Bluenose East Caribou Hearing right afterward. Finally, I attended the opening of the Northern Studies

course at Carleton, and realized just how challenging it can be to gain a real understanding of our northern reality in a southern university. It felt strange that Michael and I were two of the only Indigenous people in the room.

Now as I prepare to travel to Yellowknife for the next phase of my life, I feel like I'm on a much stronger footing than I was when I graduated from high school. I now have an idea of what Dene Ts'ı̨lı̨ is, and I am proud to be part of a youth resurgence movement. I may have to go away for a long time to continue my learning, but I'll always carry home with me – and I'll have the tools I need to be who I am.

Reawakening: Dene Ts'ı̨lı̨ School 2017

By Shelby Lennie

Shelby Lennie is an Intern with the ʔehdzo Got'ı̨nę Gots'ę́ Nákedı (Sahtú Renewable Resources Board). Born and raised in Tulít'a as part of the local Métis community, Shelby Lennie completed high school diploma at Chief Albert Wright School in 2012. After a number of years living and working at various jobs in Hay River, she returned home in 2016. She spent time on the land during the summer/fall of 2017, including work with a wire cleanup crew on the Canol Road, and two weeks at Dene Ts'ı̨lı̨ School. Her passion lies in seeing her culture thrive. Her immediate goal is to continue learning to speak her language, so that she can be able to understand her ancestors and what it is her people want, to have a better connection to the land and assist in creating a better future for it and the generations to come.

Photo courtesy of Shelby Lennie

When I was asked to present my experiences growing up as a Métis woman in Tulít'a, I thought to myself, "Where do I start?" I thought about it for some time and I came to the conclusion that I should just go back to the beginning. And the beginning for me starts with my grandfather, Archie Lennie Senior.

Throughout my school years I had kept my focus on books – textbooks, novels, and even writing my own short stories. Essentially, "mǫ́la knowledge." I picked up some traditional knowledge in school, but never cared to fully immerse myself in it. The traditional knowledge that I learned outside of school just consisted of spending time with my grandfather, stuck to his hip. Including the days I didn't go to school.

Those days that we spent together, learning from each other, me mostly absorbing stories, skills, and notions – those are memories that I treasure. But at the time, I never thought much about what I was learning. It was just something I felt I had to do. As I got older the interest faded, and completely disintegrated after my grandfather passed away. These past seven years without him have been what I call grey. A blur. I had spent all that time running away. Running from who I was, where I am from and what I come from. Just not taking it into consideration. Basically, I didn't want to be part of the Sahtú anymore. It's like I disowned my home. My family and most importantly, myself.

I continue to kick myself for not paying attention when I was young. For not taking the time to go to an elder, or to a meeting, during that time of hurt in which I needed it so badly. So, as a message to the youth: Today, learn your language, go speak to your grandparents and listen to their stories. Let them help you to be who you are because you are the ones who will carry the knowledge onto the next generation. And if you get the chance to be with the land, then go. Go be strong Dene men and women.

It wasn't until this year, 2017, that I decided to stop running. To stop stomping on who I am and just be who I am and be proud of that. It's unfortunate that something bad had to happen in order for me to snap out of it and see. For me to look at my life square in the face and say "I am proud of you." So I am grateful to say that this year is the most I've spent time on the land since my grandfather left us. The Dene Ts'ı̨lı̨ School was a big part of that experience.

Upon our arrival at Dǝocha (Bennett Field) on August 25, we were gathered into a group and introduced to participants (youth) from other communities, researchers from other parts of Canada, and leaders and knowledge holders from the Sahtú Region. I soon discovered that the agenda at Dǝocha was far from what I had expected going into the program. I had been thinking that I would learn only bush skills. Skills that my ancestors had acquired over centuries, I thought I would be learning in two weeks. Instead, I learned that we would be given cross-cultural training that would help us to live well in two worlds.

Over the course of those seventeen days, I learned a plethora of life-altering lessons. As a student, it was just like being in a new school as the "new kid." Having been one before, it was a little intimidating to experience that again. But as the first week of activities went by, I noticed that everyone else was feeling the same groove that I was feeling. I then realized that we were all the "new kids" and it wasn't just me having that sensation. The reassurance that we can finish the school together as a shared experience was enough for me to want to continue.

Communication was one of the biggest challenges we experienced as a group. Just like any family you find in the world, there were conflicts and social issues at play. As I think back on my time at the camp, I can't help but also think of my grandfather and my ancestors before. How would they have dealt with this? How, in the midst of surviving, did they deal with conflict? Did they even experience social issues and times of miscommunication? Was it a big deal then as it is now? How did they persevere? All of these questions led me to believe that in order for anyone to survive there needs to be teamwork. We need to band together for a better outcome, to always learn from mistakes and to continue to support one another. For better or for worse, the people I shared that time with were the ones I had to count on and it was evident to me that I was fighting the same battle my ancestors have.

The agenda of the school was not unusual. We had scheduled times to meet and to participate, free time of our own and time for slumber. Apart from learning about communication, I also learned a lot about my history: the land, the animals and our language, which contributes so greatly to it. Anything I've done up to the time of living in Dǝocha seemed almost irrelevant.

I feel as though I've learned many vital life lessons through taking it back – back to my home on the land, back to the history and putting myself in my ancestors' shoes. Instead of fighting my way through modern society, I had allowed myself to glide through the traditional lessons. For something that felt so foreign for so long, I felt I had finally found my calling and hunger for my culture.

Regained. Rejuvenated. Reawakened. These words I use to describe what Dǝocha meant to me. What a cross-cultural camp can do for all people of ages who are struggling to connect with who they are and what it means to be a Dene person. Above from learning about cool things like navigation, harvesting medicinal plants and learning to tie all types of knots, I learned a great deal of things about myself and I believe that was the bigger lesson to take away.

Ultimately, cross-cultural camps like the Dene Ts'ı̨lı̨ School are something that should be more expansive, to help and teach others just as they helped and taught me. I am eternally grateful for these lessons, and will utilize them for the future of my people.

Máhsı cho to

- Benny and Tisha Doctor for the use of their camp at Dǝocha (Bennett Field).

- Deb Simmons and the SRRB, for organizing.

- All the researchers and participants, for meeting and learning from all and building the friendships.

- The Knowledge Holders, for sharing your knowledge so willingly and with humility.

Thanks to all - without you I wouldn't have had the opportunity to be reminded of the important things nor would I have been on this path. I hope to see you all again soon.

APPENDIX C - Youth Knowledge

The Dene Ts'ı̨lı̨ School: a Cross-Cultural, Land Based Model

The 2017 Winter (February) and Fall (August-September) on the land Dene Ts'ı̨lı̨ Schools (DTS) were sponsored by the Ɂehdzo Got'ı̨nę Gots'ę́ Nákedı (Sahtú Renewable Resources Board – SRRB) and the Nę K'ə Dene Ts'ı̨lı̨ (Living on the Land) Forum, with funding from several governmental, non-governmental and academic partners. Over a period of 16-18 days, each school supported young Dene and Métis participants aged 18-30 to join the Dəocha (Bennett Field) site on Sahtú Də (Bear River) between Tulita and Délı̨nę. Students and instructors slept in tents, while Elders were on site in the two cabins. Camp participants ate together, met each morning to discuss site safety, and ran a series of classes, workshops, and research sessions. In between scheduled activities, students participated in Dene Ts'ı̨lı̨ activities of their choosing, such as sewing, helping with camp maintenance, working on hides, or harvesting. While the concept of Dene Ts'ı̨lı̨ was broadly defined for the first DTS, the thematic focus of the second school was safety. Recognizing that students are accustomed to structured learning in schools and often are not experienced on the land, the approach was consciously cross-cultural.

Each class or theme had two instructors: one Dene knowledge holder, and one academic teacher or researcher. For example, in a boat safety course, the academic instructor (Audrey Giles, University of Ottawa) delivered a course for certification, while an Elder (Jimmy Dillon) taught hands-on boat operation. In addition, the camp wove Dene Kedə into its Dene Ts'ı̨lı̨ focus by using Dene Kedə in meetings, translating course terms, and holding workshops on Dene Kedə revitalization tactics. Finally, several youth volunteered to do interviews with the *Dene Kedə to Dene Ts'ı̨lı̨* research team. The report that follows is a synthesis of youth knowledge, interviews, workshops/focus groups, and participant observation from the Fall camp (August-September 2017), in light of the literature review on Dene Kedə and Dene Ts'ı̨lı̨ programming over the last 50 years of history in the Sahtú region.

Young Dene and Métis have experienced Dene Kedə and Dene Ts'ı̨lı̨ in their schools, homes, communities, and on the land. Many are searching for opportunities to continue growing as

Máhsı to the Fall 2017 Dene Ts'ı̨lı̨ School Students!
Cheyanne Betsidea
Naomi Gully
Sonny Gully
Cheyann Kochon
Carmen Lennie
Shelby Lennie
Cara Manuel
Shannon Oudzi
Sydney Oudzi

Photo credit: Jessica Dunkin

individuals, as adult second language learners, and as learners of traditional skills. Students feel that living with Dene language and culture is an important piece of their identities and heritage, and they have suggestions for programs and types of assistance that would help them. In addition, feedback following the Dene Ts'ı̨lı̨ school showed that students had a desire to see more programs like it, with significant on-the-land, Dene Ts'ı̨lı̨, and Dene Kedǝ content in the future.

Memories of Dene Kedǝ and Dene Ts'ı̨lı̨

The youth who participated in the Dene Ts'ı̨lı̨ School grew up in the 1990s, a time rich with language and culture revitalization programs, as well as shifts in ways of life, legislation, and land use. Their experiences provide living testimony to the endurance and effectiveness of the types of programs surveyed in the literature review. As young learners, their first memories about Dene Ts'ı̨lı̨ and Dene Kedǝ come from family and school. Some of them have accessed language documentation resources to continue their learning; most have grown up listening to Dene radio stations; they hear elders speaking the language to each other in the community; and they have had important life experiences on the land. The summaries and quotations that follow offer glimpses into the connections between young leaders and their historical contexts.

The Importance of Dene Kedǝ and Dene Ts'ı̨lı̨ for Young Adults

Dene Ts'ı̨lı̨ students were very passionate about their language and ways of life and the importance of learning more about each. Interviewees believed that the two were linked: language was important because it connected them to their heritage, allowed them access to a different worldview, and made them better community leaders.

> *I feel most comfortable speaking English but I would be totally proud of myself if I learned to speak my language better. It makes me feel part of my heritage and my culture and who I am. (Shannon Oudzi, Colville Lake)*
> *It's totally cool, people speak and I wish I could do that—they say that in a different language things are funnier, they say it's funnier in Slavey. I believe that and I wish I understood. (Shelby Lennie, Tulita)*
>
> *It brings out the best in us! They say if we don't learn it now we won't learn it in the future, there will be no-one to help us. That is why I'm trying to get it all now, while we're young, because it will take years before we can speak it fluently. I started doing this when I was five and I am still learning. (Carmen Lennie, Tulita)*

Dene Classes Kindergarten to Grade 9

When asked to describe a memorable Dene Kedǝ learning experience, nearly all talked about school. For most, their time in Dene classes introduced them to the idea of language learning and its importance, but didn't teach them how to put sentences together. Most of them remembered some basic vocabulary (most commonly said were "numbers," "colours," "animals," and "calendar words") but commented that they couldn't use a lot of it in everyday conversation.

Dene Ts'ı̨lı̨ School students wished aloud that Dene language classes could continue past grade nine, commenting that the language was "just starting to catch on" and get easy to speak before they entered high school:

> *The way it is structured is that you take Dene K'e classes from kindergarten and then it stops at Grade 9. I was getting really good at it and then it stopped. After Grade 9 I wasn't practicing it anymore, and if I knew what I know now I would have done learning on my own. That's where it kind of stopped for me. (Cara Manuel, Fort Good Hope)*

In addition, some students would have liked to have more of an immersion component in their K-9 programming.

> *Instead of Slavey classes, they should do classes* in *Slavey. They should be able to have the youth learn the language in high school too. (Cheyanne Betsidea, Délı̨nę)*

> *Maybe a Slavey class with just only Slavey, no sewing, nothing else. Right now in Colville Lake when they have Slavey class they do colouring, sewing, drawing, and they talk English too. (Sydney Oudzi, Colville Lake)*

A student from Tulita, Shelby Lennie, added that while they had the option to take Dene in high school in their community, she wished it was mandatory because she didn't know to "take it seriously" until later in life.

Family

In addition to learning from classes in K-9 programs, students had memories of speaking Dene language with family members and listening to them speak in different settings, including on the land. Many of these memories referred to figuring out what a Dene word or phrase meant, or figuring out words through an activity or process:

> *I used to know how to say "grab me coffee…" My grandma she used to ask me to get her coffee and only put it half, because she puts half milk, half coffee, and a little bit of water. (Sonny Gully, Fort Good Hope)*

> *They taught us in school but I learned more when I went trapping with my brother. I went out with him for the first time when I was 9 years old and he talked a lot of Slavey to me. But as I got older, I just kind of… see all the other youngsters don't talk Slavey so I backed off away from it or something. (Sydney Oudzi, Colville Lake)*

> *When I was really young my cousin and I always used to practice visiting with my grandma and my grandpa… I always hear kids saying granny and ʔehtsə́ so I wanted to start saying that too, calling my mom's aunty and uncle my granny and ʔehtsə́, and they would teach us how to make the sign of the cross in Slavey, or how to say thank you. (Shannon Oudzi, Colville Lake)*

Dene Kedə in the Community

Students were regularly exposed to the language in their communities, in grocery stores, at events and meetings, in the streets, and over the radio. Some commented that it was mostly Elders and older adults who spoke the language in public:

> *At my house, near the store, when Elders see each other they communicate in Slavey. When I go visit my grandma, they always speak Slavey. Some of the Elders speak straight up Slavey, they don't understand English, and someone will have to translate for them for us to understand what they are saying. (Shannon Oudzi, Colville Lake)*

> *It's more common with Elders. And, what I find more common is that adults are able to speak the language, and it usually has to do with your upbringing or how strong it is within families. There are also radio programs. And at meetings as well they also have an interpreter, every time. (Cara Manuel, Fort Good Hope)*

Students have also been exposed to some written language through pamphlets, resource books, and school. Some find language documentation as-is to be a very useful language-learning tool while others feel they need an opportunity to learn more about reading and writing in Dene.

Law and Policy

Most Dene Ts'įlį School participants recognized the fact that the Northwest Territories has official Indigenous languages; however, they did not show strong or clear personal connections to Official Languages law or policy. This being said, a number of youth knew their regional language coordinator or were familiar with the work of the Teaching and Learning Centres, and thus grew up with the impacts of evolving Northwest Territories languages policy whether or not it was recognized explicitly as such. When asked about what kinds of external law or policy support could be provided to help them revitalize their language, several interviewees half-joked that a law mandating language use would be very helpful:

> *I feel like they should make another Dene law of learning to speak your language, because no one is interested in it nowadays. (Carmen Lennie, Tulita)*

Media

Community Radio and CKLB was the number one media source of language exposure for Dene Ts'įlį school participants. Interviewees commented that they heard the language over the radio frequently, and that many of the recordings played preserved important cultural histories:

> *[I hear on the radio] recordings from back in the day, like 1990 or something, of elders talking and telling stories. It's pretty awesome. (Shannon Oudzi, Colville Lake)*

Participants were aware that some people used Dene language on social media, but often had not seen it much themselves. However, some Dene Ts'įlį students wanted to begin using Dene fonts and other social media tools:

> *In our dialect there is not much that is out there on social media. GNWT has a Facebook page where they are just starting to have 10 or 12 different dialects saying "GNWT" or something like that. But for our dialect there hasn't been much produced in social media or apps, yet, but I would like to be the person who makes that movement. (Cara Manuel, Fort Good Hope)*

> *As far as Facebook goes I'm not too sure, I think there are a couple pages but I haven't subscribed to them yet. I haven't used Slavey on it yet. (Shelby Lennie, Tulita).*

Exposure to Other Languages

Several students had encountered another Dene language or dialect, or another Indigenous language, and felt that this made it more difficult for them to learn their own local variety of Dene Kedə. One student took Chipweyan in high school and found that it made her process of learning her own language more confusing. Others encountered similar challenges when living in different communities:

> *I've kind of lost the language too. I learned it in Behchokǫ̀ for a while so every time I talk Slavey I get mixed up with that language, so I can't speak it much anymore, I start saying the same thing in both languages. I want to get my own language back. I got teased a lot too because I had a really bad accent. I just got over it like a month ago; it is really hard when people tease you about it. (Carmen Lennie, Tulita)*

The Dene Ts'ı̨lı̨ school involved students from multiple dialects, and as such, some were hesitant to participate in language games and lessons because they felt that their language was not reflected. Some participants requested that there be an Elder from each dialect available, and that all Dene language resources be clearly representative of each Dene Kedə community present. The students were not alone in their concerns about maintaining the integrity of each dialect: some older participants voiced their uneasiness about the idea of North Slavey standardization, saying that some of their community members wanted to merge all of the different dialects, and that this would remove each one's unique land-based knowledge.

The Fall 2017 Dene Ts'ı̨lı̨ School tried several different ways of accommodating all language speakers, including a schedule translated into each Dene Kedə dialect, and an evolving school "dictionary" that labeled each term with the originating dialect. One game that worked well did not rely on the facilitator knowing all Dene dialects: each participant said a word in Dene Kedə, paired with an action or gesture that gave the rest a hint to what it meant. The circle had to guess what they were communicating.

Challenges to Language Learning

Self Consciousness

In addition to aforementioned challenges (for example, a lack of highschool Dene education, and having many dialects in one place), students identified a few key barriers to learning Dene language as adults. One was fear of being laughed at: some students felt worried (particularly about pronunciation), nervous, or uncomfortable trying to speak Dene in front of others:

> *I get uncomfortable like there is a ball in my throat that won't come out, something stopping me. I feel some shame, like I might say it wrong. There have been times when I have been wanting to communicate with elders and my pronunciation wasn't on point, and the thing is it's kind of tricky. You could say… some words are almost spelled out the*
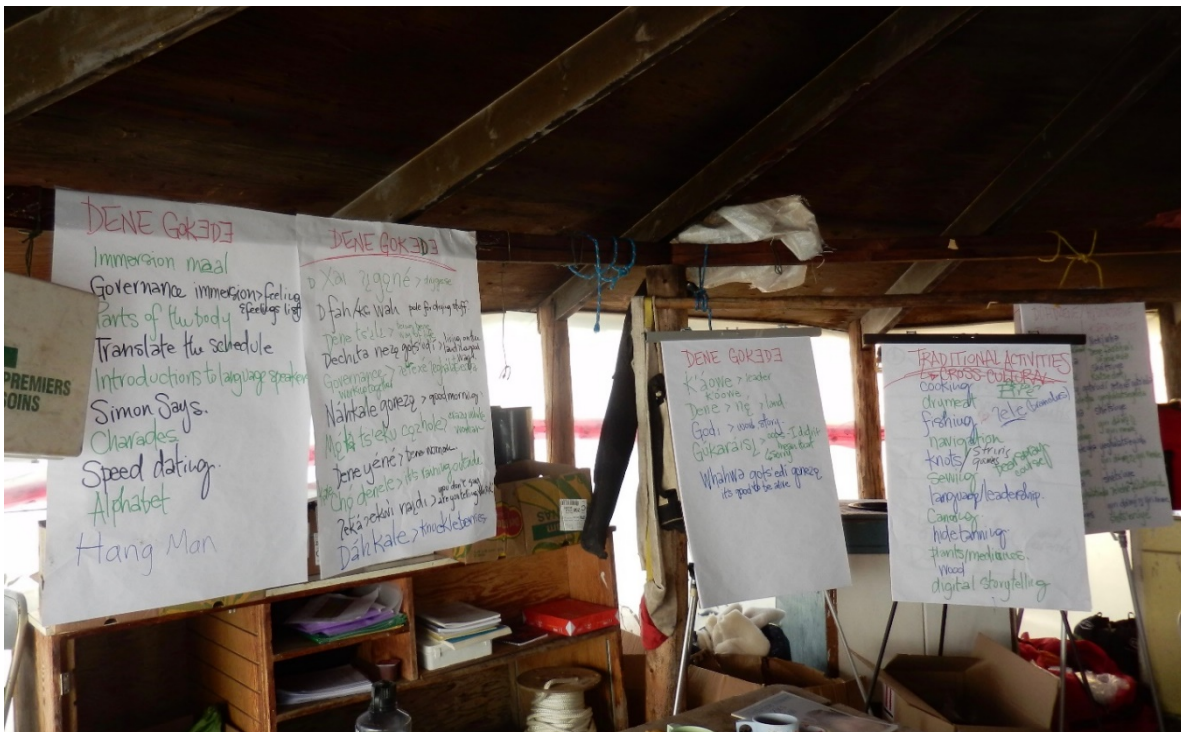

Photo credit: Faun Rice

same but if a little click or something is off it will turn into something completely different. When that happens it makes me feel really discouraged. Elders don't mean to make you feel discouraged, but it doesn't feel good when they are laughing at you. I know I shouldn't take it wrong but it really does feel discouraging. (Cara Manuel, Fort Good Hope)

There was much talk about this at the camp: one Elder voiced the strong opinion that youth ought not to be ashamed of their language, and many older Dene Kedə speakers reflected on how they would try to remember not to laugh when younger people practiced the language. It seemed that the close quarters and opportunity for frequent intergenerational interaction allowed for conversations and discoveries that would not normally occur within a community.

Motivation: Feeling Overwhelmed

Several students commented that people their age were interested in learning their language, but that it was hard to find the energy to face such an overwhelming task. They felt that people their age found it difficult to really commit, for several reasons. Some youth identified substance abuse as a key challenge to language learning:

The obvious challenge is alcohol. It consumes people. It's a huge factor; I know so many people I didn't get to go to school with anymore because of alcohol… they lose interest, they think that it might not be important to learn their language and culture. (Shelby Lennie, Tulita)

Another student raised the point that young adults might feel the size of a language to be unmanageable:

Maybe they are not really into it or aren't focused or don't have the patience to learn it. Maybe they just think it takes so much time, intimidated by all the things to learn. It gets overwhelming. [They have to] try not to think about it so much and just do it. That makes it easier for me. (Carmen Lennie, Tulita)

Preserving Dene Ts'įlį

In addition to the overwhelming task of learning a language, some interviewees talked about the feeling that preserving Dene heritage (in a broader sense) for the future was falling on their shoulders. Some framed this task as important and necessary, but also as immense and challenging. It is possible that this sense of improbable magnitude makes it more difficult for youth to become involved in heritage and language preservation:

Not very much, but there are a few young people who are interested in learning and I think that's really good. But most of the youth nowadays are focused on alcohol or drugs, or whatever. But I feel like, because pretty soon our elders are going to be gone and we're going to have to take over, and that's why I'm trying to learn now because they will leave us. It's going to be good to have, so I can teach my kid some day and they can teach their kids, I want to keep it in my family. But I would encourage people to try to learn it for themselves and their future families too. Because one day, we are all going to be in charge of our community." (Carmen Lennie, Tulita)

I wouldn't mind to get stories from some of the elders in Colville Lake, like how it used to be growing up the hard way, and what it was like traveling by dog team from town to town, how they had to walk from here to there, how they knew when and where to fish, all these things. How it's different from then today, how life was living on the land 375 days

a year, how they survived on their own with their own knowledge, independent and providing for their families, taking care of one another as Dene people. But there are barely any elders left in Colville Lake, there are some but they are getting, yeah... it's sad. I am thankful for [a teacher who did some recordings with elders] because he took the time to go to those elders and get their stories and I think that was very inspiring, and I wish I could have did that but I don't know, I wasn't thinking about that at that time. (Shannon Oudzi, Colville Lake)

Accessibility of Language Learning Resources

A number of youth did not know of any programs designed to help them as adult second language learners. Furthermore, most students did not know about existing Dene language apps, texts, and other resources. A few students had more access to these tools and brought some of them to the school.

Youth Suggestions: Further Integration of Dene Ts'ı̨lı̨ and Dene Kedə in Education

As demonstrated in the quotations that began this section, young adults learning to speak their language connect it with learning more about their heritage. Dene Kedə offers one of many pathways to becoming more immersed in Dene Ts'ı̨lı̨, and interviewees commented that this could be better reflected in their education.

Dene Kedə Unlocking Aspects of Dene Ts'ı̨lı̨

Some interviewees felt that becoming more knowledgeable in Dene Kedə would unlock or bring out important components of Dene worldview and values. This spirit within Dene Kedə was seen as hard to describe using English and an English worldview:

I always wondered how is it different, I know that there is a different worldview that comes with Dene K'e compared to Western knowledge and teachings, and I'm so interested to learn more about that worldview as a person who speaks Dene K'e and has the values that come with it. (Cara Manuel)

I think it's important because it's where we come from, it's who we are as Native people. It brings out the best in us, and it would be good to share that with other people. It brings out our... what is the word... all our culture and traditions, all that... I can't find the right word. What I'm trying to say is, it brings out the best in me. (Carmen Lennie)

Desire for more Dene Ts'ı̨lı̨ content in Dene Kedə learning

Along with the recognition that Dene Kedə and Dene Ts'ı̨lı̨ were intertwined came the comment that Dene Kedə and Dene Ts'ı̨lı̨ could be better taught together. Primarily, this showed itself through comments about ideal language learning settings. One student commented that during grade school, he felt like they learned more about sewing than about Dene Kedə, and that he had learned the language best by going out on the land trapping with his brother. Another noted that it was very important to have Dene Kedə present not just in the classroom, but also in one's home and personal life:

I also want to write the words of plates, bowls, and everything, so that it is right there in my home. It would also be good to structure learning through chapters, like 'Chapter One, Kinship and Family.' Elders always tell me you used to call people by kinship terms rather than their names. There are so many teachings that go with the language... There need to be mentors, maybe Elders who voluntarily you could go to or call for practice...

…There should be a language teacher in high school that is credited, and it needs to be innovative and interesting where you use language and culture and dene history to get a sense of how important the language is, if you can connect those things. To also let the students know that it is going to be up to us to take it upon ourselves to revitalize it in ourselves and homes and as a nation. I would love to see it also in post secondary education. (Cara Manuel)

Big-Picture Lessons from the Dene Ts'ı̨lı̨ School: The Value of On-The-Land Programming

Pride and Self Confidence

The Fall 2017 Dene Ts'ı̨lı̨ School aimed to provide a safe space for youth to explore their Dene identity; build youth leadership skills; and transmit cultural knowledge between generations. Within these broad goals, students and instructors had the opportunity to set their own priorities and plans.

On one of the first days of the Dene Ts'ı̨lı̨ School, a Dene participant cooking for the camp offered to teach everyone to make drygeese. Those who participated—mostly young women with a few exceptions—were posting pictures to social media with their "first drygeese," and throughout the camp it was clear that learning and improving bush skills (from hunting and trapping to preparing foods, fires, and tents) was a significant source of pride for students. Taglines such as "bush life, best life" were populating Facebook, and it was clear that Dene youth valued the skills they were practicing.

*Maki*ng drygeese with elder Camilla Rabisca. Photo credit: Jessica Dunkin.

Similarly, all camp participants had an opportunity to create a "digital story" – a video narrative built from images, footage, voiceovers, and found sound or music – facilitated by Jessie Curell of Handson Media Education[1]. A number of these digital stories were about living the Dene way, keeping a close relationship with the land, and keeping their elders' skills and traditions alive.

While all students seemed to identify Dene Ts'ı̨lı̨ with Dene traditional activities, there was also a more subtle and dynamic sense in which people at the school talked about Dene Ts'ı̨lı̨. Students, instructors, researchers, and camp staff alike reflected on being on the land as an essential component of Sahtú life and the challenges that come with it.

Dene Ts'ı̨lı̨ and Dene Kedə as Healing

As some recent research has observed (e.g. Redvers 2016; Gordon 2014), the meaning of "on the land" is shifting—particularly for youth—to entail demarcated events or occasions rather than a continuous way of life. On the land *programs*—the word "programs" is telling—are one way of introducing Dene Ts'ı̨lı̨ to each new generation. Redvers contends that these programs support healing and resilience, improving cultural, social, physical, and psychological wellbeing, along with intergenerational transmission of knowledge (and language transfer). Gordon, similarly, argues that on the land programs help preserve and pass on Dene epistemology, which acts as a healing force in the face of colonial trauma.

The small group of youth who attended the Dene Ts'ı̨lı̨ Fall School had varying experiences on the land: some had spent a long time trapping, hunting, and lived in the bush regularly, while others

Feeding the fire ceremony with Walter Bezha. Photo credit: Deborah Simmons.

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[1] http://www.handsonmediaeducation.com/

had passed most of their lives in town. The youth from Colville Lake seemed to have more bush experience than the rest, which has been recognized as a traditional strength of the community. However, it seemed that nearly all participants associated being on the land (whether as part of a "program," or as a part of daily life) with opportunities to heal.

Both in person and in their digital stories, Dene Ts'ı̨lı̨ participants commented on the restorative power of being on the land. People of all ages and backgrounds felt that the remote location of the school helped them stay sober and substance free, allowed them to reflect on their lives and actions, and gave them the space they needed to make strong choices. Interviewees also linked language and ways of being as both inextricably interconnected with alcohol and substance abuse, as was discussed in the section on challenges to language learning.

Some youth discussed learning more about Dene Kedə and Dene Ts'ı̨lı̨ as part of a personal transformation that goes side by side with connecting more to one's heritage, community, and land. Students who chose to come to the Dene Ts'ı̨lı̨ school made the choice for a reason: a number appeared to be in the process of becoming stronger leaders and community advocates, and commented that this was a part of healing and growing stronger as a person. In this sense, Dene Ts'ı̨lı̨ and Dene Kedə gave youth ways to rediscover their homes:

> *I had to make a lot of life changes recently and it really made me step back... I spent a lot of time running away from this place and when I came back I realized that was pretty selfish of me, and that it is a really important part of who I am, and how I grew up, how I was raised, how vital it is….* (Shelby Lennie, Tulita)

Some students shared similar themes in their digital stories. Carmen Lennie's story concluded with the following:

> *Going out on the land is also very important to me. It helps me heal and helps me grow as an aboriginal woman. It really helps to bring out the best in me that I never knew I had. It's a place where I feel at home. It's a place where I feel comfortable to let things go. It's also a place where I finally learned to make peace with my mistakes. I am so proud of the person I am today and so grateful to still be here to prove to everyone that I've got this and there's no turning back. The day I put down the bottle was probably one of the greatest choices I've made. Now I can be myself and live again. The moment I realized that I stop looking for my worth in others, I found the worth in myself, and now only look for others worthy of me....*

Sonny Gully's digital story is named my traditional life." In it, he talks about how he is a proud hunter and trapper:

> *I like to live on the land more than in town.*
> *Every time I go back to town, there's drinking.*
> *Drinking takes advantage of people.*
> *It's causing a lot of problems at home.*
> *I like more of a sober lifestyle, and I get that on the land.*

Dene Ts'ı̨lı̨ and Gender

The young women present had a strong interest in what it meant to be a Dene woman, and were very engaged in activities such as preparing a hide, preparing traditional foods, and sewing. In addition, however, young women took the opportunity provided by a context outside of their communities to go hunting, learn about navigation, and expand their skillsets. Some of the women

appeared to feel freer to inquire and explore in a camp setting than they would have at home. It is possible that the relationship between Dene Ts'ı̨lı̨ and gender will shift and change with the next generation of young leaders.

The Experience of Developing an On-the-Land Program: Moving Forward with Dene Ts'ı̨lı̨ Youth Programming

One of the key successes of the Dene Ts'ı̨lı̨ school was the strength of participant feedback. Instructors and students alike shared their ideas about how to improve the program for its next iteration, what challenges they encountered, and what worked well. The Dene Ts'ı̨lı̨ instructor team (comprised of both Dene and non-Dene members) learned a great deal from all participants.

The experiment of having cross-cultural instruction teams produced interesting results. Dene Ts'ı̨lı̨ and Dene Kedə revitalization programs are rooted in longstanding Dene heritage and history. In addition, the youth who participate them have grown up with institution-based education. The teaching, learning, and assessment styles of each instructor varied, and it was difficult to wed the different needs of each member of a cross-cultural team, particularly when a certificate program required a certain curriculum. This hurdle was present from the very beginning of the camp when instructors and researchers representing academic institutions found it awkward to explain why they needed students to read and sign waivers or permissions forms related to university-approved ethical protocols rather than community protocols. In the future, school protocols around oral consent may be developed.

Despite—and perhaps because of—intercultural communications, the diversity and wealth of knowledge present at the camp produced fruitful and new conversations with each casual encounter. Part of the diversity present at the school was the combination of settler and Dene participants; and indeed, this produced several in-depth conversations about the importance of heritage, the dubious history of settler research and education, and the best way to balance voices leading the school's direction. The honesty of these conversations was fruitful, and raised valuable questions about how to best organize the future programs.

A pedagogical challenge the organizing team encountered was how to present the theory and history behind the school in an engaging way that moved beyond a simple retelling and became interactive or collaborative. Indeed, the question of how to present Dene Ts'ı̨lı̨ as a living, lived-in concept, rather than the theoretical inspiration for programming and publications, is an important and iterative project. In their reflections on the camp, students valued activity-based achievements and memories, such as working on hide, hiking, or cooking, in addition to achievements like earning their wilderness first aid certifications. How to best balance different genres of learning— and integrate theory more strongly into practice—bears more reflection for the next program.

In addition to helpful commentary about the school's organization, students also commented that they valued the opportunity to come to the school, that it gave them time and space to reflect on Dene Ts'ı̨lı̨, and that they would like to see more programming like this in the future. The value of on-the-land programs as spaces to heal re-emerged in much of the feedback.

Key Lessons and Opportunities

Create Judgment-Free Spaces

Young adults will learn best in communities, classes, homes, and on the land programs where the people around them are supportive and understanding. This goes both for language programming

(wherein self-consciousness can be a real barrier) and for Dene Ts'ı̨lı̨ programming, where a safe and healing space allows participants to really focus on what they are learning and not be caught up in everyday concerns. One part of the DTS setting that contributed to this was the absence of Internet. Youth and instructors alike enjoyed the chance to get away from digital media.

Redefine Learning Settings and Structures

DTS participants commented on the importance of extending Dene into all aspects of life, in addition to classroom education. Overall, there was a desire for more opportunities—both in number and diversity—for young people to learn about their language and culture once they are no longer in grade school. Casual community classes, evening gatherings, practice sessions, on-the-land immersion programs, master-apprentice type programs, and others can provide the step-by-step learning some youth prefer, while some are seeking out more interactive and activity based learning opportunities.

Extend Dene Kedə and Dene Ts'ı̨lı̨ Presence in Schools

A Dene language program that continues into highschool and/or college, with some classes that immerse students in the language instead of allowing them to speak English would help youth learn and preserve Dene Kedə early. In addition, more attention to how Dene Ts'ı̨lı̨ programming can be included in education (including on the land curricula, support for teacher education, etc.) is merited, both based on the literature review and on the Dene Ts'ı̨lı̨ School experience.

Promote Intergenerational Learning

The Dene Ts'ı̨lı̨ School created a space where different generations interacted in ways they typically would not in town. Close proximity to Elders, teachers, and Dene Kedə speakers allowed youth to grow comfortable sharing concerns about feeling self-conscious practicing Dene Kedə, and these conversations in fostered a change of thinking in some older participants.

Photo courtesy of Jessie Curell

Dene Kedə to Dene Ts'ı̨lı̨ Interview Questions

Context

The following are questions that interviewers will seek to address in semi-structured interviews. The detailed methods for eliciting responses will be developed collaboratively with community researchers, individually and collectively. The goal is to assess community strengths in language revitalization.

Interview Participant Information

1. Home community
2. Role   ☐ Youth   ☐ Adult   ☐ Elder
3. Gender   ☐ Woman   ☐ Man

Questions

Dene Kedə ("Dene language")

1. What language do you feel most comfortable speaking?

2. Where do you hear Dene language **spoken**? Check all that apply.
   ☐ Home   ☐ School   ☐ Work   ☐ Play   ☐ Bush   ☐ Handgames
   ☐ Community events   ☐ Church ☐ Radio   ☐ Social Media like Facebook
   ☐ Other (add details)

3. Where do you see Dene language **written**? Check all that apply.
   ☐ Home   ☐ School   ☐ Work   ☐ Play   ☐ Bush   ☐ Handgames
   ☐ Community events   ☐ Church ☐ Radio   ☐ Social Media like Facebook
   ☐ Other (add details)

4. Is there anyone else who speaks Dene language in your family? Check all.
   ☐ Older brother(s) or sister(s)   ☐ Parents   ☐ Older aunt(s(or uncle(s)
   ☐ Grandparents   ☐ Great-grandparents   ☐ Younger brother(s) or sister(s)

5. What is the importance of Dene language for you?

6. Do you know any Dene language? If so, what are three words that are important to you? What do they mean?

7. What are three ways to keep Dene language alive?

8. What are three things that make it hard for young people to understand, write, and speak Dene language?

Dene Ts'ı̨lı̨ ("Being Dene, Dene Ways of Life")

9. What has been your most powerful experience in Dene ts'ı̨lı̨? When did this happen? Who made it happen?

10. What do you think are Dene ts'ı̨lı̨ strengths in our community? Name three kinds of Dene ts'ı̨lı̨ knowledge or practices that the community is best at keeping alive.

11. Who are your Dene ts'ı̨lı̨ heroes? Name one youth, one woman, one man, and one elder and say what you admire about them.

Concluding Remarks

12. Do you have any other comments or suggestions about the past, present and future of Dene kedə or Dene ts'ı̨lı̨?

13. Do you have any questions or concerns that you would like to see addressed about Dene kedə or Dene ts'ı̨lı̨?

APPENDIX D - Speakers and Learners: Data Collection on Language, Practice, and Ideology in the Sahtú

Contents

Figures

Introduction

This Appendix supplements the thematic timeline presented in the report *From Dene Kedǝ to Dene Ts'ı̨lı̨* with a more detailed overview of trends in statistics on language use and traditional activities in the Sahtú region throughout time.

Prior to the establishment of organizations like the Northwest Territories Bureau of Statistics, some visitors and residents of the North made observations about the proficiency and volume of language speakers. Population estimates from the 19th century (with no guarantee as to accuracy) place the Dene population in the Sahtú region as between 270 to 720, depending on the era, waves of disease, and the method/parameters of the enumerator.[i]

In the 1980s and 1990s, with the passing of the Official Languages Act (OKA), language use tracking in the NWT began in earnest. A chart from one of the first Language Commissioner's reports illustrates the changes that were beginning during this time. The first figure shows Sahtú children between five and fourteen years of age, and their abilities to read, write, and speak their Indigenous languages. The second shows Sahtú adults. An abrupt change occurs between the two generations in many communities, as illustrated most clearly in Colville lake, where 100% of Indigenous persons over 15 are able to speak an Aboriginal language, while only a third (33%) of those under 15 are able to do the same. One can see similar trends in Norman Wells, Tulı̨t'a (Fort Norman), and Fort Good Hope.

Figure 1: Aboriginal Language Abilities (Reading, Writing, and Speaking) in the Sahtú, 1991: Over and under age 15.

Source: Office of the Languages Commissioner of the Northwest Territories [Betty Harnum]. *"Together, we can do it!" 2nd Annual Report for the period April 1, 1993, to March 21, 1994.* Yellowknife, 1994.
NB: Figures with asterisks are drawn from population sizes too small to determine significance.

"Number of Aboriginal People (**5 to 14 Years**) Speaking, Reading and Writing an Aboriginal Language, NWT 1991"					
	Aboriginal Population	**Speak Aboriginal Languages**	**%**	**Read Ab Languages**	**Write Aboriginal Languages**
Colville Lake	15	5	33%	xx	xx
Délı̨nę	120	115	96%	75	60*
Fort Good Hope	140	30*	21%	xx	xx
Fort Norman	60	20*	33%	15*	10*
Norman Wells	30	xx	xx	xx	xx
"Number of Aboriginal People (**15 Years and over**) Speaking, Reading and Writing an Aboriginal Language, NWT 1991"					
	Aboriginal Population	**Speak Aboriginal Languages**	**%**	**Read Aboriginal Languages**	**Write Aboriginal Languages**
Colville Lake	45	45	100%	15	5
Délı̨nę	330	325	98%	80	40*
Fort Good Hope	340	230	68%	55*	40*
Fort Norman	225	180	80%	45	35*
Norman Wells	85	35	41%	20	15*

## Trend Mapping: 1980s to Present

Some of the first (and most consistent) publically available, methodically gathered statistics on language use come out of the GNWT Bureau of Statistics community surveys. The community surveys are done every 2 or 3 years, in between census cycles, and the questions on them have remained constant so as to be comparable throughout time. Only two questions have been added or changed since the first survey (one on berry harvesting, one on arts and crafts). Workers conduct person-to-person interviews in all official languages, done in winter months so that people will be home instead of on the land.[ii]

The following chart tracks percent of "Aboriginals that Speak an Aboriginal Language" (therefore, not exclusively North Slavey) in each Sahtú community and in the Northwest Territories, and different trends emerge in each. Most of the communities in the Sahtú have many more Indigenous language speakers than the Northwest Territories on average, with the exception of Norman Wells (though this trend has begun to shift). Colville Lake, Fort Good Hope, Tulı̨t'a, and to a certain extent Norman Wells show a steep decline in Indigenous language speakers beginning in the late 1980s and continuing into the 1990s. Délı̨nę begins to see significant decline in the 2000s, with the biggest reduction in language use occurring for people who were 15-24 in

2014. Colville Lake and Norman Wells show an increase in speakers in 2014. Note that due to small population sizes, recent trends will show themselves to be more or less reliable as time passes and more data is collected.

Figure 2: Percent of Aboriginals that Speak an Aboriginal Language in the Sahtú and Northwest Territories, 1984-2014.

Source: Northwest Territories Bureau of Statistics Community Surveys, 1984-2014. Data reformatted.
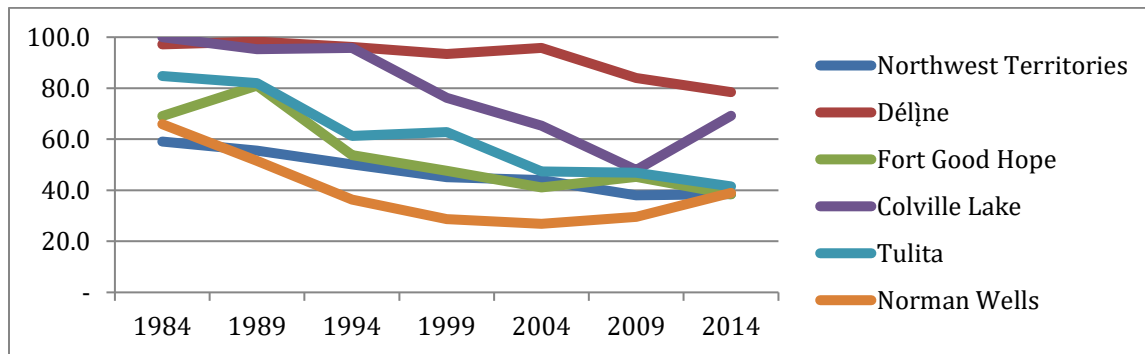
For an improved understanding of which Indigenous languages Figure 2 represents, we can turn to a second source of data enumerating language use in the Sahtú. Below, Tłı̨chǫ and South Slavey are shown to be growing (very slightly) in use in the region, while "other languages" (which may include Cree and Inuktitut) are spoken but not significantly enough to appear in the public dataset.

Figure 3: Percent of Sahtú adults (persons over 15) who are able to converse in each language present, 1989-2014.

Source: Northwest Territories Bureau of Statistics Community Surveys, 1984-2014. Data Reformatted.
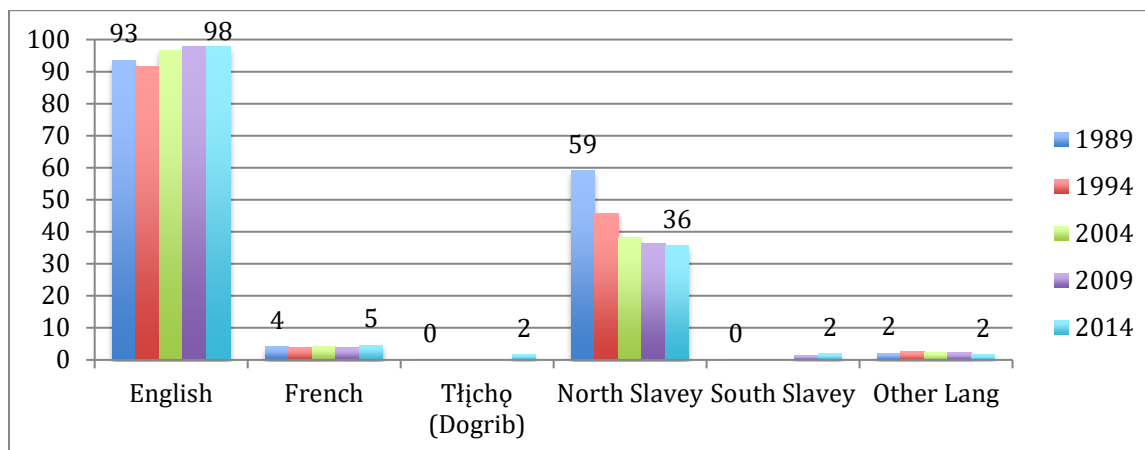
A second way of examining this data is to look at the generational breakdown of North Slavey speakers in the Sahtú. At the time of writing, the most current data is from 2014. In each community, a careful viewer can see a generation where the percentage of Dene language speakers drops significantly.

In Colville Lake, the North Slavey speaking population dropped by almost half between the generation of people 65+ and people 44-64. Counting back from 2014, that means the group of people born between **1950** and **1970** already had only half of its people speaking the language. Since then the decline has been more gradual, with another big reduction for those currently ages 0-15. This would mean a second big decline in language speakers between **2000** and **2014.**

In **Délı̨nę,** the biggest reduction in language use occurred for people who were 15-24 in 2014; in other words people born between **1990 and 1999.** Since then, there has been another slight drop. In **Tulı̨t'a** the number of language speakers grew by 10% for the youngest generation (those ages 0-15 in 2014).

Figure 5 represents this same data in an alternative way: highlighted in grey you can see the place where speakers halve for each different community. Interestingly, Colville Lake, Norman Wells and Tulı̨t'a all dropped by half in the 1950s and 60s. Fort Good Hope dropped in the 70s and 80s; while Délı̨nę did not drop immensely until the 1990s.

Figure 4: Percentage of Each Age Group with the Ability to Speak North Slavey Well Enough to Carry on a Conversation, 2014.

Source: Northwest Territories Bureau of Statistics 2014. Data Reformatted.
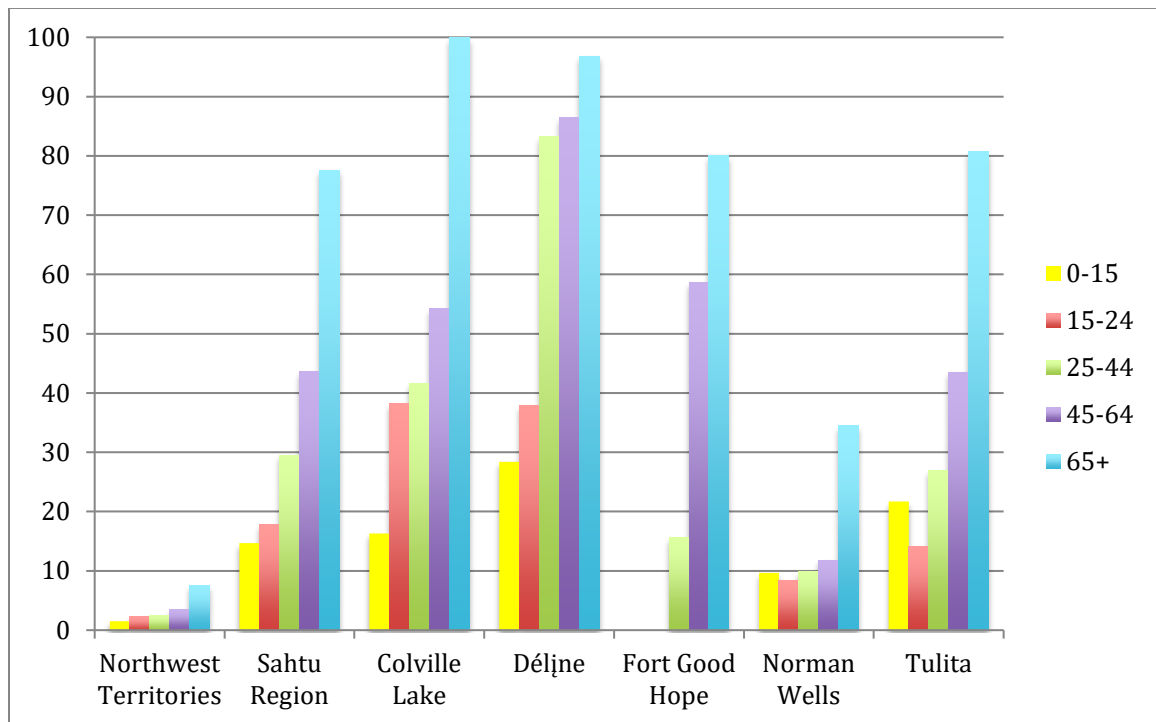
Figure 5: Percentage of Each Age Group with the Ability to Speak North Slavey Well Enough to Carry on a Conversation, 2014.

Source: Northwest Territories Bureau of Statistics 2014. Data Reformatted.

	0-15	15-24	25-44	45-64	65+
Northwest Territories	2	2	2	3	8
Sahtu Region	15	18	30	44	78
Colville Lake	16	38	42	54	100
Délı̨nę	28	38	83	86	97
Fort Good Hope	nd	nd	16	59	80
Norman Wells	10	8	10	12	34
Tulita	22	14	27	44	81
Born between years:	2000-14	1990-99	1970-89	1950-69	xx-1949

Statistics Canada data from the years 1980 to today also exists, but with some caveats around how each language was and is counted (for example, census data did not always distinguish between North and South Slavey[iii]). Nevertheless, Statistics Canada's collection of data on Mother Tongue and language used in the home allowed for the comparative measurement of "language shift" (what percentage of people are using a different language than their mother tongue in their homes).[iv] Language shift for Slavey was lower than Gwich'in, Cree and many other Official Languages in the 1980s and 1990s.[v] In 1996, when North Slavey was added to the census as a separate language, language shift (or home-language to mother-tongue ratio) was 59%.[vi]

Importantly, the Canadian Cencus added the question on "Ability to Converse" in 1991. This allowed Statistics Canada to measure second language learning, as opposed to Mother Tongue. The Statistics Canada 2012 Aboriginal Peoples Survey was a landmark study that collected data on ability to converse by degrees, frequency of exposure, and many other items;[vii] however, the data specifically for North Slavey was not publically available.

Redefining Measurements for Language Use

In conjunction with a number of critiques of the use of "number of speakers" as a measurement for language vitality, NWT organizations have increasingly been attempting to understand language use and literacy in multiple ways, using consultation and community engagement as a basis for developing new frameworks. For example, even though the NWT has historically had very high rates of "functional illiteracy," (less than a grade nine education)[viii] this figure has also failed to represent literacies other than "school literacy." The NWT Literacy Council posited a model for Aboriginal literacies in 2002; wherein literacy could refer to the skillful use of oral or written Indigenous language to foreground relationships, connections, and traditional knowledge.[ix] This kind of thinking is intended to help policy makers and educators promote language communities' work, create language materials that are also "culturally literate" (i.e., not boilerplate translations), and promote oral traditions as well as written learning.[x]

Language Attitudes and Ideologies

While the reasons for language shift and learning are complex and involve all of the factors discussed in this report, ideas about language use and usefulness have a powerful impact on individual decisions whether or not to learn or teach a language. Indeed, in addition to the contextual conditions described in each section so far, some records exist about parental, youth, and community ideas about language learning. In the evaluation of the NWT-wide language nest program, researchers commented that parental concerns about bilingualism (e.g., being worried that "children would not learn either language well enough" [xi]) impacted their support for the nests.

In a workshop from 2010 that brought delegates together to help plan the NWT Languages Strategy, North Slavey participants identified several ideological challenges that were impacting language health. These included the value placed on English by parents; dominant language communications, technology, and media; the legacy of Residential Schools; purism and the challenge of different dialects; and finally, the difficulty of collaborating effectively across numerous organizations and people.[xii]A Sahtú Language Planning record from the same year records participants' referred name for each dialect (Dene in general, with the terms Sahtúot'ıne, K'ashogot'ıne, and Shútáot'ıne to be used when appropriate)[xiii]and a call for increased efforts to create an effectively bilingual region, where Dene language could be used daily with English taught alongside it for the sake of practicality. They identified several challenges to this vision, including young people being afraid to speak the language for fear of being laughed at. In addition, delegates felt that changing lifestyles impacted people's respect for Dene language, but

that many still connected it with pride and identity.[xiv] These observations have been seconded by researchers in the region, such as graduate students who develop a rapport with young Sahtú residents and note the same fear of being teased in public if they attempt to use the language.[xv]

With regard to pride and identity, the NWT bureau of statistics also measures how strong or week a person's "sense of belonging in their community" is. Here the general population is compared to just those who can speak North Slavey well enough to carry on a conversation (compared across different regions and communities). While the difference is not huge, and everyone in the Sahtú seems to have a strong sense of belonging, one can see that overall, more Dene Language speakers feel that they have a strong connection to their home than the general population.

Figure 6: Percentage of adults (persons 15 and over) who have a strong or weak sense of belonging in their community. "All people" and "Dene Language Speakers" compared 2014.

Source: NWT Bureau of Statistics, 2014. Data Reformatted.

	Very/Somewhat **Strong**		Very/Somewhat **Weak**	
	% of all people	**% of Dene Kedə Speakers**	**% of all people**	**% of Dene Kedə Speakers**
Northwest Territories	78	87	13	8
Sahtu Region	86	90	10	6
Colville Lake	88	93	0	0
Délı̨ne	93	94	4	0
Fort Good Hope	72	74	17	15
Norman Wells	82	89	15	0
Tulita	97	97	0	0

Traditional Activities Through Time

In addition to valuable questions about language and ideology, the Bureau of Statistics began asking questions about harvesting: hunting and trapping (in 1989), hunting and fishing (in 1999), and consumption of traditional foods (also in 1999).

The snapshot in Figure 7 shows traditional activities as they stood in 2014, and is followed by a presentation of the same data throughout time. It is important to note that all of these numbers rely on individuals self-reporting in community surveys.

Figure 7: Traditional activities by percentage of households that practice them, Sahtú and GNWT, 2014.

Source: NWT Bureau of Statistics, 2014. Data Reformatted.

Figure 8: Traditional activities by percentage of households that practice them, Sahtú and GNWT, 2014.

Source: Northwest Territories Bureau of Statistics, 1989-2014. Data Reformatted.

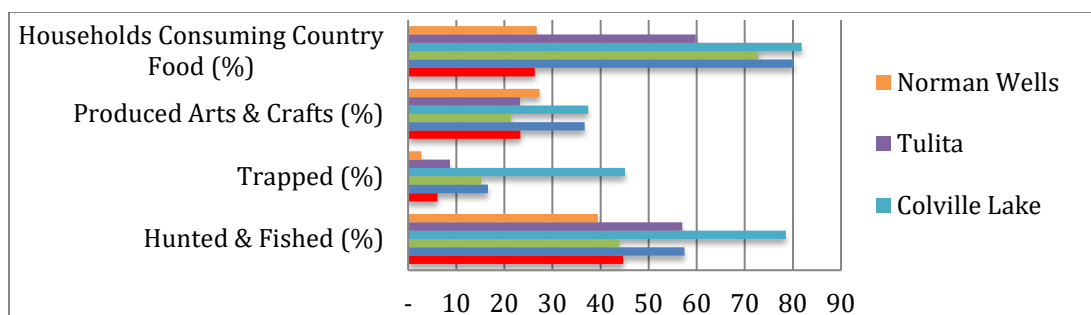
Figure 9: Traditional activities by percentage of households that practice them, Sahtú and GNWT, 2014.

Source: Northwest Territories Bureau of Statistics, 1999-2014. Data Reformatted.

Figure 10: Traditional activities by percentage of households that practice them, Sahtú and GNWT, 2014.

Source: Northwest Territories Bureau of Statistics, 1999-2014. Data Reformatted.
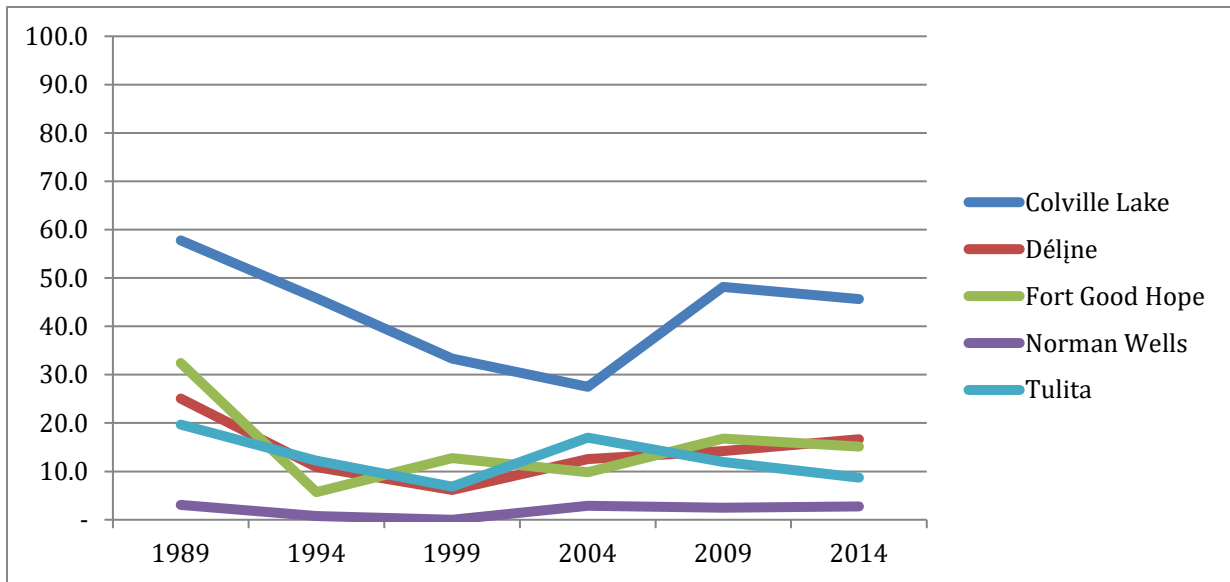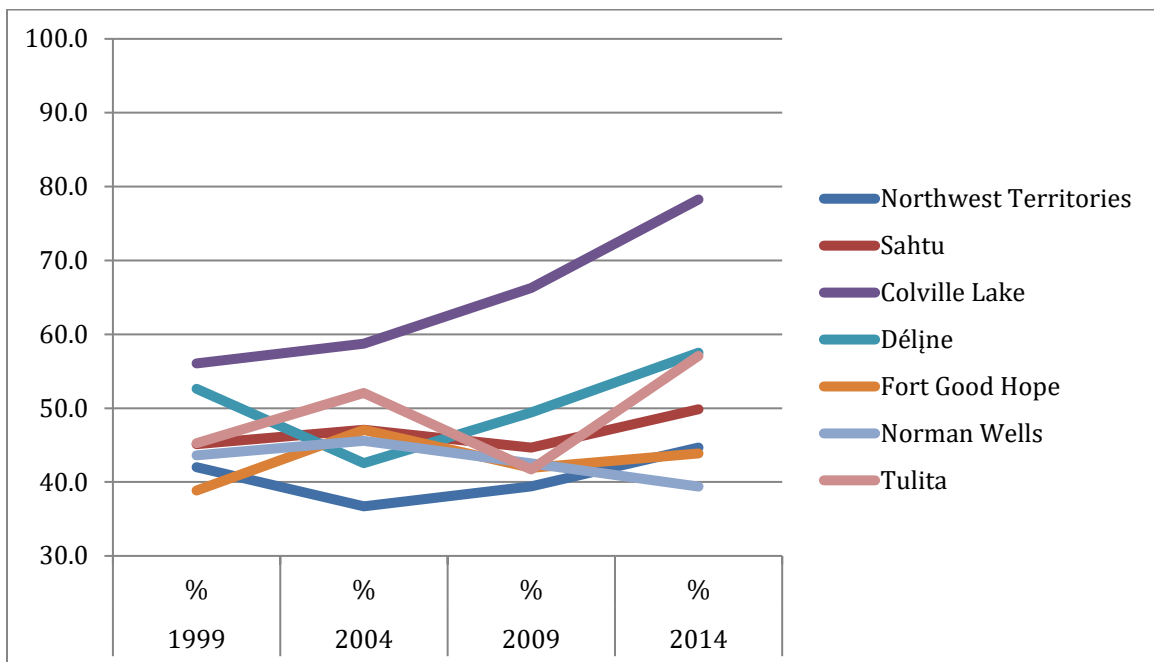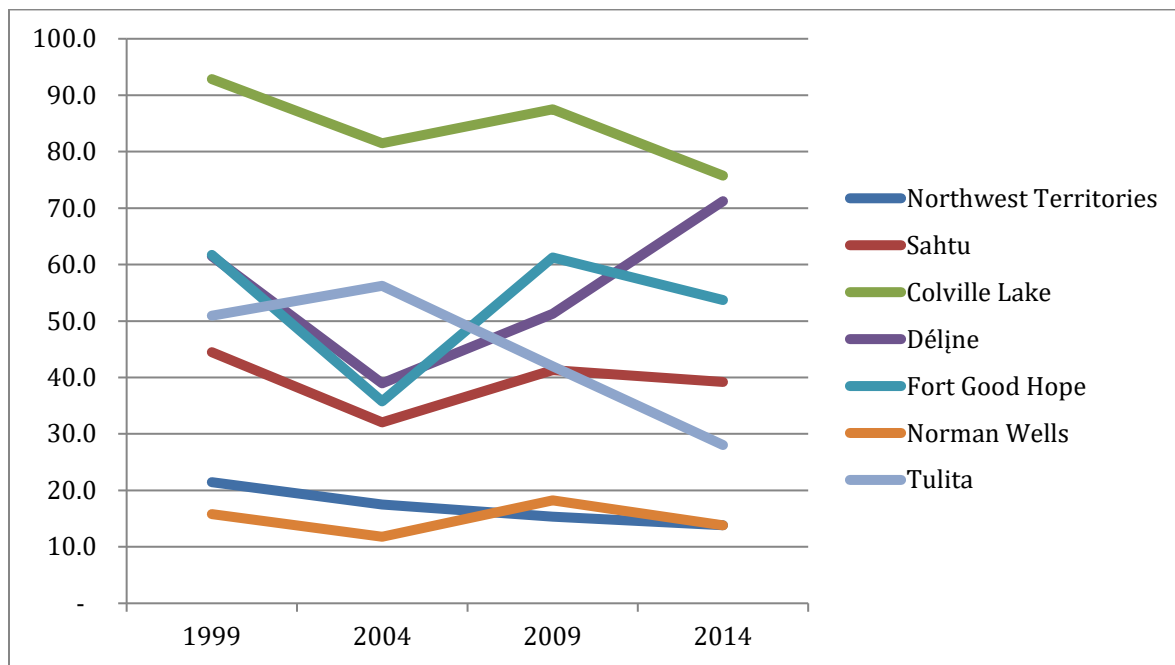

Endnotes

[i] Morris, Miggs. *Great Bear Lake Indians: A Historical Demography and Human Ecology.* Master's Thesis, University of Saskatchewan, 1972, p. 84-5.

[ii] Personal correspondence, NWT Bureau of Statistics, February 2017.

[iii] Office of the Languages Commissioner of the Northwest Territories [Betty Harnum]. *First Annual Report of the Languages Commissioner of the Northwest Territories for the Year 1992-1993.* Yellowknife NT, 1993, p. 14.

[iv] Office of the Languages Commissioner of the Northwest Territories 1993.

[v] Office of the Languages Commissioner of the Northwest Territories 1993, p. 21.

[vi] Crosscurrent Associates. *Languages of the Land: A Resource Manual for Aboriginal Language Activists.* Yellowknife: NWT Literacy Council, 1999, p. 20

[vii] Langlois, Stéphanie and Annie Turner. "Aboriginal Languages and Selected Vitality Indicators in 2011." *Statistics Canada* Catalogue no. 89-655 (2014).

[viii] Fogwill, Lynn. "Chapter 16: Literacy: A Critical Element in the Survival of Aboriginal Languages." In *Alpha 94: Literacy and Cultural Development Strategies in Rural Areas,* edited by Jean-Paul Hautecouer. 229-248. Toronto: Culture Concepts Publishers, 1994, p. 234.

[ix] Northwest Territories Literacy Council. *Multiple Literacies: Improving our support for Aboriginal literacy in the NWT.* Yellowknife, March 2002, p. 33

[x] Northwest Territories Literacy Council 2002.

[xi] Hume, Sharon, Deborah Rutman, and Carol Hubberstey. *Language Nest Evaluation Report.* Department of Education, Culture and Employment: Yellowknife, 2006.

[xii] Government of the Northwest Territories. *Northwest Territories Aboriginal Languages Plan: A Shared Responsibility.* Yellowknife, 2010.

[xiii] Crosscurrent Associates. *Sahtú Ķǫ́ Káyúrį́įla Denewá Kedá Dágúʔǫ́ Gogha ʔeratł'é. Sahtú Regıon Dene Language Plannıng Report.* Délįnę: Sahtú Secretarıat Incorporated Delįné, 2000.

[xiv] Crosscurrent Associates 2000.

[xv] For example, Gordon, Sarah. *Cultural Vitality as Social Strength in Délįnę, Northwest Territories, Canada.* Doctoral Thesis, Indiana University, 2014.

Appendix E - Timeline of Dene Kedə and Dene Ts'ı̨lı̨ Events

Overview

In managing a significant body of literature, published and unpublished, the research team experimented with its most effective presentation. While the body of the main report contains a detailed timeline presented by theme (e.g., Documentation, Ways of Life, Education, Law and Policy), this document proceeds in chronological order only. Sections are colour coded by event level or region. This document is *not* an exhaustive presentation of all language and culture programming in the NWT throughout time, nor does it encompass all of the literature reviewed for this project: rather, it seeks to give the reader an overall look at changes and events throughout time, along with relevant source material. Its main focus is *programming and policy from 1970 to the present*.

Legend: Event Region or Level

☐	**Northwest Territories**	☐	**Dene Nation**
☐	**Sahtú Region**	☐	**Canada**

Date	Event	Description	Source (if applicable)
1950s-1960s	Promotion of Roman Orthography for Dene languages (though unstandardized) in the NWT	Shift in language use and documentation.	Howard, Philip G. "Language Initiatives." *Meta* 38, no. 1 (1993): 92-95.
1960s-1980s	CBC Program The People Talk (recordings in Colville Lake and Fort Good Hope)	A series of recordings of legends and life experiences, including Inuvialuit, Gwich'in and North Slavey recordings. CBC funded some of the interview participants. "The recordings were intended to be used in various communities as research material for school curriculum, to preserve the legends and life stories of the elders, and to help promote native language literacy."	T'Seleie, Bella. *Land Use Information in the Sahtú Region, A Community Based Inventory.* Tulít'a: Sahtú Land Use Planning Board, 2000.
1968	Joel Savishinsky Anthropological Research	Native Place Names, Gendered Division of Labour, Colville Lake Legends (Colville Lake)	T'Seleie, Bella 2000.

Date	Event	Description	Source (if applicable)
1969-1970	Transfer of responsibility for Aboriginal education from Govt of Canada to Northwest Territories (NWT)	"Upon transfer of responsibility for schooling in Canada's North from the federal government to the NWT in 1969–70, the territorial Department of Education immediately mandated curriculum whose central focus was on Dene and Inuit students' cultural and linguistic identities, in order to counteract the intentionally assimilationist approaches of previous federal and church residential and day schools." (From Abstract)	McGregor, Catherine A. "Creating Able Human Beings: Social Studies Curriculum in the NWT and Nunavut, 1969 to the Present." *Historical Studies in Education Special Issue: Education North of 60* 27, no. 1 (2015): 57-79.
1969-1999	NWT high schools used Alberta Curriculum during this period	McGregor surveys Social Studies curriculum, and notes that some schools did add a NWT Northern Studies course for Grade 10 that was an exception to the otherwise southern Canadian focus. (59)	McGregor, Catherine A. 2015.
1970s	Beginning of Teacher Education Program Aboriginal Literacy Courses (Sponsored by GNWT)	Training was for teachers and interpreters. Classes moved from alphabet and logic of the language, being acquainted with it, to working on sound discrimination and sound-symbol correspondence. First orthography, then phonology. A paucity of reading materials made it very difficult to teach these classes.	Howard, Philip G. 1993.
1970	Incorporation of the Indian Brotherhood of the NWT	Renamed Dene Nation 1978. Purpose, in part, to coordinate Dene land claims and negotiations.	Asch, Michael. 1979. "The Economics of Dene Self-Determination." In *Challenging Anthropology: A Critical Introduction to Social and Cultural Anthropology*, 339-352. Toronto: McGraw-Hill Ryerson.
1972-1977	Dene Nation Mapping Projects	1972-1974: Dene Nation coordinates Dene Mapping Project over two years with the aim of establishing a land claims database to be used in land claims negotiations. 1974-1977: Dene Nation works with anthropologists and political economists to document Dene ways of life as evidence for Berger Inquiry.	Asch, Michael, Thomas D. Andrews, and Shirleen Smith. 1986. "The Dene Mapping Project on Land Use and Occupancy: An introduction." In Philip Spaulding (editor) *Anthropology in praxis.* Calgary: University of Calgary Press. 36-43.
1972	New NWT Curriculum: "Elementary Education in the NWT"	Emphasizing local values, this curriculum suggested that teachers invite parents and community members to teach sometimes. Topics included current events, social studies' normal curriculum, land-based experiential learning, arts and media, and minimal use of texts. Much was borrowed from Alberta Education.	McGregor, Catherine A. 2015.
1973	New NWT Curriculum: "Learning in the Middle Years"	Continued to acknowledge families' and communities' importance for Aboriginal education. However, one criticism of this publication was that it contained little support for "implementation or teacher development" (62)	McGregor, Catherine A. 2015.
1973-1983	Traditional Dene Place Names Workshops (Colville Lake)	Workshop is mentioned rather than described in source.	T'Seleie, Bella, 2000.

Date	Event	Description	Source (if applicable)
1973	Fort Good Hope Grammar Research (Keren Rice)	Followed by research in Délı̨nę, leads to publication of *A Grammar of Slave* and other important language documentation works.	Rice, Keren. *A preliminary grammar of Fort Good Hope Slavey (Hare)*. Northern Social Research Division, Department of Indian and Northern Affairs, Ottawa, 1977.
1973	Creation of the Language Bureau of the NWT	Language Support office formed by the Government of the NWT, Aboriginal Languages Section privatized in 1996.	Office of the Languages Commissioner of the NWT [Judi Tutcho]. *Special Report on Privatization and Language Services.* Yellowknife, 2000.
1974	Mackenzie Valley Pipeline Inquiry/Berger Inquiry	See main report for discussion of MVPI.	Berger, Thomas R. *Northern Frontier, Northern Homeland: Report of the Mackenzie Valley Pipeline Inquiry, Berger Commission Report.* Ottawa: Minister of Supply and Services, 1977.
July 19, 1975	Declaration of Dene Nationhood	Second Joint Assembly of the Indian Brotherhood of the NWT (Fort Simpson).	Watkins, *Dene Nation: A Colony Within.* Toronto: University of Toronto Press, 1997.
1977	NWT Education Ordinance mandates creation of local ed authorities, made up of elected community members	"the first venue for parental decision-making in northern education in most communities." (61)	McGregor, Catherine A. 2015.
1978	New NWT Curriculum "Environmental Studies" (Grades 7-9)	More effective than previous curriculum documents in terms of integrating community teachers and concepts.	McGregor, Catherine A. 2015.
1978-1983	A Dene Nation Land Use Mapping Project	Maps and documentation from this project were stored at PWNHC and the Dene Nation Library at the time of publication. Bella, Frank, and John T'Seleie conducted extensive fieldwork in the Sahtú region, with interviews and help from communities. Bella also studied "clan families, where their traditional areas were, and who their living relatives are now."	T'Seleie, Bella 2000.
1978	Chuck Bloomquist, Philip Howard, and collaborators prepare local dictionary in Délı̨nę	Délı̨nę (then Fort Franklin)-based Pentecostal missionary Chuck Bloomquist, with assistance and instruction from linguist and fellow missionary Philip G. Howard, works with speakers and community researchers to prepare a topical dictionary in the local dialect, including development of Dene terms for newly introduced technologies and concepts.	Personal communication Michael Neyelle and Walter Bezha.

Date	Event	Description	Source (if applicable)
1978	*Sahtú Got'ine Gokedeé; A Slavey Language Pre-Primer in the Speech of Fort Franklin*	Publication/Language Learning Resource	Tatti, Fibbie, and Philip Howard. *Sahtú Got'ine Gokedeé: A Slavey Language Pre-Primer in the Speech of Fort Franklin.* Yellowknife: NWT Department of Education. Linguistic Programs Division, 1978.
1979-2017	Sister Celeste Goulet Child Development Centre established (Tulít'a)	After arriving in Tulít'a in 1979, Sister Celeste spends a year consulting with the community before establishing the Sister Celeste Goulet Child Development Centre as a preschool with an aim to support language and culture learning as well as skills for succeeding in school.	https://www.catholicregister.org/item/5871-for-generations-sr-celeste-is-connection-to-the-church
1979	NWT Department of Information forms an Interpreter Corps	Launch of Interpreter/Translator Training and Hiring	Semsch, Marlene. "A Report on the Arctic College Interpreter-Translators Program." *Meta* 38, no. 1 (1993): 96-91.
1980	Beginning of Indigenous Language Curriculum Development in Délı̨nę	With Cynthia Chambers, Mick Mallon, Fibbie Tatti, Linguistic Programs Division Department of Education and other participants.	Cynthia Chambers, Personal Correspondance.
1980s	Dene Nation Educational Audio Cassette Series	The Dene Nation commissioned language groups to translate local newsletters and reports for use on public radio.	T'Seleie, Bella 2000.
1981-1982	Public Hearings: Legislative Assembly Special Committee on Education (Communities across the NWT)	This committee collected feedback on challenges related to: "(1) preparation for a traditional Native life versus preparation for the wage economy; (2) choosing among bilingual, Native language, and English-as-a-Second-Language programs; (3) the need for culturally appropriate curriculum and instructional materials; (4) poor attendance and high dropout rates; (5) discipline problems; (6) lack of Native teachers; (7) inadequacy of preservice and inservice teacher education in preparing southern teachers for northern schools; (8) the need for parent education and parent-school liaisons; (9) the need for adult and continuing education; (10) limited funding; and (11) large differences between educational policies and classroom practices" (from Abstract).	NWT Legislative Assembly: Special Committee on Education. *Learning: Tradition & Change in the NWT.* Yellowknife, 1982.
1981	Beginning of the computerized stage of the Dene Mapping Project	The Dene Nation began a traditional land use and occupancy study that was to be used in land claims and other negotiations in the 1970s. The mapping project began with the recorded knowledge of approximately 600 trappers, and began computerizing data in 1981.	Asch, Michael, Thomas D. Andrews, and Shirleen Smith 1986.

Date	Event	Description	Source (if applicable)
1982	Dene Nation Trail Maps (computer generated overlays with NTS maps). Includes Sahtú region.	Sahtú region workshops co-occurring with the computerized phase of the Dene Mapping Project.	T'Seleie, Bella 2000.
1982-1984	Fort Good Hope Language Group	Formed by Cynthia Chambers, funded by the NWT Language Commission. Included Celine Proctor, Lucy Anne Yakelaya, Dora Grandjambe, Alice Masuzumi, Therese Pierrot, Keren Rice, and Bella T'Seleie. Project included: • Research for an updated dictionary • A Dene language curriculum for the school • A community library of Dene language materials (carried on by Antoine Mountain "after the Language Group dissolved") • Interviews with Elders • Dene life skills documentation, including tanning and sewing • Standardization of traditional place names spellings (note that proper pronunciation for some place names had previously been lost due to improper recording or lack of skills in linguistics)	T'Seleie, Bella 2000.
1982-1984	Federal government initials amendments to NWT Act with intent of making French and English official languages of the NWT	Impact: initiates calls to recognize NWT Aboriginal languages in same manner.	Office of the Languages Commissioner of the NWT [Fibbie Tatti]. *Advisory Board Meeting October 23 & 24, 2001*. Tabled Document, Yellowknife, 2002.
1984	Official Languages Ordinance	"Additionally, the ordinance identified Chipewyan, Cree, Dogrib, Loucheux (Gwich'in), North Slavey, South Slavey and Inuktitut as the official aboriginal languages of the NWT. The ordinance provided that regulations could be used to prescribe the use of an aboriginal language for any and all of the official purposes of the Territories; this included prescribing the circumstances under which an aboriginal language may or shall be used and declaring an area to be one in which the regulations apply with respect to the use of an aboriginal language."	Standing Committee on Government Operations. *Report on the 2014 Review of the Official Languages Act,* 2015. http://www.assembly.gov.nt.ca/sites/defaul t/files/cr14-175.pdf
1985	Dene Yati Newsletters	Published by GNWT Language Bureau.	See, for example: Dene Language Terminology Committee. *Dene Yati* 1, no.1. NWT Department of Culture and Communications Language Bureau, June 1985.

Date	Event	Description	Source (if applicable)
1985-1989	Fee Yee Consulting Dene Harvest Surveys	"Coordinated by Debby Delancey, partly owned by Ft. Good Hope First Nations. Fieldworkers were Bella T'seleie, Phoebe McNeely, George Barnaby. The Harvest Survey was done because the Dene people were noticing differences in country foods. Also the Dene wanted to start observing wildlife." (7, Appendix A)	T'Seleie, Bella 2000.
1985	Task Force on Aboriginal Languages	Impact: Recommends Standardization of Orthographies	Government of the NWT. *Report of the Dene Standardization Project.* Yellowknife, 1990.
1986	Aboriginal Task Force appointed by GNWT	Purpose: to research aboriginal languages of NWT, their use, promotion, importance.	Office of the Languages Commissioner of the NWT [Fibbie Tatti] 2002.
1987	North Slave Terminology List (Publication: GNWT Language Bureau)	This is an example of terminology publications developed for use in the Legislative Assembly of the NWT. This document translated by Lucy Ann Yakelaya.	*North Slave Terminology List*. Translated by Lucy Ann Yakelaya. Yellowknife: Government of the NWT Language Bureau, 1987.
1987	Interpreter/Translator certificate developed by Arctic College and the NWT Language Bureau	By 1993, the program had added a second year diploma.	Semsch, Marlene. "A Report on the Arctic College Interpreter-Translators Program." *Meta* 38, no. 1 (1993): 96-91.
1988	Official Languages Act	Includes assignment of Official Aboriginal Languages, though not yet of equal status to English and French.	OFFICIAL LANGUAGES ACT R.S.N.W.T. 1988, c.O-1
1988	Fort Good Hope-Chevron Joint Venture Mapping and Monitoring (Fort Good Hope Ramparts Area)	Documented traditional knowledge of the area, including maps, place names, wildlife, habitat, trails, burial sites, and sensitive areas.	T'Seleie, Bella 2000.
1988-1993	Sahtú Dene and Métis Land Selection Process	Mapping for the regional comprehensive land claims. "Many people found the system of selecting lands for the comprehensive land claims process very different from their own ideas of lands that were passed on to them through the generations. Clan families and areas were disregarded. The mapping system changed drastically." (7, Appendix A)	T'Seleie, Bella 2000.
1989	Traditional Ecological Knowledge Project (Colville Lake and Fort Good Hope)	Funded by Dene Cultural Institute, coordinated by Martha Johnson. Fieldworkers: Alfred Masuzumi, Alice Masuzumi, Dora Grandjambe, Judy Lafferty. Project intended to gather community feedback on monitoring and managing harvesting and regional wildlife.	T'Seleie, Bella 2000.

Date	Event	Description	Source (if applicable)
1990s-present	Community Harvester Assistance Program & Harvesters Conservation Trust Fund provide local support	1990s-present: Community Harvester Assistance Program provides Ɂehdzo Got'ı̨nę (Renewable Resources Councils) with funding to support equipment (retooling), snow machines and fuel for harvesters to participate. 1990-2015: Harvesters Conservation trust fund provided each community equal access to a one time lump sum in support of on the land activities.	François Rossouw personal communication.
1990-1993	Interpreter/Translator Program Terminology Generation (Fort Smith)	Students (full time and part time) of the Interpreter/Translator program at Arctic College, Thebacha campus, developed this terminology between 1990 and 1993. The instructor was Marlene Semsch. Most of the words in the publication are included if they meet the standard of having been agreed upon by a group of two or three students. The key vocabulary topics include: Language Issues, Social Issues, Environment, Education, Medical, Rules of Order, and Land Claims.	Semsch, Marlene and Students. No title. Interpreter/Translator Program North Slavey Terminology Lists. Fort Smith: Arctic College, Thebacha Campus, 1993.
1990	NWT Creates Office of the Languages Commissioner	The office of the Languages Commissioner was created as a linguistic ombudsperson during the 1990 amendments to the 1984 Official Languages Act.	Office of the Languages Commissioner of the NWT [Betty Harnum]. *First Annual Report of the Languages Commissioner of the NWT for the Year 1992-1993.* Yellowknife NT, 1993.
1990	North Slavey Alphabet and Dipthongs guides from ECE.	These document contains North Slavey sounds, words in which they are found, and pictoral representations of those words. For example, "a," "sah," and a picture of a bear or "ts," "tsá," and a picture of a beaver.	*North Slavey Alphabet Chart.* NWT Department of Education, Culture, and Communications, 1990.
1992	Betty Harnum appointed as Languages Commissioner of the NWT	The first NWT Languages Commissioner, Betty Harnum's term lasted for four years.	Office of the Languages Commissioner of the NWT [Betty Harnum] 1993.
February 4-6, 1992	North Slavey Terminology Workshop (Fort Good Hope)	From article, "regional community elders and linguistic resource people met for four days and reached some measures of consensus on regional dialectal protocols when translating and interpreting to and from North Slavey and English. Asked for a description of this event, a workshop participant and resource person said that English terms were explained in English and then discussed and further expounded upon in North Slavey. The ensuing free-flowing dialogue between and among the elders and resource people produced a draft list of terms that everyone agreed was appropriate and sensitive to their cultural perspectives." (2)	Masuzumi, Barney, Dora Grandjambe, and Petr Cizek [Dene Cultural Institute]. *North Slavey Terminology and Concepts Related to Renewable Resources: An Interim Report, Tı̨ch'ádı Hek'éyedıts'ǝ́dı gha Xǝdǝ Hé Goghǫ Dáts'enıwę Ghǫ Ɂedátl'e.* Government of the NWT Department of Renewable Resources: Yellowknife, 1994.

Date	Event	Description	Source (if applicable)
1992	Land Claim Workshops (Sahtú Region)	Land Claim: Benefits, Land Claim & Treaty History Comparison, Land Parcel Listing, Land Parcels-Consent to Selection, Negotiating Session in Ottawa--Memorandum, Sahtu Overlap (with Dehcho), summary.	T'Seleie, Bella 2000.
1992	Royal Commission On Aboriginal Peoples Follow-up Hearings in Yellowknife	Includes language-revitalization related testimony from Georges Erasmus, Gordon Lennie, and Betty Harnum	*Royal Commission on Aboriginal Peoples.* Hearing Record: Tuesday December 8, 1992. Northern United Place Hall, Yellowknife. Recorded by Stenotran, Ottawa (1992).
May 25, 1993	Nunavut Land Claim Agreement Signed (Iqualuit)		nlca.tunngavik.com/?lang=en
1993	*Western Canadian Protocol for Collaboration in Basic Education (WCP)*	"In December 1993, the ministers responsible for education in Manitoba, Saskatchewan, Alberta, British Columbia, Yukon Territory and NWT signed the Western Canadian Protocol for Collaboration in Basic Education (WCP), Kindergarten to Grade 12. In February 2000, Nunavut also joined WCP. Several cooperative projects are underway, including the development of common curriculum frameworks with learning outcomes in mathematics, language arts and international languages."	"Western and Northern Canadian Protocol for Collaboration in Education." https://www.wncp.ca/home.aspx
1993	Dene Kede Curriculum K-6 Published	This curriculum was developed with elders and teachers from each of the five Dene regions. It is intended to provide youth with Dene knowledge, skills, and attitudes, and emphasizes relationships with land, with the spiritual world, with other people, and with oneself. It also contains an overview of expectations for Dene as a first and second language students.	Government of the NWT Department of Education, Culture and Employment. *Dene Kede: Education, a Dene perspective. Grades K-6.* Yellowknife: NWT Education, Culture and Employment, Education Development Branch, 1993.
1993	Sahtú Dene and Métis Comprehensive Land Claim Agreement	41 437 km^2 of land along with subsurface rights to 1813 km^2. Included commitments foreshadowing Sahtú community self-government.	*Sahtú Dene and Métis Comprehensive Land Claim Agreement. Ottawa: Indian and Northern Affairs Canada, 1993.* https://www.aadnc-aandc.gc.ca/eng/1100100031147/1100100031164
November 1994	Language Commissioner's office assigned term lengths	A new measure was passed in November of 1994 to appoint the next Languages Commissioner on contract, for four-year terms.	Office of the Languages Commissioner of the NWT [Betty Harnum]. *1984-1994: 10 years of Official Languages in the NWT. 3rd Annual Report for the period April 1, 1994, to March 31, 1995.* Yellowknife, 1995.

Date	Event	Description	Source (if applicable)
1994	Standing Committee on Agencies, Boards and Commissions (ABC)	The NWT Legislature's Standing Committee on Agencies, Boards and Commissions took responsibility for reviewing reports and activities from the Office of the Languages Commissioner.	Office of the Languages Commissioner of the NWT [Betty Harnum] 1995.
1994-2010	ECE strategic plan: "People--Our Focus for the Future: A Strategy to 2010"	Impact of Devolution: "ECE consulted widely on language issues as it developed its fifteen-year strategic plan. Community members repeatedly said that Aboriginal language communities should be responsible for and have ownership over language activities… In 1996, it consulted again with people to develop a process for transferring the funding… At the same time, the language bureau was disbanded. While language communities are pleased to have control over their languages, adequate resources and support from the GNWT continue to be issues." (21)	NWT Literacy Council. *Multiple Literacies: Improving our support for Aboriginal literacy in the NWT.* Yellowknife, March 2002.
1994	North Slavey Terminology and Concepts Related to Renewable Resources (Délı̨nę).	In 1993, the DRR received translated lists from Délı̨nę, "which was assumed to be representative of the North Slavey dialect. The intention of DCI then was to verify these lists with elders and to identify appropriate methods." Goal for "conceptual dialogue among all concerned with responsible resource management and research." Participants: Paul Andrew, Paul Cotchilly, Anthony Grandjambe, Judy Cochon, Alphonsine McNeely, Martha Rabisca, Bella T'Seleie, Lucy Ann Yakeleya, Florence Barnaby, Gina Dolphus, Dora Grandjambe, Lisa Kochon, Louie Oudzie, Fibbie Tatti, Jane Vandermeer, Albertine Baton, Gabe Etchinelle, Edward Grandjambe, Alice Masuzumi, Therese Pierrot, John Tetso, and Mary Wilson.	Masuzumi, Barney, Dora Grandjambe, and Petr Cizek [Dene Cultural Institute] 1994.
June 1995	Education Act, SNWT (Nu) 1995, c 28	Language of instruction can only be chosen locally if they can prove there are sufficient materials, teachers, and demand, then approval by minister. Additionally, principles are directed to involve parents and communities in decision making (latter from McGregor around p 65)	www.justice.gov.nt.ca/en/legislation/#gn-filebrowse-0:/e/education/
1996	Judi Tutcho becomes Languages Commissioner	Judi Tutcho is the second Languages Commissioner of the NWT.	Office of the Languages Commissioner of the NWT [Judi Tutcho]. *Special Report on Privatization and Language Services.* Yellowknife, 2000.
1996	Privatization of Aboriginal Language Section of Language Bureau	Concerns (from source report): Contractors have no legal obligation to perform services at the same level as the OLA, only the GNWT needs to comply; language commissioner has no jurisdiction over contractors; lack of funding; use of unqualified I/Ts; contractor may provide less well trained personnel; decrease in some services, increase in their cost.	Office of the Languages Commissioner of the NWT [Judi Tutcho] 2000.

Date	Event	Description	Source (if applicable)
1996	*Medicine Power ʔɨķ ʼp̓ Įkʼǫǫ́*	This book contains Dene Medicine Power Stories in English, with translations. Written by George Blondin, it was a significant work to come out of the Sahtú region. Illustrated by Wally Wolfe, Edited by Aggie Brockman, North Slavey Translation by Dora Grandjambe, Dogrib Translation by Violet Mackenzie and Philip Rabesca.	Blondin, George. *Medicine Power ʔɨ́kʼp̓ Įkʼǫǫ́.* Dene Cultural Institute, 1996.
November 1997	Premier transferred responsibility for Official Languages to the Minister of Education, Culture and Employment	Transferred responsibilities included delivery of Official Languages services, and recommending amendments to existing Official Languages policy documents.	*Building New Foundations: Annual Reports 1996-1999 on Official Languages.* Yellowknife: Government of the NWT. n.d.
1997-1998	Fort Good Hope contributes GIS data to Geographic Place Names Research Contribution Program	Mentioned rather than described in source.	*Building New Foundations: Annual Reports 1996-1999 on Official Languages.* n.d.
1998	*Mackenzie Valley Resource Management Act* establishes the co-management system envisioned in the SDMCLA.	Includes Sahtú Land and Water Board and Sahtú Land Use Planning Board, as well as regional participation in "big boards," the Mackenzie Valley Environmental Impact Review Board and Mackenzie Valley Land and Water Board – thus completing the Sahtú and NWT integrated collaborative management system.	*Mackenzie Valley Resource Management Act* (S.C. 1998, c. 25) laws-lois.justice.gc.ca/eng/acts/M-0.2/
1998	Délı̨nę Uranium Committee delivers report that leads to establishment in 1999 of Canada-Délı̨nę Uranium Table.	The Canada-Délı̨nę Uranium Table was established to investigate the environmental and health impacts of Port Radium, through a combination of traditional knowledge and scientific research.	Canada-Délı̨nę Uranium Table. Action plan to address concerns raised by the community of Déline about risks to human and environmental health from exposure to radiation and heavy metals from the former Port Radium mine, Great Bear Lake (NWT), 2003.
1998	Funding cuts to Indigenous media broadcasting	E.g. Television Northern Canada. Noted in source on p. 476.	Harnum, Betty. "Language in the NWT and the Yukon Territory." In *Language in Canada,* edited by John Edwards, 469-82. Cambridge: Cambridge University Press, 1998.
1998	Sahtú Land Use Planning Board Origins	The board's eventual purpose was to develop a land use plan for the Sahtú	sahtulanduseplan.org

Date	Event	Description	Source (if applicable)
February 2000	Holding onto your Language (Workshop held in Rádéłı̨ Kǫ́, 60 delegates sent from around Sahtú)	One key theme from the conference was that participants did not feel that North Slavey nor Sahtú Dene was an appropriate term for their language, because they did not feel it represented the diversity of peoples within the region. Therefore, the word Dene is used in general, accompanied with the more specific terms Sahtúot'ıne, K'ashogot'ıne, and Shútáot'ıne used when appropriate.	Crosscurrent Associates. *Sahtú Kǫ́ Káyúrı̨įla Denewá Kedá́ Dágúʔǫ́ Gogha Ɂeratł'é. Sahtú Regıon Dene Language Plannıng Report.* Délı̨nę: Sahtú Secretarıat Incorporated Delı̨ne, 2000.
2000	Fibbie Tatti becomes Languages Commissioner	Fibbie Tatti was the third Languages Commissioner of the NWT	Office of the Languages Commissioner of the NWT [Fibbie Tatti] 2002.
2000	*Common Curriculum Framework for Aboriginal Language and Culture Programs*, K-12	Advisors include George Blondin and Albertine Ayha; Working Group includes Dene Curriculum Coordinator Fibbie Tatti (NWT Education, Culture and Employment).	Western Canadian Protocol for Collaboration in Basic Education. *The common curriculum framework for aboriginal language and culture programs: kindergarten to grade 12,* 2000.
May 2001	Sahtú Land Use Planning Surveys (Across Sahtú Region; 15% sample of all except Colville Lake)	Respondents identified important sites in the land, along with concerns about the environment and cultural conservation, and the importance of balanced development.	Sahtú Land Use Planning Board. "Mapping our Future Survey, Report on Community Interviews and Workshops April-May 2001." Compiled by Jennifer Blomqvist, survey design and implementation by SLUPB, Sahtú Nek'e Ɂeghálats'eyeda Kesórídaot'sedéhʔa Ke, Fort Good Hope, 2001.
October 2001	Territorial Languages Assembly for Review of the Official Languages Act	The guiding questions of the Special Committee were: Do people understand the OLA; is the Act working to protect and preserve all of the official languages; are the needs of all of the OLs being met; what can be done to improve the Act?; and, what can be done to improve the delivery of language programs and services in the NWT? (4)	Nitah, Steven. "One Land—Many Voices: Report of the NWT Special Committee on the Review of the Official Languages Act." *Canadian Parliamentary Review Autumn 2002* (2002): 4-9.
October 2001	Advisory Board Meetings: Office of the Languages Commissioner [Fibbie Tatti] reviews OLA	The advisory board concludes that the OLA lacks an Aboriginal Language Perspective and assigns lower status to Aboriginal Languages. They recommend that the Office of the Languages Commissioner should have expanded roles and responsibilities including extensive research, monitoring, evaluation, coordination, and planning.	Office of the Languages Commissioner of the NWT [Fibbie Tatti] 2002.

Date	Event	Description	Source (if applicable)
2001-2006	NWT Literacy Council Report evaluates and makes a plan for the future of Aboriginal Languages Literacy in the NWT.	Compilation of recommendations to GNWT: Building partnerships, networking, developing communications. Promoting Aboriginal languages and literacy; undertaking research, consolidating resources; developing, sharing, adapting and publishing materials. • Training instructors. • Ensuring adequate computer support. • Developing fund-raising strategies and skills. • Developing and testing measurement tools. • Monitoring and evaluating results. (23-24).	NWT Literacy Council 2002.
2001	Interpreted (bilingual) drumming workshops for Tulít'a schoolchildren	Event mentioned rather than described in source.	Office of the Languages Commissioner of the NWT [Fibbie Tatti] 2002.
2001	On the land cultural classes and hymns in Slavey with Rosie Sewi (Délı̨nę)	Event mentioned rather than described in source.	Office of the Languages Commissioner of the NWT [Fibbie Tatti] 2002.
2001	Workshop on families and syllabics (Norman Wells)	Event mentioned rather than described in source.	Office of the Languages Commissioner of the NWT [Fibbie Tatti] 2002.
2001	On the land projects (Fort Good Hope, coordinated by Fred Rabisca)	Event mentioned rather than described in source.	Office of the Languages Commissioner of the NWT [Fibbie Tatti] 2002.
March 2002	Public Hearings: One Land, Many Voices, Committee to Review the OLA (Yellowknife)	At the time of writing, the committee was still working and intended to publish a follow-up final report. The interim report suggests several directions for change and improvement, including greater accountability, a stronger role for the Languages Commissioner, curriculum development, teacher training, evaluation, improved funding, community support, and improved I/T training and services.	Nitah, Steven 2002.
2002	Dene Kede Curriculum Grade 7	This curriculum was developed with elders and teachers from each of the five Dene regions. It is intended to provide youth with Dene knowledge, skills, and attitudes, and emphasizes relationships with land, with the spiritual world, with other people, and with oneself. It also contains an overview of expectations for Dene as a first and second language students.	Government of the NWT Department of Education, Culture and Employment. *Dene Kede: Education, a Dene perspective.* Yellowknife: Education, Cultre and Employment Education Development Branch, 2002.

Date	Event	Description	Source (if applicable)
2002	One Land—Many Voices: Report of the NWT Special Committee on the Review of the Official Languages Act.	At the time of writing, the committee was still working and intended to publish a follow-up final report. The interim report goes over some general points about language revitalization, language history in the NWT, and the condition of NWT languages today. They suggest several directions for change and improvement, including greater accountability, a stronger role for the Languages Commissioner, curriculum development, teacher training, evaluation, improved funding, community support, and improved I/T training and services. They also suggest that the GWNT "make one government body or agency accountable for the Act" (8), to prevent diffusion of responsibility.	Nitah, Steven 2002.
2003	Délı̨nę Knowledge Center Proposal Workshop	The Délı̨nę Knowledge Centre project never came to fruition but was intended to be a place for the integration of Dene and scientific knowledge. It would have addressed the themes of culture, health, and environment, while providing a location and impetus for research, intergenerational knowledge transmission, and capacity building for self-government and other future projects.	Bayha, Denise, Walter Bayha, Irene Betsidea, Ken Caine, Dennis Kenny, Edith Mackeinzo, Deborah Simmons, and Marlene Tutcho. "The Délı̨nę Knowledge Centre: From Vision to Reality." *Pimatziwin: A Journal of Aboriginal and Indigenous Community Health* 1, no. 2 (2004): 163-172.
2003	Dene Kede Curriculum Grade 8	This curriculum was developed with elders and teachers from each of the five Dene regions. It is intended to provide youth with Dene knowledge, skills, and attitudes, and emphasizes relationships with land, with the spiritual world, with other people, and with oneself. It also contains an overview of expectations for Dene as a first and second language students.	Government of the NWT Department of Education, Culture and Employment. *Dene Kede: Education, a Dene perspective.* Yellowknife: Education, Culture and Employment Education Development Branch, 2003.
2003	Beginning of the Language Nests Program (Across NWT)	Run in pre-existing licensed day cares and Head Start facilities beginning in 2003.	G Hume, Sharon, Deborah Rutman, and Carol Hubberstey. *Language Nest Evaluation Report.* Department of Education, Culture and Employment: Yellowknife, 2006.
2003	First ÉÉÉ Enet'su Sóot'ıneke Sewáahwę, Délı̨ne Uranium Team Newsletter	A presentation of the Délı̨nę Knowledge Center proposal and workshop is carried in this letter, along with news of the dismantling of removal of the Radium Gilbert, the ship that had been previously grounded near Délı̨nę.	Délı̨ne Uranium Team. *ÉÉÉ Enet'su Sóot'ıneke Sewáahwę, Délı̨ne Uranium Team Newsletter 1* 1, no. 1 (Spring 2003).

Date	Event	Description	Source (if applicable)
2003	Land Use Mapping Project: Port Radium (Délı̨nę)	The Land Use Mapping Project began training in 2003, and taught database design (with Microsoft Access/Excel and ArchView GIS). In Late 2003, the team created maps and interviewed people who lived and worked in Port Radium to understand how they used the land for hunting, trapping and ore transportation.	Délı̨ne Uranium Team. April 2004. *ÉÉÉ Enet'su Sóot'ıneke Sewáahwę, Délı̨ne Uranium Team Newsletter 3*. Vol 1, 4.
2004	Sister Celeste Goulet Child Development Centre publishes 15 children's books (Tulít'a)	Sister Celeste Goulet collaborates with Dene storytellers, illustrators, and translators to compile a set of 15 bilingual children's books adapted from local oral stories.	Sahtú Divisional Education Council n.d. www.ssdec.nt.ca/ablang/bibliography/pdf/North-Slavey-Bibliography.pdf
2004	Dene Kede Curriuclum Grade 9	This curriculum was developed with elders and teachers from each of the five Dene regions. It is intended to provide youth with Dene knowledge, skills, and attitudes, and emphasizes relationships with land, with the spiritual world, with other people, and with oneself. It also contains an overview of expectations for Dene as a first and second language students.	Government of the NWT Department of Education, Culture and Employment. *Dene Kede: Education, a Dene perspective*. Yellowknife: Education, Cultre and Employment Education Development Branch, 2004.
2004	Establishment of the Official Languages Board (NWT)	A body designed to advise the NWT on Official Languages Policy.	Government of the NWT. *Annual Report on Official Languages*. Yellowknife, 2005.
2004	Establishment of the Aboriginal Languages Revitalization Board (NWT)	A body designed to advise the NWT on Official Languages Policy.	Government of the NWT. *Annual Report on Official Languages*. Yellowknife, 2005.
2004	Aboriginal Language and Culture-Based Education Directive	Established minimum requirements in Aboriginal language and culture based education activities.	See: *Aboriginal Language and Culture-Based Education Directive*. NWT Department of Education, Culture, and Employment, 2004.
2004	Shannon Gullberg is appointed N.W.T. languages commissioner	Shannon Gullberg appointed the fourth Languages Commissioner of the NWT.	
2005-2006	TLC Staff participate in a training workshop on illustration children's books	Participants to this workshop brought various written materials to the workshop and learned key methods of illustrating the material, followed by painting and drawing original works to be ready for publication.	Government of the NWT. *Annual Report on Official Languages*. Yellowknife, 2006.
2005	Sahtú Regional Workshops on the Social Impacts of the Mackenzie Vally Gas Project (Norman Wells)	Participants were asked to discuss the positive and negative impacts of the Mackenzie Valley Gas Project in four main areas: employment and income, housing, justice, and health and wellness. They discussed concerns about alcohol and drug use, violent crime, Elder abuse, and the well-being of youth, including youth who are not respectful of Dene traditions.	Lutra Associates. *Government of the NWT-Sahtú Regional Workshop on the Social Impacts of the Mackenzie Valley Gas Project*. Norman Wells NT, 2005.

Date	Event	Description	Source (if applicable)
May 2006	Accelerated Second Language Acquisition Workshops (Fort Good Hope)	Workshop for Language Nest Staff across NWT, would have included Sahtu participants.	
2006	Language Nest Evaluation Report (NWT)	The authors identify numerous strengths of the language nest program, primarily surrounding increased awareness of language and culture for participants and communities, willingness to pursue learning, and intergenerational transmission. Children, parents, elders, staff, and communities interacted positively and productively with the language nest program. The programs also encountered challenges, namely: a lack of central administrative support, staffing and turnover, unavailability of training, no core or multi-year funding, incomplete immersion, no curriculum, parental concerns about bilingualism confusing their children, and no evaluative standards.	G Hume, Sharon, Deborah Rutman, and Carol Hubberstey 2006.
2007	Establishment of an Interpreter/Translator Training Program	See source.	Government of the NWT. *Annual Report on Official Languages.* Yellowknife, 2008.
2008	Improving Dene Fonts, Aboriginal Languages Toolbox (Yellowknife)	Win/Mac encoding, , "a user-friendly web-based Aboriginal language dictionary database with spell-check and the capacity to add links to audio, video, mapping and text components,"	Government of the NWT. *Annual Report on Official Languages.* Yellowknife, 2010.
2008-2009	NWT Archives workshop in archives and digitization (Délı̨nę)	Happened twice, 2008 & 2009: "In addition, Archives staff conducted a workshop in Délı̨nę in digital recordings to assist the community to create their own archives of traditional drumming and oral histories in their Aboriginal language." (33)."	Government of the NWT. *Annual Report on Official Languages.* Yellowknife, 2009.
Fall 2009	Research the Indigenous Way: Workshop at Northern Governance Policy Research Conference (Yellowknife)	The source paper comes out of 2009 workshop at the Northern Governance Policy Research Conference called *Research the Indigenous Way.* It addresses the 22 participants' sharing circle input on how "alternative" Indigenous research can support Indigenous governance. Specifically, this refers to an Indigenous research paradigm that does not subscribe to or perpetuate "colonial concepts of governance." (102)	McGregor, Deborah, Water Bayha, and Deborah Simmons. 2010. "'Our Responsibility to Keep the Land Alive': Voices of Northern Indigenous Researchers." Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health. 8 (1) pp. 101-123.
October 2009	Incorporating Cultural Practices in Early Childhood Programs	Workshop for Language Nest Staff across NWT, included Sahtu participants.	Government of the NWT. *Annual Report on Official Languages.* Yellowknife, 2010.
2009	Sarah Jerome appointed as NWT languages commissioner	Sarah Jerome was the fourth Languages Commissioner of the NWT.	
March-April 2010	Aboriginal Languages Symposium (Yellowknife)	Intended to inform the development of a NWT Languages Strategic Plan.	Government of the NWT. *Annual Report on Official Languages.* Yellowknife, 2010.

Date	Event	Description	Source (if applicable)
2010	"NWT Aboriginal Languages Plan: A Shared Responsibility"	The NWT Language Plan was developed collaboratively, using the results of a 2010 language symposium. Its vision statement reads: *Aboriginal languages are used extensively, on a daily basis, to communicate in NWT homes and communities, as well as within the organizations and agencies providing services to the public.* (7)	Government of the NWT. *NWT Aboriginal Languages Plan: A Shared Responsibility.* Yellowknife, 2010.
2011	Program Planning and Grant Proposal Development	Workshop for Language Nest Staff across NWT	Government of the NWT. *Annual Report on Official Languages.* Yellowknife, 2012.
June 11, 2012	App: Shutaot'ine Intro Released	An app for both Android and Apple, was released on May 11, 2012. Includes vocabulary and phase options: Food, Body, Words, Buildings, Actions, Conversations, More, Order, Time, Days, Months, Numbers, Money, Quantity, Animals, Colors, Commands, Dene, Family, TPR Vocab, TPR, Song, and Introductions. Options let you "learn," or take a lesson, play "games" of different levels, or take "quizzes" in listening, speaking, and reading.	Yamózha Kúé Society, NWT Department of Education, Culture and Employment, and the Sahtú Divisional Education Council. *Shutaot'ine Intro.* Mobile Device Application. Version 1.1, December 15, 2015.
2012	North Slavey Cancer Terminology Development Workshop (Fort Good Hope)	Event mentioned rather than described in source.	Government of the NWT. *Annual Report on Official Languages.* Yellowknife, 2013.
March 2013	Aboriginal Languages Symposium (Yellowknife)	Theme: "Language through Generations: We Speak Who We Are."	Government of the NWT 2013.
2013	Shale Oil Exploration Boom catalyzes Sahtú Environmental Research and Monitoring (SERM) Forum	SERM Forum includes representatives of Ɂehdzo Got'ı̨nę, government, and industry, and including participation of academic researchers. The Forum aims to provide advice and coordination to support traditional knowledge and scientific research that benefits communities.	"Sahtú Environmental Research and Monitoring Forum." *Sahtú Renewable Resources Board.* www.srrb.nt.ca
2013	Sahtú Land Use Plan Approved	The Sahtú Land Use Plan is the culmination of all of the mapping, consultation, and research that went into outlining the activities appropriate for the Sahtú Settlement Area following the SDMCLCA. The plan discusses conservation and development, and does not restrict or direct harvesting of Sahtú Dene and Métis. It pays special attention to the socio-cultural as well as the economic wellbeing of Sahtú residents, focusing on water resources as well as land use.	Sahtú Land Use Planning Board. *Sahtú Land Use Plan.* Fort Good Hope, 2013. sahtulanduseplan.org
2013	Naxe Godí T'á Łéots'ede, Sharing our Stories Workshop	To identify and talk about PWNHC collections from Sahtú region.	Prince of Wales Northern Heritage Centre and Sahtú Dene Elders. *Naxe Godí T'á Łéots'ede, Sharing our Stories.* Yellowknife, 2014.
2013	Snookie Catholique is appointed NWT Languages Commissioner	Snookie Catholique appointed the fifth Languages Commissioner of the NWT.	http://www.assembly.gov.nt.ca/documents-proceedings/news-releases/news-november-7-2013

Date	Event	Description	Source (if applicable)
April 2014	Transfer of Language Nest Program to Regional Aboriginal Government Control	This administrative change devolved Language Nest management to regional governance.	Government of the NWT. *Annual Report on Official Languages.* Yellowknife, 2015.
2014	NWT Literacy Council Workshop for Language Coordinators	Event mentioned rather than described in source.	Government of the NWT 2015.
2014-2017	Expansion of SERM Forum support for traditional knowledge and community research	SERM Forum coordinates annual Research Results workshops and Cross-Cultural Research Camps, as well as localized community research workshops; the Forum also reviews NWT research licensing process and takes steps to develop a place-based regional research strategy.	"Sahtú Environmental Research and Monitoring Forum." Sahtú Renewable Resources Board. www.srrb.nt.ca.
December 15, 2015	App: Shutaot'ine Intro Updated	Yamózha Kúé Society (ECE)	Yamózha Kúé Society, NWT Department of Education, Culture and Employment, and the Sahtú Divisional Education Council. *Shutaot'ine Intro.* Mobile Device Application. Version 1.1, December 15, 2015.
Summer 2015	GIS mapping (Colville Lake)	With the input of eight Elders, eight students were trained to use the GIS program and input the trails identified by Elders into digitized GIS modules! Some students were able to attend the Google Earth conference in August to hone their skills	Government of the NWT. *Annual Report on Official Languages.* Yellowknife, 2016.
2015	*Best of Both Worlds*	Project sponsored by SRRB, leads to development of an action plan for a traditional economy in the Sahtú Region	Harnum, Betty, Joseph Hanlon, Tee Lim, Jane Modeste, Deborah Simmons, and Andrew Spring with The Pembina Institute. *Best of Both Worlds: Sahtú Gonę́ę́ T'áadets'enįtǫ, Depending on the Land in the Sahtú Region.* Tulít'a: Ɂehdzo Got'ınę Gots'ę́ Nákedı, Sahtú Renewable Resources Board, 2014.
2015	Sahtu Terminology Workshop (Norman Wells)	The workshop concluded with developing four priorities for language: Language Revitalization Strategies, Early Childhood Programs, On-the-land Programs, and Best Practices	Government of the NWT. *Annual Report on Official Languages.* Yellowknife, 2016.
2015	NWT Literacy Council Workshop	ECE held a NWT Literacy Council workshop for Aboriginal Languages Month. It created stickers that say "hello my name is…" in all official Aboriginal languages.	Government of the NWT 2016.

Date	Event	Description	Source (if applicable)
2015	Shannon Gullberg is appointed N.W.T languages commissioner a second time	Shannon Gulberg becomes Languages Commissioner for a second time (previous term beginning 2004)	www.assembly.gov.nt.ca/sites/default/files/motion_52-175_2.pdf
2015	Shene Catholique Valpy argues that NWT IDs should recognize Dene Fonts	Case for accurate identification for daughter Sahaiʔa May Talbot gains nationwide attention.	See, for example: Browne, Rachel. "What's in a name? A Chipewyan's battle over her native tongue." *Macleans,* March 12, 2015. http://www.macleans.ca/society/life/all-in-the-family-name/
2016	*Belare Wíle Gots'ę́ Ɂekwę́ – Caribou for All Time*	Délı̨nę Ɂekwę́ Working Group completes *Belare Wíle Gots'ę́ Ɂekwę́ – Caribou for All Time* plan, the first of its kind in Canada. The plan is approved by Délı̨nę First Nation, Land Corporation and Ɂehdzo Got'ı̨nę; after a formal public hearing the SRRB approves the plan, and subsequently the plan is approved by the GNWT Minister of Environment and Natural Resources.	Délı̨nę Ɂekwę́ Working Group. *Belare Wíle Gots'ę́ Ɂekwę́ – Caribou for All Time.* Délı̨nę: Délı̨nę Ɂekwę́ Working Group, 2016.
September 2016	Délı̨nę Self Government Effective Date	The date upon with the new Délı̨nę government became effective, following one year of transition from the signing of the FSGA.	*Délı̨nę Final Self-Government Agreement Act.* SC, c. 24, 2015. https://www.aadnc-aandc.gc.ca/eng/1431539095870/1431539147182.
2017	Sahtú Renewable Resource Board Mandate Shift	The SRRB formally decides upon a community-driven, Dene Ts'ı̨lı̨ and youth-centred approach to fulfilling its mandate, and supports all communities of the Sahtú Region to develop community conservation plans	SRRB Meeting Minutes, July 3-7, 2017, Yellowknife. www.srrb.nt.ca
February 2017	Dene Ts'ı̨lı̨ Winter School	The Dene Ts'ı̨lı̨ Schools are described in detail in Appendix A of this report.	See Appendix A.
May 16, 2017	Initialling of Tulít'a Self Government Agreement-In-Principle	The source is an early framework agreement that formed the basis of the AIP, not available at time of writing. Access Framework Agreement at: https://www.eia.gov.nt.ca/en/priorities/concluding-and-implementing-land-claim-and-self-government-agreements/sahtu-dene-and	Tulita Yamoria Community Secretariat. *Self Government Framework Agreement.* 2004.
September 2017	Dene Ts'ı̨lı̨ Fall School	The Dene Ts'ı̨lı̨ Schools are described in detail in Appendix A of this report.	See Appendix A.

APPENDIX F - Annotated Bibliography

Contents

Overview:

This Annotated Bibliography is intended as a supplementary guide for readers of *From Dene Kedə to Dene Ts'įlį.* This document should not be treated as exhaustive: it summarizes a great deal of the material that the research team reviewed, but not every resource has been annotated. Rather, it should give a reader or researcher a foundational outline for what types of resources exist and where to look further for key themes disucssed in this report.

With a focus on Dene Kedə and Dene Ts'įlį programming in the Sahtú region from the 1960s to today, this bibliography surveys many types of resources. The sections move from a broad, survey-level presentation of programs and histories (government and regional resources) to a broadened and deepened analysis (academic resources, theses and dissertations) to a "zoomed in" overview of program materials and community-level publications.

To inquire as to the most up-to-date version of this bibliography, or to offer a contribution, please contact Deborah Simmons, Executive Director, Sahtú Renewable Resources Board, director@srrb.nt.ca.

1. **Resources from Sahtú Regional Organizations and the Government of the Northwest Territories.**

   These categories are grouped together because of frequent co-sponsorship or co-publication between Sahtú regional organizations and the GNWT. They encompass everything from annual reports from GNWT departments, to legislation, to program evaluations. This group of documents is particularly useful for its survey-level documentation of programming and policy over the past fifty years.

2. **Resources affiliated with The Government of Canada.**

   Documents in this category range from Statistics Canada publications, to large commissioned reports, to legislation. The former two are particularly useful for an understanding of the status of Dene language, education, and way of life from a federal perspective, and in the context of the rest of the country.

3. **Academic and Non-Governmental Resources**

   The three primary themes in this array of literature are: anthropological/ethnograpic literature; disucssions of literacy and language; and discussions of law, policy, and self-determination. This collection creates a comprehensive context for Sahtú region programs and histories, with a deepened analysis of changes throughout time and policy/program efficacy.

4. **Theses and Dissertations**

   Students have contributed significantly to the academic body of work on the Sahtú region. From older ethnographic dissertations to newer, environmentally driven works and significant contributions from Indigenous scholars, this collection shows a diversity of student engagements with Sahtú region topics. It focuses primarily on socio-cultural and socio-linguistic theses, rather than addressing the large body of work from students in ecology and other natural sciences.

5. **Dene Kedə and Dene Ts'ı̨lı̨ Learning and Documentation**

   This body of work includes many stories, curriculum materials, and literacy materials. A significant portion of this section was contributed by Betty Harnum, the first Languages Commissioner of the Northwest Territories. While some of the documents are missing dates or publishers, their compilation here—and the further collection of PDFs by the Sahtú Renewable Resources Board—is intended to provide a snapsot of written education resources created throughout time.

6. **Newsletters, Magazines, and Unpublished Literature**

   This collection is valuable for its survey of community and region-level events. Each set of communty newsletters provides insight into a part of Sahtú history that NWT reports often are not able to capture.

7. **Notes on the Northwest Territories Archives**

   The *Dene Kedə to Dene Ts'ı̨lı̨* research team has begun compiling a database of valuable documents from the Northwest Territories. While these resources are not yet annotated, this section contains some notes on important collections.

The research team intends to build this resource into a searchable website and/or database, and will continue adding to the set of resources discussed here.

Sahtú Regional Organizations and the Government of the Northwest Territories

Crosscurrent Associates. *Sahtú Ko̧ Káyúrı̨ı̨la Denewá Kedə́ Dágúɂǫ́ Gogha Ɂeratł'é. Sahtú Regıon Dene Language Plannıng Report*. Délı̨nę: Sahtú Secretarıat Incorporated Delı̨́ne, 2000.

> This bilingual Dene language plan (with Dene translations following English sections) was coordinated by the Sahtú Secretariat Incorporated (SSI) on behalf of the Government of the Northwest Territories, created in order to allow SSI access five-year government funding. The planning process consisted of extensive background research and a three-day language planning conference.

One key theme from the conference was that participants did not feel that North Slavey nor Sahtú Dene was an appropriate term for their language, because they did not feel it represented the diversity of peoples within the region. Therefore, the word Dene is used in general, accompanied with the more specific terms Sahtúot'ıne, K'ashogot'ıne, and Shútáot'ıne used when appropriate.

In 2000, 50% of the Sahtú population between the ages of 25 and 44 were fluent in their language, while 100% of those over 45 were fluent, suggesting a significant generational difference. Furthermore, less than 10% of the population 25 and younger were fluent. With regard to where Dene language is best used, workshop participants saw potential for "a bilingual Sahtú region with the Dene language being actively used in all areas of community life—in homes, in schools, at work, and in all social activities, especially land-based activities." (3) This would be supported by a Sahtú Cultural Institute and self-determination.

The delegates also talked about language attitudes: Younger people were afraid to speak the language, for fear of being laughed at or criticized for poor language skills. Elders were worried about the language not being in the home. Changing lifestyles impact respect for language, though some still connect pride and identity with language.

Délı̨nę Ɂekwę́ Working Group. *Belare Wíle Gots'ę́ Ɂekwę́ – Caribou for All Time.* Délı̨nę : Délı̨nę Ɂekwę́ Working Group, 2016.

This is a traditional Caribou management plan, approved by Délı̨nę First Nation, Land Corporation and Ɂehdzo Got'ı̨nę. It is the first plan of its kind in Canada. After a formal public hearing, the plan was also approved by the SRRB and subsequently by the GNWT Minister of Environment and Natural Resources.

Government of the Northwest Territories. "NWT Education Renewal: I am More than ABCs." [Poster], Yellowknife, 2017.

This poster features images of students from around the Northwest Territories, along with a simple message translated numerous times:

"I am more than ABCs. The world is fast changing. New access to information, technologies and understandings about how and where people do their best learning are driving change in education. Schools need support in order to better prepare students for success today and in the future. The NWT Education Renewal project will help schools be safe, caring and interesting places for both students and staff – places where parents and the community can really get involved. Helping students be healthy, feel happy, and really experience their culture will be as important as learning how to read, write, think and do math. All NWT students need the opportunity to develop their gifts, identity and the competencies needed for success in the path they choose."

The GNWT website identifies this campaign as a part of promoting their Education Renewal Action Plan.

Government of the Northwest Territories. "Northwest Territories Bureau of Statistics." Accessed September 21, 2017. http://www.statsnwt.ca/.

The Northwest Territories Bureau of Statistics has numerous key resources for researchers learning about trends in language and culture in the Sahtú. Publically available data on language, economic trends, traditional activities, and numerous other fields are easily accessible. Community profiles are useful tools for a researcher interested in a specific region: they summarize data for each settlement area from 1986 to present using a combination of data, including NWT

community surveys. These surveys are detailed assessments conducted every 2-3 years in seasons when the highest number of household members are in town instead of out on the land.

Government of the Northwest Territories. *Annual Report on Official Languages.* [Multiple Documents: 20 years of annual reporting], Yellowknife, 1996-2016.

Every fiscal year, the Government of the Northwest Territories issues a record of measures taken to implement the *Official Languages Act*. Each report details developments in both French and Aboriginal language programming. Many programs focus on connecting youth with elders, training teachers, developing curriculum, and providing government services in as many languages as possible. Examples of key programs and administrative structures supporting including them, discussed in these reports, include:

- The Official Languages Board & Aboriginal Languages Revitalization Board (est. 2004).
- Language Nests across the NWT (est. 2003), which have run in each language region.
- Interpreter/Translator training.
- *Dene Kedə* curriculum development (K-12) and an implementation guide.
- *Dene Kedə: Trails to Becoming* audio CD for teacher orientation.
- Teaching and Learning Centres for resources and training.
- An Aboriginal Language and Cultural Instructor Program through Aurora College.
- A University of Victoria partnership: Certificate in Aboriginal Language Revitalization.

Government services in Aboriginal languages have included:

- Simultaneous interpretation (in courts, assembly, etc.)
- Translation of documents on request.
- Library materials.
- Signage where possible.
- Multilingual televised Legislative Assembly meetings.
- Multilingual awareness campaigns.
- Bilingual bonuses for Aboriginal language speaking employees.
- Making Dene fonts available and installing it on government computers.
- Multilingual advertising and job postings.

Other initiatives include:

- Prince of Wales Northern Heritage Centre multilingual exhibits.
- NWT archives digitization projects.
- Support for Aboriginal broadcasting programs (e.g. CKLB, NCS)
- Aboriginal Languages Symposia.
- Support for heritage workshops (e.g. moosehide tanning).
- Digitization and language revitalization skills-based workshops.
- Dictionary development.
- Regional Language Revitalization Strategic Plans.
- Place name recording and mapping.
- "Take a Kid Trapping" and other on-the-land programs.

Government of the Northwest Territories Department of Education, Culture and Employment. *Education Renewal and Innovation Framework: Directions for Change.* [Three-Year Education Renewal Action Plan], Yellowknife, June 2015.

This report captures a 3 year segment of an existing 10 year education renewal framework: a "comprehensive review and renewal of the education system in the NWT…. the first such undertaking since the early 1980s." It includes several areas of action that highlight the continued importance of Aboriginal Language Culture Based Education (ALBCE), Elders in schools, enhanced support for teachers, post-secondary opportunities in the NWT, and community-driven education.

Government of the Northwest Territories. *Northwest Territories Aboriginal Languages Plan: A Shared Responsibility*. Yellowknife, 2010.

> The NWT Language Plan was developed collaboratively, using the results of a 2010 language symposium. Its vision statement reads: *Aboriginal languages are used extensively, on a daily basis, to communicate in NWT homes and communities, as well as within the organizations and agencies providing services to the public.* (7) This report counts 1,167 people able to converse in Sahtú Dene Kedǝ, with an age distribution better balanced than some other language communities. For the Sahtú region, a few key challenges are identified: the value parents place on dominant languages, communications and technology (most media are available in English and French), Residential School legacy, different dialects (purism impacting language learning), and collaborating across so many different organizations and people.

Government of the Northwest Territories Department of Education, Culture and Employment. *Early Childhood Development; Early Learning and Child Care; Indicators of Young Children's Well Being Activities and Expenditures.* Yellowknife, November 2004.

> This report provides an overview of all manner of early childhood services and initiatives, including health, education, etc. A small section on Language Nests (p.4) provides some extra information about their implementation:
> - Language Nests include elders, Early Learning and Child Care workers, production and use of materials and activities in Aboriginal languages, and the involvement and commitment of the community.
> - Language Nests are situated in pre-existing licensed early learning and child care settings.
> - 2003/2004 saw 18 Language Nest programs. This year focused on expanding resource materials in more of the official languages.
> - Staff were trained in language and identity, language acquisition, and "structuring language components into daily child care routines."

Government of the Northwest Territories Department of Education, Culture and Employment. *Dene Kede: Education, a Dene perspective. Grades K-6.* Yellowknife: Education, Cultre and Employment Education Development Branch, 1993.

> Note that Dene Kede Curriculum documents for grades 7, 8, and 9 were published subsequently, beginning in 2002.

> This curriculum was developed with elders and teachers from each of the five Dene regions. It is intended to provide youth with Dene knowledge, skills, and attitudes, and emphasizes relationships with land, with the spiritual world, with other people, and with oneself. It also contains an overview of expectations for Dene as a first and second language students. Participants from the Sahtú included:
> - Fibbie Tatti (Coordinator, Yellowknife)
> - Jane Modeste (Developer, N. Slavey)
> - Albertine Baton (Developer, N. Slavey)
> - Therese Pellitier (Developer, N. Slavey)
> - George Blondin (Elder, Great Bear Lake region)
> - Joseph Jerome Bonnetrouge (Elder, born in Fort Good Hope, moved to Fort Providence)
> - Marie Cadieux (Elder, born at Jiewatue on Great Bear Lake)
> - George Kodakin (Elder)
> - Rosa Taniton (Elder)
> - Rose Sewi (Elder)
> - Louie Taniton (Elder)
> - William Sewi (Elder)

Government of the Northwest Territories. *Report of the Dene Standardization Project.* Yellowknife, 1990.

> Sponsored by the Department of Cultural and Communication and the Department of Education. North Slavery Working Committee: Sarah Doctor, Keren Rice, Paul Andrew, Dora Grandjambe, Jane Vandermeer, Judi Tutcho, Lucy Ann Yakeleya, Ron Cleary, and Agnes Naedzo.
>
> In the 1970s, the Athapaskan Languages Steering Committee piloted the idea of standardization, and, in 1985, the GNWT created a Task Force on Aboriginal Languages which recommended the same. In 1987 the Dene Standardization Project was born, with the goal to make decisions regarding Dene orthographies, publish reference materials, support native language specialists and teachers to learn new orthographies, and other measures. Regional standardization was to be based on the speech of Elders.
>
> Dene Kedə or North Slavey language had its own, unique considerations (from the North Slavey Technical Report, p. 46)
> - North Slavey at this time was thought to consist of "three major dialects, Rádeyįlį, Déline, and Tulít'a. The community of Tulít'a has two major dialects within it…. [one] very similar to that of Délįnę, which can be called the kw dialect, while others use the dialect that is labeled Tulít'a in this report, or the p dialect. Speakers from Rádeyįlį and K'áhbamįtúé use the f dialect." (46)
> - These dialects vary in emphasis, vocabulary, tone, etc.
> - There are intergenerational and, possibly, gendered differences in speech.
>
> The Standardization team also generated numerous recommendations for implementing standardized orthographies. These included using only standardized writing in GNWT publications, holding public awareness and literacy campaigns, publishing more materials, and supporting language teachers to learn the new systems.

Harnum, Betty, Joseph Hanlon, Tee Lim, Jane Modeste, Deborah Simmons, and Andrew Spring with The Pembina Institute. *Best of Both Worlds: Sahtú Gonénę T'áadets'enįtǫ, Depending on the Land in the Sahtú Region*. Tulįt'a: Ɂehdzo Got'įnę Gots'ę́ Nákedı, Sahtú Renewable Resources Board, 2014.

> *Best of Both Worlds* was a project sponsored by the SRRB that lead to the development of an action plan for a traditional economy in the Sahtú Region.

Hume, Sharon, Deborah Rutman, and Carol Hubberstey. *Language Nest Evaluation Report.* Department of Education, Culture and Employment: Yellowknife, 2006.

> This evaluation of Language Nests in the Northwest Territories is a detailed overview of the Indigenous language immersion programs that were folded into pre-existing licensed day cares and Head Start facilities beginning in 2003. The evaluation process had two steps: first, a workshop with language nest staff from all 18 nest sites (which included at least one from representative from each NWT language region). This was meant to introduce the staff to the purpose of evaluation and incorporate their feedback into the evaluation framework, which covered both process/program delivery and outcome/language acquisition.
>
> The authors identify numerous strengths of the language nest program, primarily surrounding increased awareness of language and culture for participants and communities, willingness to pursue learning, and intergenerational transmission. Children, parents, elders, staff, and communities interacted positively and productively with the language nest program. The programs also encountered challenges, namely: a lack of central administrative support, staffing and

turnover, unavailability of training, no core or multi-year funding, incomplete immersion, no curriculum, parental concerns about bilingualism confusing their children, and no evaluative standards. The Language Nest evaluation made numerous recommendations to help mitigate these concerns. At least two nests existed in the Sahtú region, including one in Délı̨nę and one in Fort Good Hope.

Kaulback, Brent. *Resources for Teaching Aboriginal Languages in the Northwest Territories: An Annotated Bibliography.* Hay River and Fort Smith: Yamózha Kų́ę́ Society/South Slave Divisional Education Council, 2010.

> This document is an immensely useful resource for teachers and students of Indigenous languages in the Northwest Territories. It provides a collection of language books published in: Cree, North Slavey, South Slavey, Chipewyan, Tłı̨chǫ, and Gwich'in. Teaching and Learning Centres, other Community Language Groups, and numerous school boards and Divisional Education Councils contributed to its creation, with sponsorship from the GNWT and the Government of Canada through the Department of Canadian Heritage.

> The *Dene Godə, North Slavey* portion of the annotated bibliography contains numerous resources that are not referenced in this *Dene Kedə to Dene Ts'ı̨lı̨* appendix. Primarily, it lists numerous North Slavey publications, categorizes them by reader level, and provides a short overview of story themes and plot.

Lutra Associates. *Government of the Northwest Territories-Sahtú Regional Workshop on the Social Impacts of the Mackenzie Valley Gas Project.* Norman Wells, 2005.

> This report summarizes proceedings from a Sahtú workshop held in Norman Wells on September 30, 2005. It was the third of three workshops sponsored by the GNWT, held in Inuvik and Fort Simpson. Participants were asked to discuss the positive and negative impacts of the Mackenzie Valley Gas Project in four main areas: employment and income, housing, justice, and health and wellness. They discussed concerns about alcohol and drug use, violent crime, Elder abuse, and the well-being of youth, including youth who are not respectful of Dene traditions.

Masuzumi, Barney, Dora Grandjambe, and Petr Cizek [Dene Cultural Institute]. *North Slavey Terminology and Concepts Related to Renewable Resources: An Interim Report, Tı̨ch'ádı Hek'éyedıts'ǝ́dı gha Xǝdǝ Hé Goghǫ Dáts'enıwę Ghǫ Ɂedátl'e.* Government of the Northwest Territories Department of Renewable Resources: Yellowknife, 1994.

> Project Coordinator: Helena Laraque. Cover Illustration: John Williamson.

> The authors describe the process and constraints involved in gathering and verifying Dene Kedə terminology related to renewable resources. The rest of the document includes lists of terms that have been translated, will be translated, and participants.

Nitah, Steven. "One Land—Many Voices: Report of the NWT Special Committee on the Review of the Official Languages Act." *Canadian Parliamentary Review Autumn 2002* (2002): 4-9.

> Steven Nitah, MLA, was Chair of the Special Committee on the Review of the OLA, which also included David Krutko, Roger T. Allen, Brendan Bell, and Michael McLeod.

> The guiding questions of the Special Committee were: Do people understand the OLA; is the Act working to protect and preserve all of the official languages; are the needs of all of the OLs being met; what can be done to improve the Act?; and, what can be done to improve the delivery of language programs and services in the NWT? (4)

At the time of writing, the committee was still working and intended to publish a follow-up final report. The interim report goes over some general points about language revitalization, language history in the NWT, and the condition of NWT languages today. They suggest several directions for change and improvement, including greater accountability, a stronger role for the Languages Commissioner, curriculum development, teacher training, evaluation, improved funding, community support, and improved I/T training and services. They also suggest that the GWNT "make one government body or agency accountable for the Act" (8), to prevent diffusion of responsibility.

Northwest Territories Legislative Assembly: Special Committee on Education. *Learning: Tradition & Change in the Northwest Territories*. Yellowknife, 1982.

> *From Abstract:* "In 1981-82 the Legislative Assembly's Special Committee on Education held 43 public hearings throughout the Northwest Territories to gather information on all aspects of public concern about education. Written in English and Inupiaq, this document outlines problems related to: (1) preparation for a traditional Native life versus preparation for the wage economy; (2) choosing among bilingual, Native language, and English-as-a-Second-Language programs; (3) the need for culturally appropriate curriculum and instructional materials; (4) poor attendance and high dropout rates; (5) discipline problems; (6) lack of Native teachers; (7) inadequacy of preservice and inservice teacher education in preparing southern teachers for northern schools; (8) the need for parent education and parent-school liaisons; (9) the need for adult and continuing education; (10) limited funding; and (11) large differences between educational policies and classroom practices. The Special Committee made several major restructuring recommendations, including the creation of: 10 divisional boards of education to govern schools with the advice of local educational authorities; a Secretariat of Learning to respond to demands for learning from the private and public sectors; two centers responsible for curriculum development and teacher education; and an Arctic College. In addition, 49 specific recommendations address issues of administrative structure, school programs and curriculum, language of instruction, teacher education and recruitment, special education, adult education, and policy implementation. This document contains a bibliography of approximately 270 items."

Office of the Languages Commissioner of the Northwest Territories. *Annual Reports*. [Multiple Documents: 14 years of annual reporting], Yellowknife, 1993-2016.

> The Office of the Languages Commissioner of the Northwest Territories has been filled by Betty Harnum, Judi Tutcho, Fibbie Tatti, Shannon Gullberg, Sarah Jerome, Snookie Catholique, and Shannon Gulberg again beginning in 2015. A small number of this office's reports are summarized in detail in this document; however, a more extensive review of these annual publications is valuable for any researcher seeking to understand the history of the Official Languages Act and its implementation in the NWT. The Office of Languages Commissioner acts as an ombudsperson for Official Languages complaints and inquiries, and annual reports detail trends in each.

Office of the Languages Commissioner of the Northwest Territories [Fibbie Tatti]. *Advisory Board Meeting October 23 & 24, 2001*. Tabled Document, Yellowknife, 2002.

> This document contains the minutes of a 2001 advisory board meeting, including remarks from Glenna Hansen (Commissioner of the Northwest Territories), Fibbie Tatti, Bill Erasmus, Elder Elizabeth Mackenzie, and a closing prayer by Andy Norwegian. The first section of the report covers language updates from each Official Language region. The second addresses Advisory Board discussions and recommendations for amendments to the OLA.

> The advisory board concludes that the OLA lacks an Aboriginal Language Perspective and assigns lower status to Aboriginal Languages. They recommend that the Office of the Languages Commissioner should have expanded roles and responsibilities including extensive research,

monitoring, evaluation, coordination, and planning. In addition, they comment on numerous other aspects of the act. Recommendations include: that language rights not be based on population size; that the Act apply to community governments and the private sector and be enforceable as such; that information about the act, and translated government information, be more widely developed and made accessible; and other important items.

Office of the Languages Commissioner of the Northwest Territories [Judi Tutcho]. *Special Report on Privatization and Language Services.* Yellowknife, 2000.

In her introductory letter, Tutcho comments that the impetus for this report was the privatization of the Aboriginal Language Section of the Language Bureau in 1996 (since its creation in 1973). She notes that Privatization is also known as Devolution.

Concerns:
- Contractors have no legal obligation to perform services at the same level as the OLA, only the GNWT needs to comply.
- Langue commissioner has no jurisdiction over contractors.
- Lack of funding
- Use of unqualified I/Ts. Contractor may provide less well-trained personnel.
- Decrease in some services, increase in their cost.

Recommendations:
- Amend the OLA to bind "agencies, boards, or contractors of the government" just as other legislation such as the Financial Admin Act does. The Federal OLA already has this amendment. (16)
- Add commitment to OLA into contracts explicitly. (16)
- The LC needs to be able to monitor the impact of privatization—right now it has now jurisdiction over contractors, but an OLA amendment would solve this problem. (17)
- Consider developing a certification process for I/Ts that standardizes quality of service.
- Have a registry of I/Ts
- Consider developing more language and I/T materials
- Consider a professional association, professional development, funding, etc.

Office of the Languages Commissioner of the Northwest Territories [Betty Harnum]. *1984-1994: 10 years of Official Languages in the NWT. 3rd Annual Report for the period April 1, 1994, to March 31, 1995.* Yellowknife, 1995.

This report covers the staff, budget, expenditures, and accomplishments of the Language Commissioner's office, as well as an overview of complaints and inquiries relating to the OLA. It notes that a new measure was passed in November of 1994 to appoint the next Languages Commissioner on contract, for four-year terms. Harnum's term would expire in 1995-1996, with a new Commissioner in place from 1996-2000. In addition, the Legislature's Standing Committee on Agencies, Boards and Commissions took responsibility for reviewing reports and activities from the Office of the Languages Commissioner.

Harnum concludes this report with a comment that the GNWT had yet to develop clear guidelines for implementing the OLA, even though, at the time of writing, it had been 10 years since the Act's passing. However, in this year the office of the Languages Commissioner was clarified somewhat, and cooperation between Harnum and the GNWT lead to more publically accessible information about the OLA in the form of a booklet explaining the OLA in all official languages.

Office of the Languages Commissioner of the Northwest Territories [Betty Harnum]. *"Together, we can do it!" 2nd Annual Report for the period April 1, 1993, to March 21, 1994.* Yellowknife, 1994.

This report reviews completed and outstanding recommendations from the previous year, including the initiative to disseminate information about the Act and the role of the Languages Commissioner to the public. The documents for this purpose were produced in the early-mid 90s and were in all Official Languages; they included bookmarks, brochures, and a summary of rights bestowed by the OLA.

In the reporting period, the office of the languages commissioner dealt with "377 complaints and inquiries, 80% of which are completed" (5) re OLA guidelines and their effective implementation. The Languages Commissioner's office had to determine what was a valid complaint. E.g., the OLA says service must be provided in an OL when there Is "significant demand," but metrics for such are not specified. After breaking down some statistics on language use in the territories, as well as OLA complaints and inquiries, Harnum notes that the Federal government funding for OLA implementation was cut by 10% in 1993-4, with further cuts promised.

Office of the Languages Commissioner of the Northwest Territories [Betty Harnum]. *First Annual Report of the Languages Commissioner of the Northwest Territories for the Year 1992-1993.* Yellowknife NT, 1993.

This extensive report covers a large amount of important material. In its preface, Harnum comments on the creation of the office of the Languages Commissioner as a linguistic ombudsperson during the 1990 amendments to the 1984 Official Languages Act. These same amendments gave equal official status to *all* of the eight named languages, including Indigenous languages.

Harnum identifies linguistic subgroups within each official language (in North Slavey, she comments that "native speakers can identify as many as six or seven sub-groups." (14)). In addition, at the time of writing Statistics Canada only differentiated between 'Hare' (Colville Lake region) and 'Slavey,' but did not report on other dialects or the differences between North and South Slavey. This being said, Harnum pulls from Statistics Canada figures to discuss language shift and its acceleration in Dene languages. The question on "ability to converse" was only added to the census in 1991; this question allowed researchers to track self-reported second language learning.

With regard to literacy, Harnum simply comments on the dearth of good research. She comments that the NWT Literacy Council has been one of the few to do a study of this kind, but it works with a small sample only. Despite this dearth, Statistics Canada has some useful 1991 data that shows that of all Aboriginal people who could read/write in an Indigenous language in the NWT, 5.7% of them could read Slavey, and 3.8% could write Slavey. This data does not capture whether or not people are referring to syllabics or roman orthography.

Official Languages Act, R.S.N.W.T. c O-1, 1988 [as amended 1990].

The Northwest Territories *Official Languages Act* outlines the legal protections afforded to Chipewyan, Cree, English, French, Gwich'in, Inuinnaqtun, Inuktitut, Inuvialuktun, North Slavey, South Slavey, and Tłįchǫ. This includes the ability to use Official Languages in government institutions (legislative proceedings, for example) and the appointment of a Languages Commissioner to ensure the implementation the Act. Additionally, the Act outlines the duties of a Minister for Official Languages, including implementation and annual evaluation of Official Language programs, and regional consultation in the form of an Official Languages Board and an Aboriginal Languages Revitalization Board with representatives from each language community.

Sahtú Divisional Education Council. N.d. *Dene Godə - North Slavey Bibliography.* Norman Wells: Sahtu Divisional Education Council.

This 20 page bibliography provides publication information, summaries, keywords, and images of book covers for Dene (North Slavey) language literacy resources. It appears to be organized very loosely by date of publication, ranging between 1979 and 2007. It is interesting to note that original sources for a number of publications in the 1980s were the Black Lake First Nations. A trend of the time to save on cost and effort was to use templates from other areas to develop materials.

Sahtú Heritage Places and Sites Joint Working Group. *Rakekée Gok'é Godı: Places We Take Care Of.* Prepared by John T'Seleie, Isadore Yukon, Bella T'Seleie, Ellen Lee, and Tom Andrews, Yellowknife, 2000.

This detailed document makes a series of observations and recommendations about Sahtú Dene places and their care. Some general recommendations include:
- To establish a Sahtú Cultural Institute to implement many of their suggestions.
- To create an inventory of Sahtú Heritage Sites, along with a traditional trails inventory. Furthermore, an archeological site and burial site inventory could be used to request land use protection.
- To request that more Sahtú Dene placenames be made official.
- That the GNWT and Canada pass legislation with greater protection for burial sites, cultural landscapes, etc.
- That a GIS database, place name research, and Dene Nation Occupancy map be created and/or extended.

Sahtú Land Use Planning Board. *Sahtú Land Use Plan.* Fort Good Hope, 2013.

The Sahtú Land Use Plan is the culmination of all of the mapping, consultation, and research that went into outlining the activities appropriate for the Sahtú Settlement Area following the SDMCLCA. The plan discusses conservation and development, and does not restrict or direct harvesting of Sahtú Dene and Métis. It pays special attention to the socio-cultural as well as the economic wellbeing of Sahtú residents, focusing on water resources as well as land use.

Sahtú Land Use Planning Board. "Mapping our Future Survey, Report on Community Interviews and Workshops April-May 2001." Compiled by Jennifer Blomqvist, survey design and implementation by the Sahtú Land Use Planning Board, Sahtú Nek'e Ɂeghálats'eyeda Kesórídaot'sedéhɂa Ke, Fort Good Hope, 2001.

This project gathered regional feedback on the Sahtú Land Use Plan. The survey was developed to educate people about land designation and policy options and allow respondents to provide input. Participant data would help define the criteria for multi-use areas under the plan. The team used interviews and workshops (in all Sahtú communities except for Colville Lake) and sampled 15% of the population. Respondents identified important sites in the land, along with concerns about the environment and cultural conservation, and the importance of balanced development.

T'Seleie, Bella. *Land Use Information in the Sahtú Region, A Community Based Inventory.* Tulıt'a: Sahtú Renewable Resources Board, 2000.

T'Seleie spent five days in each Sahtú community, speaking with people to create an inventory of existing Scientific and Traditional Ecological Knowledge materials. She provides a chart of community projects to do with land use and traditional knowledge, and adds more detailed notes about relevant workshops and projects in her appendix. Some key examples include the Dene Nation Land Use Mapping Project (1979-83), the Fort Good Hope Language Group (1982-84) formed by Cynthia Chambers and funded by the NWT Language Commission, and the Colville Lake Fort Good Hope Traditional Ecological Knowledge Project (1989-1993).

Vandermeer, Jane Modeste, Mitsu Oishi, and Fibbie Tatti. *The Sahtuotine Long Ago*. Two Volumes, Government of the Northwest Territories Department of Education, Yellowknife NT, 1991.

> These two texts provide stories and images describing lifestyles of Sahtú Dene peoples long before they met any Europeans. They describe food, subsistence practices, economy, leadership, travel, hunting and trapping, seasons, gathering, consensus, stories, roles of different age groups, healing, laughter, traditions, dancing, drumming, spirituality, games, and persistence. The books are bilingual, providing both English and Dene versions of each topic.

Resources affiliated with the Government of Canada

Berger, Thomas R. *Northern Frontier, Northern Homeland: Report of the Mackenzie Valley Pipeline Inquiry*, *Berger Commission Report.* Ottawa: Minister of Supply and Services, 1977.

> This report details the findings of the Mackenzie Valley Pipeline Inquiry, including a significant assessment of a huge body of land use documentation and oral testimony from Dene peoples in the Mackenzie Valley region.

Délı̨nę Final Self-Government Agreement Act. SC, c. 24, 2015.
Déline self-government agreement-in-principle for the Sahtu Dene and Métis of Déline.
Ottawa: Indian Affairs and Northern Development Canada, 2003.

> These two documents are the negotiated and final self-government agreements for the community based government of Délı̨nę, NT, in the Sahtú region. They contain an overview of guidelines surrounding legislation, education, funding, health, jurisdiction, land, and numerous other policy areas for the new Délı̨nę Got'ı̨nę Government (DGG).

Langlois, Stéphanie and Annie Turner. "Aboriginal Languages and Selected Vitality Indicators in 2011." *Statistics Canada* Catalogue no. 89-655 (2014).

> This paper examines language vitality in Canada using the 2011 Census and National Household Survey data on mother tongue and conversational second language use. The Census of Population groups Aboriginal Languages into 12 families: Dene was measured as having 11,860 mother tongue speakers in 2011, lower than Cree (83,000) but higher than many others including Stoney, Blackfoot, and Innu. In addition, 67.9% of mother tongue Dene speakers reported using Dene most often at home, with a further 21.1% using it regularly in the home. Across Canada, people were more likely to speak their Aboriginal Language at home when they lived in a community (or census subdivision) where a high proportion of people shared that language. They were less likely to use it regularly if they moved to an area where most people had a different mother tongue, such as English or French. Between all Inuit, Métis, and First Nations communities in Canada in 2011, 21.7% of those able to conduct a conversation in an Aboriginal Language had acquired it as a second language.

Norris, Mary Jane. "Aboriginal languages in Canada: Emerging trends and perspectives on second language acquisition." *Canadian Social Trends*. Statistics Canada Catalogue no. 11-008 (2007): 19-28.

> This paper uses data from 2001 and previous to present trends in Aboriginal Language use in Canada, namely, an overall drop in conversational ability, a decline in mother tongue population, and a rise in second language acquisition for Aboriginal languages. Additional findings (again, representing Canada but not necessarily smaller populations) include the fact that second language speakers are often younger community members rather than mother tongue population speakers.

For 2001, Norris lists the "North Slave (Hare)" total population as 1,030, with 165 second language speakers. For all speakers under the age of 25, 27% were Dene as a second language speakers – a proportion higher than that of any other age group. Norris identifies a few language groups which are growing due to second language acquisition, such as some Salish languages. While speakers may still be learning North Slavey, Norris labels the language definitively endangered. One sign of endangered language status, according to Norris, is a young population with a growing proportion of second language speakers over mother tongue speakers.

Norris, Mary Jane. "Canada's Aboriginal Languages." *Canadian Social Trends*. Statistics Canada Catalogue no. 11-008 (1998): 8-17.

Norris, writing in 1998, presents an overview of which Aboriginal Languages in Canada appear healthy and which are endangered, along with what factors contribute to language vitality. The paper uses data from 1981 to 1996 to examine language use and maintenance over time. This study recognizes 50 Indigenous languages in Canada under 11 language families. Additionally, Norris employs M. Dale Kinkade's 1991 study "The Decline of Native Languages in Canada" in order to identify which languages are "already extinct, near extinction, endangered, viable but with a small population base, and viable with a large population." (9)

From 1980 to 1996 across Canada, the number of people with an Aboriginal mother tongue increased by 24%; however, those using the language at home only increased by 60%, and the latter is more important for the index of continuity, particularly as average age of speaker continues to go up. 1996 data shows North Slavey with a mother tongue population of just 290. Norris shows that loss of language use (across Canada) occurs most often when youth leave the home and enter the workforce, particularly when entering large, urban environments. This is particularly true for women, for no immediately clear reason.

Rotenberg, Christine. "Social determinants of health for the off-reserve First Nations population, 15 years of age and older, 2012." *Statistics Canada.* Catalogue no. 89-653 (2016).

This paper summarizes numerous health statistics and indicators for off-reserve First Nations people. However, the most relevant items for this study are the impact of language, culture, and community identity on health. For context, off-reserve First Nations people 15 or older most commonly report: blood pressure complications, arthritis, and asthma, and 10% of off-reserve First Nations people experience Diabetes. 60% of First Nations people off-reserve "report very good mental health, compared with 72% of the total Canadian population." (7) Mental health issues were more common in women than in men.

Rotenberg cites Reading and Wien (2009) as a demonstration that cultural community and continuity influence proximal health indicators such as smoking or poverty. Additionally, Rotenberg uses data from participation in hunting, fishing, trapping, etc. (from the Aboriginal Peoples' Survey 2012) as a proxy for cultural continuity/connectedness. Approximately 62% of off-reserve First Nations People over 15 participated in a traditional activity (as defined and limited by the survey) in 2011. This was *not found to be a productive factor;* in fact, people who participated in traditional activities were more likely to have a chronic condition. Similarly, the APS did not demonstrate "a significant association between Aboriginal language speaking abilities and any of the three negative health outcome variables analyzed after controlling for various factors." (16) This study uses health indicators such as having a personal physician: results likely depend significantly on how health is measured. For example, people who reported being able to turn to friends or family in times of crises were far more likely to have better overall health than those who had no-one to turn to. Strong family ties do have a significant impact on health.

Royal Commission on Aboriginal Peoples. "Volume 3: Gathering Strength, Chapter 5: Education" in *Report of the Royal Commission on Aboriginal Peoples* (1996): 404-538.

This section of the *Report of the Royal Commission on Aboriginal Peoples* discusses education of Indigenous peoples in Canada. The chapter includes history, the status of reserves and remote communities, and the move towards culturally relevant curriculum. It provides regional overviews and discusses education in the Northwest Territories, including *Dene Kede* curriculum.

Royal Commission on Aboriginal Peoples. Hearing Record: Tuesday December 8, 1992. Northern United Place Hall, Yellowknife. Recorded by Stenotran, Ottawa (1992).

This set of RCAP hearing minutes contains numerous testimonials, including a piece by Betty Harnum that speaks to the history of language and legislation in the NWT. In her testimony, she advocates for increased interpretive services, more accessible language funding, more elders in schools, Aboriginal language immersion classes, and language teacher certification. She also speaks to the difficulty that interpreter/translators face with regard to negotiations and unfamiliar terminology (e.g., "extinguishment") and how more training is needed. Thus far, Harnum comments, it has been very difficult to measure or quantify how much of an impact the Official Languages Act and its connected funding has had.

Sahtú Dene and Métis Comprehensive Land Claim Agreement. Ottawa: Indian and Northern Affairs Canada, 1993.

The Sahtú Dene and Métis Comprehensive Land Claim Agreement (SDMCLA) generated a number of key Sahtú organizations and land use policies, while laying the groundwork for Sahtú self-government.

Truth and Reconciliation Commission of Canada. *Truth and Reconciliation Commission of Canada: Calls to Action.* Winnipeg: Truth and Reconciliation Commission of Canada, 2015.

The comprehensive results and calls to action of the *Truth and Reconciliation Commission of Canada* reports highlight immensely important areas for support, and their recommendations encompass language, learning, youth programming, and Indigenous ways of life.

Academic and Non-Governmental Resources

Abel, Kerry. *Drum Songs: Glimpses of Dene History*. 2nd ed. Montreal: McGill-Queen's University Press, 2005.

Drum Songs is a largely chronological presentation of Dene history, weaving oral history with archeological evidence and written history. From over 7000 years ago until today, Abel moves through the formation of the Athapaskan language family, early Dene lifestyles, the fur trade, oil, Treaties 8 and 11, and contemporary land claims.

Abel, Kerry. "Prophets, Priests and Preachers: Dene Shamans and Christian Missions in the Nineteenth Century." *Historical Papers* 21, no. 1 (1986): 211-224.

Abel presents the stories of Dene prophets, men and women who travel to a different world and return with lessons for humanity. Prophets, shamans, and medicine people existed before European contact, perhaps under different names. Post-contact, missionaries were concerned about Dene spiritual leaders. Prophets began to use the language of Christianity and thus claimed an authority equal to, or greater than, missionaries.

Asch, Michael. "The Economics of Dene Self-Determination." In *Challenging Anthropology: A Critical Introduction to Social and Cultural Anthropology*, edited by D. Turner and G. Smith,

339-352. Toronto: McGraw-Hill Ryerson, 1979.

This paper provides an overview of change in the Dene economy throughout time, and current potential for creating a sustainable economy that can support self-determination using renewable resources in the Northwest Territories.

Asch, Michael, Thomas D. Andrews, and Shirleen Smith. "The Dene Mapping Project on Land Use and Occupancy: An Introduction." In *Anthropology in Praxis,* edited by Phillip Spaulding, 36-43. Calgary: University of Calgary Press, 1986.

Asch et. al provide context for the Dene/Métis mapping project, initiated in the 1970s when the Dene Nation began a traditional land use and occupancy study that was to be used in land claims and other negotiations. The mapping project began with the recorded knowledge of approximately 600 trappers, and began computerizing data in 1981.

Bayha, Denise, Walter Bayha, Irene Betsidea, Ken Caine, Dennis Kenny, Edith Mackeinzo, Deborah Simmons, and Marlene Tutcho. "The Délı̨nę Knowledge Centre: From Vision to Reality." *Pimatziwin: A Journal of Aboriginal and Indigenous Community Health* 1, no. 2 (2004): 163-172.

This document describes developing the concept of the Délı̨nę Knowledge Centre, a project which never came to fruition but was intended to be a place for the integration of Dene and scientific knowledge. It would have addressed the themes of culture, health, and environment, while providing a location and impetus for research, intergenerational knowledge transmission, and capacity building for self-government and other future projects.

Basso, Ellen. "The enemy of every tribe: "Bushman" images in Northern Athapaskan narratives." *American Ethnologist* 5, no. 4 (1978): 690-709.

Basso describes stories about "bushmen" in northern Dene communities, and argues that they do not simply reflect a fear of the supernatural. Rather, she contends, they may act as explanations for concerns about social relationships, shifting technology, seasonal changes, and the inexplicable.

Basso, Keith H. "Ice and Travel among the Fort Norman Slave: Folk Taxonomies and Cultural Rules." *Language in Society* 1, no. 01 (1972): 31–49.

Basso applies sociolinguistic theory to ethnographic data in order to derive a set of 'Slave' rules for crossing or avoiding ice. He highlights the importance of describing not just a structurally coherent set of internal cultural rules, but also the importance of effectively contextualizing them and their use.

Biscaye, Elizabeth and Mary Pepper. "The Dene Standardization Project." In *Effective Language Education Practices and Native Language Survival* edited by Jon Reyhner, 23-29. Oklahoma: Native American Language Issues, 1990.

Significant portions of this report are duplicated in the *Report of the Dene Standardization Project* (1990). The standardization project began in 1987, with a mandate to make recommendations on orthography standardization. Five linguists and one fluent/literate speaker from each language group made up the planning committee, in addition to invited elders and other members for working committees for each language group.
- Dene alphabets have a one-to-one sound to symbol correspondence. The same sound is always represented by the same symbol.
- There are differences in use and pronunciations between communities, people, and age groups.

- Therefore, recommendations say to keep the system as phonetic as possible (writing exactly what one hears) while trying to strive towards regional standardization. Consensus is that the speech of elders should be chosen as the standard for writing, because "the speech of elders retains greater morphological information than the contracted or shortened forms which are found in the speech of younger speakers."

Arguments for standardization:
- Preserving the speech of elders.
- Easier to teach and learn literacy.
- Curriculum materials can be disseminated across a region.
- Uniform Dene orthographies will "facilitate the production of printed materials" across Dene languages in private and public sectors.

Blondin, George. *Medicine Power ʔį́k'p̓ Į̀k'ǫǫ́.* Dene Cultural Institute, 1996.

> Illustrated by Wally Wolfe, Edited by Aggie Brokman, North Slavey Translation by Dora Grandjambe, Dogrib Translation by Violet Mackenzie and Philip Rabesca.

> This book contains Dene Medicine Power Stories in English, with translations. Many of the stories are about Cheely, K'áhbamı Túé, a Caribou medicine power man who was a Caribou in a former life, reincarnated, but was still able to communicate with the Caribou in order to make sure that people would not starve. There are stories about Yamoria and his brother, and Edzo making peace between the Dogrib and Chipewyan. One very interesting story is Yamoria giving the Dene their laws. Another has to do with a man named Daoyee and how he got his medicine power, not too long ago. Many of the stories have to do with the use of medicine power and the importance of only using it to help people.

Blondin, George. *When the world was new: Stories of the Sahtú Dene.* Yellowknife: Outcrop, 1990.

> *When the world was new* compiles stories from the Sahtú region, ranging throughout different time periods and dealing with themes of tradition and change. The stories incorporate elements such as handgames, medicine, prophecy, industrialization, trade, subsistence, and Yamoria.

Broch, Harald. *Woodland Trappers: Hare Indians of Northwestern Canada.* Bergen: Dept. of Social Anthropology, University of Bergen, 1986.

> Broch worked closely with trappers in Fort Good Hope and published on a number of important subjects beyond this comprehensive book, including ethnobotany (in 2009), forest fire fighting (1977), and colour terms (1974).

Burnaby, Barbara. "Literacy in Athapaskan languages in the Northwest Territories, Canada: For what purposes?" *Written Language & Literacy* 1, no. 1 (1998): 63-102.

> This text examines fluency and literacy in Northwest Territories Athapaskan languages. It provides an overview of literacy policy and trends therein, as well as the tension between literacy and oral language patterns.

Chandler, Michael J., and Christopher Lalonde. "Cultural Continuity as a Protective Factor against Suicide in First Nations Youth." *Horizons—A Special Issue on Aboriginal Youth, Hope or Heartbreak: Aboriginal Youth and Canada's Future* no. 10 (2008): 68–72.

> The authors address the topic of young Indigenous suicide as receiving increased attention following reports like the Royal Commission on Aboriginal Peoples. Following earlier research

(Chandler and Lalonde 1998), the authors take a second time period of data (1993-2000) from Indigenous communities in British Columbia and replicate their original findings. They contend again that cultural continuity, as measured by community activities, lowers a community's suicide rate. In addition, they add two new components of cultural continuity: local control of child welfare services, and band councils composed of more than 50 percent women.

Chandler, Michael J., and Christopher E. Lalonde. "Cultural Continuity as a Hedge Against Suicide in Canada's First Nations." *Transcultural Psychiatry* no. 35 (1998): 191–219.

> The authors develop the concepts of personal and cultural continuity, and how personal and/or cultural change undermines continuity and may put an individual at risk of suicide. Using data from British Columbia, Canada (1987-1992) the authors first examine Indigenous communities with elevated suicide rates, followed by Indigenous communities with very low rates of the same. They contend that these rates are associated with greater or lesser cultural continuity, as indicated by community heritage practices.

Crooks, Claire, Debbie Chiodo, Darren Thomas, Shanna Burns, and Charlene Camillo. *Engaging and Empowering Aboriginal Youth: A Toolkit for Service Providers*, 2nd edition. Victoria: Trafford Publishing, 2010.

> This document presents a number of tools for adapting youth-focused programs to meet the needs of young Aboriginal people. They advocate for a strengths-based approach, which means focusing on factors that *protect* Aboriginal youth from violence, suicide, substance abuse, etc., rather than giving too much attention to negative statistics. Their approach also emphasizes understanding and integrating cultural identity, and they offer a self-assessment guide, specific strategies, ideas about working with schools, and research considerations.

Crosscurrent Associates. *Languages of the Land: A Resource Manual for Aboriginal Language Activists*. Yellowknife: NWT Literacy Council, 1999.

> This manual contains a number of useful tools for language revitalization, including a historical assessment of language shift in Canada and a language vitality chart. Regarding Dene Language, some useful facts and statistics are expressed in the section on the status of Aboriginal Languages in the Northwest Territories:
> - The text lists the 1996 home-language to mother-tongue ratio for North Slavey as 59%. While it has 1986 data for the other official languages, it adds that North Slavey data "has only recently been gathered through the Canada census…. The results of the Census data from 1991 and 1996 are inconclusive with respect to language shift." (20)
> - A 1992 Language Report interviewed 160 people in Délı̨nę, Tulít'a, and Fort Good Hope, to determine that 63% of respondents learned North Slavey as a first language, 54% was their most fluent language, and 45% use it most frequently at home (20).

Dokis, Carly A. *Where the Rivers Meet: Pipelines, Participatory Resource Management, and Aboriginal-State Relations In the Northwest Territories.* Vancouver: UBC Press, 2015.

> *From Summary:* "Oil and gas companies now recognize that industrial projects in the Canadian North can only succeed if Aboriginal communities are involved in the assessment of project impacts. Are Aboriginal concerns appropriately addressed through current consultation and participatory processes? Or is the very act of participation used as a means to legitimize project approvals? Where the Rivers Meet is an ethnographic account of Sahtu Dene involvement in the environmental assessment of the Mackenzie Gas Project, a massive pipeline that, if completed, would transport gas from the western subarctic to Alberta, and would have unprecedented effects

on Aboriginal communities in the North. Carly A. Dokis reveals that while there has been some progress in establishing avenues for Dene participation in decision-making, the structure of participatory and consultation processes fails to meet expectations of local people by requiring them to participate in ways that are incommensurable with their experiential knowledge and understandings of the environment. Ultimately, Dokis finds that despite Aboriginal involvement, the evaluation of such projects remains rooted in non-local beliefs about the nature of the environment, the commodification of land, and the inevitability of a hydrocarbon-based economy."

Fettes, Mark. "Life on the Edge: Canada's Aboriginal Languages Under Official Bilingualism" In *Language and Politics in the United States and Canada: Myths and Realities,* edited by Thomas K. Ricento and Barbara Burnaby, 117-149. Mahwah, N.J.: Lawrence Erlbaum, 1998.

This paper discusses the tension between official bilingualism and minority language rights in Canada. Its overview of the first decade of the Official Languages Act in the Northwest Territories highlights key strengths and opportunities for improvement in Official Languages policy.

Fogwill, Lynn. "Chapter 16: Literacy: A Critical Element in the Survival of Aboriginal Languages." In *Alpha 94: Literacy and Cultural Development Strategies in Rural Areas,* edited by Jean-Paul Hautecouer. 229-248. Toronto: Culture Concepts Publishers, 1994.

Fogwill describes the languages of the Northwest Territories and the demographics at the time of writing, noting that the NWT had the youngest population in Canada and the highest birthrate. The majority of members of the NWT Legislative Assembly and Cabinet were Aboriginal. Fogwill posits three main phases of education in the Northwest Territories: mission (1800s-1950), federal (mid 1940s-1970), and territorial (1967-). In addition, she tracks the discussions contributing to education reform in the NWT, including community testimony and assessments. Fogwill's key theme is that NWT grade school, at the time of writing, was ill-equipped to provide education that would help a child advance professionally in the north. As such, if a child dropped out of school (and when Fogwill was writing, only 5% of Aboriginal people in Canada graduated grade 12) (s)he would be unprepared both for wage labour and for a traditional lifestyle. Possible solutions such as Dene Kede curriculum were just beginning to be developed/implemented at this time, and had not yet been evaluated.

Fumoleau, Rene. *As long as this land shall last: A history of Treaty 8 and Treaty 11, 1870-1939.* Toronto: McClelland and Stewart Limited, 1975.

Fumoleau presents a historical survey of the negotiations for Treaties 8 and 11 in Canada. He discusses both oral and written accounts, and continues by describing the implications of the treaties as they were signed and contested. Treaties 8 and 11 influenced the outcome of land and industrialization debates (such as the Mackenzie Valley Pipeline question) and the roles of non-Dene hunters and trappers. While Fumoleau's history only extends to 1939, it sets the stage for land claims and self-determination struggles following in the second half of the twentieth century.

Gillespie, Beryl C. "Bearlake Indians." In *Subarctic. Volume 6: Handbook of North American Indians*, edited by June Helm, 310-313. Washington: Smithsonian Institution, 1981.
Gillespie, Beryl C. "Mountain Indians." In *Subarctic. Volume 6: Handbook of North American Indians*, edited by June Helm, 326-337. Washington: Smithsonian Institution, 1981.

These two articles were contributed to a series of edited reference texts produced by the Smithsonian Institution. The *Handbook of North American Indians* attempts to describe all North American Indigenous peoples, in culture, language, and history. Gillespie's texts provide 1980s reference points for Sahtú-region settlement patterns, community organization, trade, and other aspects of cultural, linguistic, and social structure.

Hara, Hiroko Sue. *The Hare Indians and their world.* Canadian Ethnology Service Paper 63. Gatineau: National Museum of Man, 1980.

>Hara's work focuses on the Fort Good Hope region of the Sahtú, and uses both ethnographic data and secondary research to try to describe the settlement's culture, religion, and worldview as faithfully as possible.

Harnum, Betty. "Language in the Northwest Territories and the Yukon Territory.*"* In *Language in Canada,* edited by John Edwards, 469-82. Cambridge: Cambridge University Press, 1998.

>Harnum provides a brief history of and context for Indigenous languages in the NWT and Yukon Territory, as well as colonial governance and its history in the north, before turning to historical languages and shift (for example, the gradual erosion of the distinction between Yellowknives Dene and their neighboring languages and cultures). Next, the author turns to contemporary trends in the NWT legislature, curriculum development, and training programs.

Harnum, Betty. "Terminological Difficulties in Dene Language Interpretation and Translation." *Meta* 38, no. 1 (1993): 104-106.

>Betty Harnum's paper identifies the challenges faced by Dene language interpreters due to a lack of specialization and demand for a wide range of services. Dene Interpreters and Translators (I/Ts) have had to quickly adapt their languages to new concepts, items, and ideas. The author outlines the methods commonly used by I/Ts to create new nomenclature, specifically:
>
>"a) borrowing a word from the source language, with various phonological changes (sound-changes) in order to adapt the pronunciation of the word to the available sound inventory of the target language;
>b) creating a new lexical item by describing some feature(s) of the item, idea or concept; and
>c) expanding or shifting the meaning of an existing word or phrase." (105)
>
>Terminological variation and inconsistency often creates problems for Dene language interpreters who should have more opportunities for training and terminology development.

Helm, June, with contributions by Teresa S. Carterette and Nancy S. Lurie. *The people of Denendeh: Ethnohistory of the Indians of Canada's Northwest Territories.* Iowa City: University of Iowa Press, 2000.

>Helm brings her decades of fieldwork together in an extensive volume that moves from Dene social history, organization, and daily life throughout time, to contact-era changes and contemporary trends. Its overview also presents Dene knowledge, ontologies, and traditional activities and games.

Howard, Philip G. "Language Initiatives." *Meta* 38, no. 1 (1993): 92-95.

>The primary focus of this text is the history of writing systems for Dene languages. Following syllabics, Roman orthography alphabets were created in the 1950s and 1960s. In the early-mid 1970s, the Government of the Northwest Territories began running Teacher Education Program literacy workshops, and as students became skilled in literacy they were hired as language specialists to conduct further literacy workshops and courses. A paucity of reading materials in Aboriginal languages, in addition to numerous other challenges, made it very difficult to teach these classes.

Irlbacher-Fox, Stephanie. *Finding Dashaa: Self-Government, Social Suffering, and Aboriginal Policy in Canada.* Vancouver: UBC Press, 2009.

> Irlbacher-Fox presents her experience with self-government negotiations in the Sahtu. She proposes the existence of a 'dysfunction theodicy,' within which a colonial state frames a colonized community as suffering, and "shifts responsibility for suffering onto the sufferers, establishing itself through discourse and action as a necessary and legitimate interventionist agent in the lives of Indigenous people alleged to lack the capacity to recognize or alter what the state alleges to be their own suffering-inflicted actions" (107). For example, state intervention in childcare, 'substandard education,' or 'corrupt local government' are all manifestations of a dysfunction theodicy.

Lanoue, Guy. "Flexibility in Hare social organization." *Canadian Journal of Native Studies* 1 (1981): 259-276.

> Lanoue writes about the relationship between sibling and conjugal social relationships and responsibilities in Fort Good Hope.

Lange, Lynda. "The Changing Situation of Dene Elders and of Marriage, in the Context of Colonialism: The Experience of Fort Franklin 1945-1985." In *Northern Communities: The Prospects for Empowerment,* edited by Gurston Dacks and Kenneth Coates. Edmonton: Boreal Institute for Northern Studies, 1986.

> Lange begins by commenting that her approach considers gender and family to be historically determined, with an eye to the inextricability of gender, family, and means of production and survival. She comments that for the Dene, family structure and work designated within it were essential to survival, and that respect accorded to Dene elders (manifested through many things, including the tradition of arranged marriage) was a significant part of social fabric.

> The federal day school system, housing, and social welfare transformed largely nomadic people to sedentary villagers, in the mid 1940s and forwards. "Traditional leadership and social organization has [therefore] been profoundly undermined." (2-3). Using interpreters, Lange conducted discussions and interviews with 38 people in Délı̨nę (then Fort Franklin) in 1986, seeking to include elders in particular. She spoke with 16 men, 22 women, and about 10 of each group were elders. Lange notes later that one of the interviewees was the child of Louis Ayha, now an elder as well.

> The importance of unequivocally obeying elders was emphasized by many of Lange's interviewees; yet, there was a striking difference in people who had been born before and after 1945 regarding arranged marriages. Younger Dene women at the time of interviews were "as appalled by the thought of arranged marriage as most other young Canadian women," (8) while elder women appear to think it worked out alright in the end.

McGregor, Catherine A. "Creating Able Human Beings: Social Studies Curriculum in the Northwest Territories and Nunavut, 1969 to the Present." *Historical Studies in Education Special Issue: Education North of 60* 27, no. 1 (2015): 57-79.

> McGregor examines social studies curricula from the point of transfer of responsibility for education to the Northwest Territories (1969-70) forward 30 years. She argues that the intention of all such curricula has been to be *culturally responsive*, but that this has been accomplished inconsistently. She adds the term *culturally founded* to refer to curricula developed by Aboriginal communities, and recommends that efforts to integrate these efforts continue. Dene Kede is the best effort toward culturally founded curriculum thus far, but requires more support for teachers, who must reconcile Dene Kede with other required social studies documents.

Labenski, E. 1998. *Northern Dene Bibliography* (incomplete). Chicago, University of Chicago. http://northernwaterways.com/MYCCR/northern_dene_biblio.pdf.

> This 66 page list of social, cultural and linguistic sources is presented as a work in progress, and the author encourages people to contact him at elabensk@uchicago.edu to contribute to the list or be provided with updates (this was not done at time of writing). The list is organized by geographical areas, as well as topics. The geographical scope for each section is very broad, being divided into only two groups. The first section focuses on "Dene ("Chipewyan" - Northern SK and MB, NWT)." Resources related to the Sahtú are encompassed within a section entitled "Dene (B.C., AB, Yukon, NWT) … some Algonquian Sources." Sections include: Social and Cultural (pages 18-39); Language (pages 40-42); Hearne Bibliography (pages 42-44); Resource Books (pages 44-47); University Dissertations (pages 47-66; this is the only section that includes abstracts).

McGregor, Deborah, Water Bayha, and Deborah Simmons. "'Our Responsibility to Keep the Land Alive': Voices of Northern Indigenous Researchers." *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health* 8, no. 1 (2010): 101-123.

> This paper comes out of 2009 workshop at the Northern Governance Policy Research Conference called *Research the Indigenous Way*. It addresses the 22 participants' sharing circle input on how "alternative" Indigenous research can support Indigenous governance. Specifically, this refers to an Indigenous research paradigm that does not subscribe to or perpetuate "colonial concepts of governance." (102)

> The authors point to the Mackenzie Valley pipeline challenge as a beginning of Indigenous research in the north. They go on to outline the somewhat exploitative and extractive relationship between Indigenous peoples in the north and southern Canadian scholars. While "Indigenous research" is filled with diversity, it shares a common emphasis on relationships "to the environment, the land, and the ancestors" (106). Additionally, participants talked about the role of traditional knowledge, stories and their lessons for environment and governance, suggesting "the stories in themselves are governance… it is not necessary to distil these into abstract policy governance" (112). A young participant acknowledges the difficulty of being an Indigenous researcher and learning from elders if they cannot speak their language (114). Some other defining characteristics of Indigenous research in this paper include reaching out to one's heritage, working with an eye to continuity over time, and its need to be recognized as a credible foundation for Indigenous self-determination. (118) Furthermore, in an ideal context, Indigenous researchers will have support from non-Indigenous researchers as resource people, rather than vice versa.

Morris, Margaret W. "Great Bear Lake Indians: A historical demography and human ecology.
Part 1: The situation prior to European contact." *Musk-Ox* 11 (1972): 3-27.
Part 2. The situation after European contact." *Musk-Ox* 12 (1973): 58-80.

> Morris' work focuses on Fort Franklin (now Délı̨nę) in the Sahtú region. She splits the results of her research and thesis fieldwork into two primary historical segments (pre and post European contact). Her emphasis is primarily on population, human ecology and geography, and trends in seasonality, subsistence, migration, and other elements of history and social organization.

Northwest Territories Literacy Council. *Multiple Literacies: Improving our support for Aboriginal literacy in the NWT.* Yellowknife, March 2002.

> This report describes the status of Aboriginal languages in the NWT, before addressing the complex question of literacy as functional or "school" based. Its thesis is that in a changing world, multiple types of literacy are needed to navigate life in the Northwest Territories, taught both through formal education and through cultural literacy modeling by elders and parents. The authors encourage NWT communities to create and apply their own models to teach literacy,

develop culturally appropriate materials, and seek the council's support in areas where it can be most useful. To achieve this, they consulted with language coordinators and positioned themselves as a place for researching and sharing literacy models and practices.

Nuttall, Mark. "Aboriginal participation, consultation, and Canada's Mackenzie Gas Project." *Energy & Environment* 19, no. 5 (2008): 617-634.

This paper provides an overview of the oil and gas industry's interest in Arctic and Subarctic regions, and the negotiations between industry, governments, the market, and Indigenous peoples. Many communities face pressure to support development projects. Northern Canada's Mackenzie Gas Project is the focus of this article, and its interactions with Indigenous peoples in the Mackenzie region. The paper examines both local and industry perspectives, including Indigenous concerns over participation and consultation.

Osgood, Cornelius. "An ethnographical map of Great Bear Lake." In *Proceedings: Northern Athapaskan Conference, 1971 volume 2*, edited by Annette McFadyen Clark, 516-544. Ottawa: National Museum of Man Mercury Series, Ethnology Service Paper 27, 1975.

Based his fieldwork in the late 1920s in the Sahtú area, Osgood creates a map of Great Bear Lake with invaluable contextual data. With the map, he records numerous place names, their translations, and additional background information.

Osgood, Cornelius. *Winter*. New York: W.W. Nortan & Company, 1953.

Winter presents a more personal narrative of Cornelius Osgood's fieldwork in the Great Bear Lake region. Forgoing many of the detailed ethnographic observations from other text, Osgood writes this book like a reflexive story that emphasizes his own perceptions and relationships.

Osgood, Cornelius. "The Distribution of the Northern Athapaskan Indians." *Yale University Publications in Anthropology,* no. 7. New Haven: Yale University Press, 1936.

This text provides a variety of ethnographic details on Athapaskan Indigenous groups in northwestern Canada and Alaska (primarily focused on classification, naming, and subdivisions), as well as some geographic description of the regions in which they live. It is included in a larger volume about population change, diversity, practices, and economy across North American Indigenous peoples.

Osgood, Cornelius. "The Ethnography of the Great Bear Lake Indians." In *Annual report for 1931: National Museum of Canada Bulletin* 70 (1932): 31-97.

Osgood drafted this text as a monograph based on 14 months of fieldwork from 1928 to 1929, for the National Museum of Canada. This detailed text includes notes on the history, ways of life, materials, arts, social organization, and faith of peoples around Great Bear Lake (including, in his terms, the Sahtudenes, the Dogribs, Hares, Slaves, Yellowknifes, and Mountain Nations). It also contains some pertinent details about health, waves of influenza, and the relationships between visitors and Indigenous peoples.

Petitot, Emile. *Exploration de la région du Grand Lac des Ours* (*fin de quinze ans sous le cercle polaire).* Paris: Téqui, 1893.

Émile-Fortuné Petitot was a French oblate missionary, who worked to record place names, stories, and histories during his travels in the Athabasca-Mackenzie area of what is now the Northwest Territories during 1862-1883. This text is specifically about the Great Bear Lake region.

Petitot was avidly interested in indigenous languages and stories, and his skills as a linguist and ethnographic researcher make his work invaluable in understanding the history and meaning of indigenous cultural and ecological landscapes. Petitot recounts stories about places, provides descriptions of the sites he visited, and details travel routes, fisheries, and hunting trips.

Petitot, Emile. *Traditions indiennes du Canada nord-ouest (textes originaux et traduction littérale).* Alençon, France: E. Renaut de Broise, 1888.

Émile-Fortuné Petitot was a French oblate missionary, who worked to record place names, stories, and histories during his travels in the Athabasca-Mackenzie area of what is now the Northwest Territories during 1862-1883.

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Petitot, Emile. "Traditions indiennes du Canada nord-ouest." *Société philologique actes* 16-17 (1886): 169-614. Alençon, France.

Émile-Fortuné Petitot was a French oblate missionary, who worked to record place names, stories, and histories during his travels in the Athabasca-Mackenzie area of what is now the Northwest Territories during 1862-1883.

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Petitot, Emile. *Dictionnaire de la langue Dènè-Dindjié, dialects Montagnais our Chippewayan, Peaux de lièvre et loucheux, etc*. Paris: E. Leroux, San Francisco: A.L. Bancroft, 1876.

This was the first extensive dictionary of northern Athapaskan languages, and it includes Sahtú varieties. Émile-Fortuné Petitot was a French oblate missionary, who worked in the Athabasca-Mackenzie area of what is now the Northwest Territories during 1862-1883.

Prince of Wales Northern Heritage Centre and Sahtú Dene Elders. *Naxe Godí T'á Łéots'ede, Sharing our Stories.* Yellowknife, 2014.

This document is a public collections record featuring stories and photographs of objects from the Sahtú region. It was developed between 2013 and January 2014 by the Prince of Wales Northern Heritage Centre (PWNHC) and:

Elders: Maurice Mendo, Camilla Tutcho, and Vicki Orlias
Interpreter: Lucy Ann Yakelaya
Students: Dalton Takazo, Darren Horassi, Carmen McNeely, and Chantelle Orlias
Chaperones: Jessie Campbell and Richard Andrew
Sponsors: The PWNHC and Education, Culture, and Employment (GNWT)
Workshop Coordinator: Wendy Stephenson

Naxe Godí T'á Łéots'ede, Sharing our Stories documents a workshop wherein Elders, Students, and other Sahtú region participants gathered to give oral histories to objects in the Prince of Wales Northern Heritage Centre (PWNHC) collection. Objects such as mukluks were identified in as many different Sahtú dialects as possible, Délı̨nę, Tulít'a, and Fort Good Hope. Students listened

to elders talk about their purpose and history, and Elder's quotations were preserved by the PWNHC in this record.

Rice, Keren. *A preliminary grammar of Fort Good Hope Slavey (Hare)*. Ottawa: Northern Social Research Division, Department of Indian and Northern Affairs, 1977.

This document, along with Rice's (1977) *Hare Noun Dictionary,* were based on fieldwork in Fort Good Hope in 1973 and following years, and contributed to the eventual publication of *A Grammar of Slave.*

Rice, Keren. *A Grammar of Slave.* Berlin: Mouton de Gruyter, 1989.

Part of De Gruyter's Grammar series, this text provides a detailed and comprehensive grammatical description of the Dene language categorized as *Slave* or *Slavey* at the time of writing.

Rice, Keren and Leslie Saxon. "Issues of standardization and community in Aboriginal languages lexicography." In *Making Dictionaries,* edited by William Frawley, Kenneth Hill, and Pamela Munro, 125-154. Berkely, CA: University of California Press, 2002.

This article presents some of the linguistic and sociolinguistic considerations that went along with the standardization of Dene languages.

Rushforth, Scott. "Bear Lake Athapaskan Kinship and Task Group Formation." *Ottawa: Musée National de l'Homme. Collection Mercure. Division d'Ethnologie. Service Canadien d'Ethnologie* 96 (1984): 1-184.

Rushforth contends that Athapaskans have four basic values: (1) individual capability and work ethic, (2) generosity and community support, (3) individual autonomy, and (4) emotional and behavioural control or restraint in social settings (p. 3). He says that the Sahtuot'ine word "seodit'e" (meaning restraint, care, and control) integrates the four above values and presents a distinct system of morality and meaning.

Rushforth, Scott and James S. Chisholm. *Cultural persistence: Continuity in meaning and moral responsibility among the Bearlake Athapaskans*. Tucson and London: The University of Arizona Press, 1991.

This text can be viewed somewhat as a continuation of Rushforth's 1984 framework of Sahtú Athapaskan values (capability, generosity, autonomy, and self-control or emotional restraint). In this book, Rushforth and Chisholm unpack these values and discuss them as continuous, throughout time and across generations.

Rushforth, Scott. "Country Food." In *Dene Nation: The colony within*, edited by Mel Watkins, 32-46. Toronto: University of Toronto Press, 1977.

In this text, Rushforth drew from fieldwork in the 1970s to focus on harvesting.

Rushforth, Scott. "The Dene and Their Land." In *Recent Land-Use by the Great Bear Lake Indians*, volume 3, part 2, 1-65, 1976.

This document is part of a study done for the Indian Brotherhood of the Northwest Territories for Submission to the Mackenzie Valley Pipeline Inquiry. It forms part of an overall effort to document traditional land use and occupancy during the 1970s.

Savishinsky, Joel S. and Hiroko Sue Hara. "Hare." In *Handbook of North American Indians,* edited by June Helm, 314-325. *Subarctic* 6. Washington: Smithsonian Institution, 1981.

> These two articles were contributed to a series of edited reference texts produced by the Smithsonian Institution. The *Handbook of North American Indians* attempts to describe all North American Indigenous peoples, in culture, language, and history. Savishinsky and Hara provide 1980s reference points for settlement patterns, community organization, trade, and other aspects of cultural, linguistic, and social structure.

Savishinsky, Joel S. *The trail of the hare: Life and stress in an Arctic community.* New York: Gordon and Breach, 1974.

> In *The Trail of the Hare,* Savishinsky discusses mobility and change in Hare groups, in light of animal rights, environmental concerns, and settler-Indigenous relations.

Savishinsky, Joel S. "Kinship and the expression of values in an Athabascan bush community." In *Western Canadian Journal of Anthropology* 2, no. 1, edited by Regna Darnell (1970): 31-59.

> This text is based on mid-20th century ethnographic work and focuses on social relationships in Indigenous northwestern Canada.

Semsch, Marlene. "A Report on the Arctic College Interpreter-Translators Program." *Meta* 38, no. 1 (1993): 96-91.

> This article provides a historical overview of interpreter/translator (I/T) training in the Northwest Territories, focusing on Arctic College programs at Thebacha Campus (Fort Smith) as compared with Nunatta Campus (Iqaluit). The Northwest Territories Department of Information formed the Interpreter Corps in 1979, and launched I/T training at the same time. The same department became Culture and Communications a few years later, and the program was renamed "the Language Bureau," which in 1993 provided on the job training for Dene or Inuktitut-English employees.
>
> In 1987, a one-year I/T certificate program was developed at Arctic College by Marilyn Phillips and the Language Bureau. By 1993, a second year diploma was in place. At the time of this paper's writing, it was offered in two locations: Thebacha (for Dene students) and Nunatta (for Inuit Students). To qualify for the program, students had to be orally fluent in Dene and have completed Grade 10. They often learn to write in their language in the program, "since a standardized system of writing Anthapaskan languages [had] only recently been accepted" (96). The languages taught were "Gwich'in, North Slavey, South Slavey, Dogrib, and Chipewyan," (96) and the Dene classes were "Professional Development, Northern Studies, Keyboarding, Communications, Speech and Performance, Listening Labs, English Writing Lab, Dene literacy, Linguistics… Translation Methods, Interpreting Methods, Simultaneous and Consecutive Interpreting, and two Practica" (97).
>
> One major challenge this program encountered was evaluation. No Dene native speaker had completed a degree in interpreting or translating or written a "CTIC" exam. Most elders were unilingual, and thus unable to evaluate simultaneous interpretation (as judged by the program). A second challenge was enrolment, which was endemically low, in part because potential students could not find housing for their families near each campus. Finally, I/T services were in such high demand that translators often did not need formal training to acquire a job.

Simmons, Deborah, Walter Bayha, Ingeborg Fink, Sarah Gordon, Keren Rice, and Doris Taneton. "Gúlú Agot'ı T'á Kə Gotsúhʔa Gha (Learning about Changes): Rethinking Indigenous Social Economy in Délı̨nę, Northwest Territories." In *Northern Communities Working Together: The*

Social Economy of Canada's North, edited by Chris Southcott, 253-274. Toronto: University of Toronto Press, 2015.

> This paper came out of the Social Economy Research Network of Northern Canada (SERNNoCa) established 2006. The network encouraged research in communities such as Délı̨nę, where a project on social economy was conducted from 2009 to 2011, co-occurring with projects on the Délı̨nę Knowledge Centre and Port Radium. The authors unpack Indigenous social economy in Délı̨nę as a case study of intersecting models: "non-commodified kinship based subsistence production and sharing…, wage labour, government subsidies, commodified goods and services, and imported social economy institutions" (254).

> They also question the value of functionalist analyses of social economies as based around economic needs, when Indigenous communities may define their own goals and aspirations that do not fit into typical models. Using Dene Ts'ı̨lı̨ (being Dene) as a conceptual starting point, the authors analyze social economy using language and oral traditions. Délı̨nę community members identified four key research needs: caribou knowledge and stewardship, audio documentation of Sahtú spirituality and well-being, climate change and community responses, and youth knowledge.

Slowey, Gabrielle. "A Fine Balance? Aboriginal Peoples in the Canadian North and the Dilemma of Development." In *First Nations, First Thoughts: The Impact of Indigenous Thought in Canada*, edited by Annis May Timpson, 229-243. Vancouver: UBC Press, 2009.

> Slowey identifies a rhetorical trend that frames the choice between development and land claims as a choice between "capitalism or traditionalism, assimilation or fossilization (2009: 229). This false binary is antithetical to self-determination, which often requires both economic development and cultural preservation as joint efforts (gas for snowmobiles, for example). Slowey further suggests that informal connections in a community are effective mechanisms of creating pragmatic self-governance, while formal agreements are capitulations that normalize "the existing the relations of the state" (Slowey 2009: 236). Nonetheless, self-government is one step towards detachment, if not decolonization, and may be the best possible scenario until Aboriginal communities can grow autonomously.

Thomas D. Andrews, Glen MacKay, Leon Andrew, Wendy Stephenson, Amy Barker, Claire Alix and the Shúhtagot'ine Elders of Tulita. "Alpine Ice Patches and Shúhtagot'ine Land Use in the Mackenzie and Selwyn Mountains, Northwest Territories, Canada." *Arctic* 65, no. 1 (2012): 22-42.

> This paper describes the process of developing the NWT Ice Patch Study with Elders from Tulít'a, and the researchers' efforts to incorporate traditional knowledge into their interpretation of archeological data. They interviewed Elders, ran science camps with Elders and youth, and involved oral histories and traditional land-use mapping in their fieldwork. The team spatially recorded oral traditions about hunting caribou in the mountains and on ice patches, contextualizing these histories with maps of place names, trails, hunting areas, resource-gathering areas, etc. Ice patches were of particular interest for the archaeological remnants of both historical caribou and their hunters.

> During the study, the researchers recorded a number of Dene terms about Ice Patch conditions and other snow/ice terms (p 39).

> Conditions of snow (zha)
> zhahdewé   "big snow," a deep blanket of snow from a storm (a)
> k'ahbahchoré   "ptarmigan feathers," light, fluffy snow (a)
> shiré   dry, flaky top layer of snow (a)
> fileh   loose, crystalline snow layer below shiré (a)

náegah	powdery snow (a)
tahsilé	hard snow (a)
zhaaʔuréélįh	melting snow (a)
zhahtsele	heavy, wet snow (a)
įzé	slushy snow (a)
dazhá	snow on tree branches (a)
zhatú	water from melted snow (a)
Ice or snow features	
zhaayáfelah	ice patch (a)
łubee	glacier (a)
łuugháh	rough, broken ice on a river, making it difficult for travel (a)
p'enii	frozen overflow, where water from below the snow or ice has seeped to surface and frozen (a)
tegahtú	wet overflow (a)

Watkins, Mel. *The Colony Within.* Toronto: University of Toronto Press, 1977.

> This text presents a valuable overview and analysis of presentations made at the Mackenzie Valley Pipeline Inquiry in the 1970s. It contains material both from Dene peoples and from other researchers and involved parties.

Theses and Dissertations

Chew, Kari A. B. *Chikashshanompa'Ilanompohóli Bíyyi'ka'chi [we will always speak the Chickasaw language]: Considering the vitality and efficacy of Chickasaw language reclamation.* Doctoral Thesis, University of Arizona, 2016.

> This dissertation engages with the stories of different types of Chickasaw language activists. Some young adult professionals have created careers centered around language revitalization; Chickasaw citizens who reside outside of the Nation also participate in language revitalization, and finally, many high school and university students study their language in school. The author works with all of these perspectives to talk about three themes helping Chickasaw language revitalization: "1) a raised critical Chickasaw consciousness, 2) the conception of *Chickashshanompa'* as cultural practice, and 3) the (re)valuing of language learners" (11, from abstract).

Gordon, Sarah. *Cultural Vitality as Social Strength in Délįnę, Northwest Territories, Canada.* Doctoral Thesis, Indiana University, 2014.

> Though Gordon does not use the phrase "Dene Ts'įlį," much of her dissertation is about the ways in which the people of Délįnę are preserving Sahtúot'įnę epistemology with and for youth. She focuses on three primary areas of preservation or revitalization: first, on the land "heritage" activities, second, continuing Sahtúot'įnę engagement with the Port Radium mine, and third, the tensions between elders and youth. She argues that the continued use of Sahtúot'įnę epistemology in Délįnę helps the community heal from and avoid further social pathologies inflicted by ongoing colonization.

Hara, Hiroko S. 1964. *Hare Indians and their world.* Ph.D. dissertation. Bryn Mawr, Pennsylvania: Bryn Mawr College.

> Hara's dissertation is based on ethnographic fieldwork primarily conducted with harvesters in the Fort Good Hope region. One of its key focuses is participant worldview.

Morris, Miggs. *Great Bear Lake Indians: A Historical Demography and Human Ecology.* Master's Thesis, University of Saskatchewan, 1972.

Morris' work focuses on Fort Franklin (now Délı̨nę) in the Sahtú region. Her paper gives an overview of "the changes in human ecology and demography of the Indians of Great Bear Lake from just prior to European contact to the late 1800's," (3) with an emphasis on population geography, i.e., the population traits and 'geographic personality' of places. Her overview includes some valuable historic maps and climate records, along with descriptions of hunting practices, seasonal migration, subsistence, and traditional clothing and cooking. She also provides population estimates from the 19th and 20th centuries for the Great Bear Lake and Fort Good Hope regions.

Ouellette, Robert-Falcon. *Evaluating Aboriginal Curricula using a Cree-Métis Perspective with a regard towards Indigenous knowledge.* Doctoral Thesis, Université Laval, 2011.

Ouellette outlines the history and goals of Aboriginal education and curricula, in part by surveying and assessing the (over 48) Aboriginal curricula currently in use in Canada. He also provides an overview of the debates surrounding Indigenous education, including the degree to which it should be integrated with existing Canadian institutions, and which level of government should control Indigenous curricula and their implementation. Within this dissertation, Ouellette assesses Dene Kedǝ curriculum. He estimates that 30% of the supplementary material promised for teacher support was missing at the time of writing, and that teachers also lacked clear guidelines for student assessment, objectives, and evaluation materials. He comments that while strong Dene values are clear throughout the Dene Kedǝ curriculum documents, they need more additional support and materials to be practical for teachers to implement.

Redvers, Jennifer. *Land-based Practice for Indigenous Health and Wellness in the Northwest Territories, Yukon and Nunavut.* Master's Thesis, University of Calgary, 2016.

Redvers' thesis focuses on the growing frequency of land-based practice (e.g. on the land youth programs) in Aboriginal settings, its potential for revitalization, wellbeing, and youth resilience, and the value of land-based practice for other activities such as research. She begins to address a gap in the literature regarding the development, implementation, and evaluation of land based practices.

Redvers' work describes the health benefits and other positive outcomes that being on the land (and spending more time there) can have for all generations of people. As her work is framed, in part, as a response to high suicide rates in northern Canada, she has a particular emphasis on youth resilience. Redvers works with a land-based understanding that sees the land itself as healing. This has been traditionally known for a long time and only recently has been complemented by biomedical research. Not only does being on the land improve cultural, social, physical, and psychological wellbeing, it also promotes land stewardship, intergenerational transmission of knowledge, enhanced learning, capacity building, language transfer, and good training for non-Indigenous researchers.

Rice, Faun. *Time and Story in Sahtú Self Government: Intercultural Bureaucracies on Great Bear Lake.* Master's Thesis, University of Alberta, 2016.

Rice's thesis explores Délı̨nę at the time of transition to self-government (2015). It describes the community's hopes for self government's future, the history that lead to its negotiation, the ways in which a legal agreement's text may diverge from the ideas people hold about it, and the ways in which people are impacted by the new roles created by institutions of governance.

In many ways, Dene Ts'ı̨lı̨ has the power to transform Canadian institutions and laws, as in when Dene SSI board members in Délı̨nę use Dene Kedə to change the mood and content of an otherwise sterile meeting, and remind their leaders of their Dene origins. Dene understandings of the Final Self Government Agreement are different than the text itself: its oral life has different power in Délı̨nę than the written document, and opportunities for the FSGA to be a vehicle for Dene Ts'ı̨lı̨ and Dene Kedə lie in people's hopes and plans for the future. In 2015, the mere idea of self-government had generated significant energy and planning around Dene Ts'ı̨lı̨ and Kedə preservation and revitalization.

Rushforth, Everett Scott. *Kinship and social organization among the Great Bear Lake Indians: A cultural decision-making model*. Ph.D. Dissertation, University of Arizona, 1977.

Rushforth's dissertation develops for the first time the crystallized ideas found in his other publications (in the collection of academic resources) written in the 1980s. It is based on anthropological fieldwork conducted in the 1970s.

Smart, Miles. *A View into the Sahtú: Land Claims and Resource Development.* Master's Thesis, Concordia University, 2014.

This thesis focuses on the Sahtú land claim process. It unpacks the impact of the agreement twenty years after its signing, the role that the land claim is playing in self-government negotiations, and its utility for managing natural resource development. Most of the field research informing this thesis was conducted in Norman Wells. Interviewees saw community-level resource management as less bureaucratic than larger regional (or Dene Nation-wide) organizational structures. However, overlapping jurisdictions in Tulít'a and K'asho Gotine are now making self-government negotiations more complicated.

Tatti, Fibbie. *The Wind Waits For No One: Nı̨hts'ı Dene Ası̨́ Henáoréhʔı̨́le Qt'e: Spirituality in a Sahtúgot'ı̨nę Perspective*. Master's Thesis, University of Victoria, 2015.

Fibbie Tatti's thesis explores Sahtúgot'ı̨nę spirituality: it describes and defines spirituality "from the perspective of the Sahtúgot'ı̨nę, distinguishing spirituality from concepts such as worldview, culture, and medicine power" (iii, abstract). Spirituality is an essential component of Dene education, Tatti writes. In documents like the Dene Kedə curriculum (1993) inclusion of spirituality (which makes up one quarter of the curriculum, along with relationships with land, people, and self) is important but difficult, because spirituality is different for different Indigenous peoples, and means different things.

Teaching on the land, for the Sahtúgot'ı̨nę, is paired with ceremony: feeding the fire, for example. Ceremonies are still practiced but gradually less understood, in part due to language loss. Each ceremony must be contextualized by history an, and the Elders explain this in a language that fewer and fewer youth can understand. Tatti also emphasizes the distinctions between worldview, culture, and spirituality, emphasizing a dependent relationship with animals and the cosmos—this fundamental relationship guides Dene behaviour, laws, and epistemology.

Tutcho, Laura. *Ets'ulah: "The language is like ets'ulah."* Master's Thesis, University of Victoria, 2016.

Ets'ulah is Dene Love Song, a neglected musical form that Laura Tutcho argues can be used to revitalize the Sahtúgotı̨nę language. Ets'ulah is "one of the oldest traditions for representing kinship links, family legacies, and ties to the land and life on the land." (6) Laura Tutcho begins by presenting an overview of Dene history, and the importance of Dene language to knowing "who we are as people" (9) today. The history of the residential schools and the different attitudes

of traders, missionaries, and teachers towards Dene language and culture are also presented. Next, the author talks about the current status of language teaching in Délı̨nę, making some key points:

- She recommends a bilingual upbringing that teaches children the language and also encourages graduation.
- She talks about a "cultural inclusion program" (12) that teaches children to drum, sing Slavey songs, sew, and survive on the land.
- She identifies a dire need for more Sahtú Dene teachers and recommends that the Délı̨nę Self Government priorities include a "strong position about how our children and people should be taught." (13)
- She comments that Canadian laws, mǫ́la ʔeʔá, "can never do justice to our way of knowing." (17)

The author talks about her own story, moving from the land to a formidable English day school at the age of 8 and needing to speak English to avoid the strap. She talks about the lessons she learned in her community and some of the traditions she remembers about hunting, taboos, and other teachings. One central question she addresses is how to engage youth in learning the same knowledge, particularly their Dene language. She sees ets'ulah as one way to get youth interested in Dene Kedə and Dene Ts'ı̨lı̨.

Dene Kedə and Dene Ts'ı̨lı̨ Learning and Documentation

Blondin, George. *Legends and Stories from the Past.* Yellowknife: Northwest Territories Department of Education, Culture, and Employment. n.d.

> George Blondin has documented a number of stories in this text, most of which are related to Medicine Power. In a foreword, he explains that a teacher can use the stories for students K-9 but should read them to younger students with some explanation or context.
>
> The stories contain teachings about:
> The role of elders as teachers; weak and strong medicine power; medicine power for different things; communicating with animals; Yamoria and Yamozah; dancing; drum songs; sustainable hunting and times of scarcity; the prophet Ayah; Dene faith and its relationship to Christianity; animals behaving improperly; meeting the first white man; how to live well to get medicine power; using power in hand games; reincarnation; and George Blondin's grandfather.

Blondin, George, Jane Modeste and Fibbie Tatti. *Įt'ǫ́ Elá T'á Ts'éku ʔehdanagı̨la*. Developed by Dept. of Education, NWT. Copyright, Fort Franklin Band Council. n.d.

> This is a unilingual story with hand-drawn illustrations (by Philip Mercredi) and North Slavey text. It has no English guide, and it comes with Dene words paired with illustrations at the end of the story (for example, whı̨ and a picture of a spear). From the illustrations, it looks like the story is about a Dene man who goes out on the land and the adventures he has there, but it is hard to make out further details.
>
> The first section reads:
>
> Yahnı́ı̨ ts'ę́ dene ke ı̨kǫ́ t'á zǫ edegogeredí redı. Eyu t'á dene łée sı́ı̨ ı̨k'ǫ́ huhłé nı̨wę gha surí dene nezǫ hı̨lí gots'ę edeghǫ náowhe kúlú, debelé t'á así gháedá le. Ekáa taónǫʔǫ́ beghaé ajá kúlú k'ála daudı redı.

Dene Cultural Institute. *Dene Kede: Justice and Medicine Activities.* Prepared for the Dogrib Divisional Board of Education by Dr. Joan Ryan and Martha Johnson, Research Associates, Arctic Institute of North America, 1994.

This document is a supplementary resource that provides additional materials for teachers implementing Dene Kede curriculum.

Fort Franklin Slavey Language Program. *Dene Sa Ɂerįįhtł'é*. Northwest Territories Department of Education and Chief Jimmy Soldat School, n.d.

This text is a blank calendar with spaces to fill in the days anew each year. Illustrations (by John Tetso) and each month's Dene name in both Dene and English mark each page, along with the days of the week in Dene language. Additionally, while the document does not contain a date it was likely produced in the early 1980s (given the timelines of language resource projects in Délįnę).

Ilígu zá, Edáedzeného zá	January, Cold month, New Year's month
Tłįchédé zá, Sa nek'ǫne zá	February, Dog wiggles his stiff tail month, Short month
Det'ǫneho zá	March, Month when eagle looks for food
Naeda zá	April, Easter Month
Eghé zá	May, Month when birds lay their eggs
Tsá kats'enįwę zá	June, Beaver Hunting Month
Įhbé	July, Summer Month
Ek'a zá	August, Month when animals are fat
Egǫ́chį ghǫ zá	September, Moose hunting month
Bek'e łue dats'ehté zá	October, Month for storing fish
Ɂehdzo zá	November, Trapping Month
To yatį zá	December, Month of Christmas

Lafferty, Gloria, Mitsuko Oishi, Ronald Cleary, and Christine Cleary. *Ɂehtsée Gah.* Northwest Territories Department of Education. School Program Services, 1984.

This is a unilingual story with hand-drawn illustrations and North Slavey text. From the illustrations, it seems to be about an elder telling his granddaughter stories about grandfather rabbit, and teaching her lessons on the land. At one point, the spirit of grandfather rabbit dances around them. The first section reads:

Ɂįhbé ekúu kare gonezǫ t'á ts'ǫ́dane ke kare nágogeye. T'ere łée Gahzhoó héredı sįı etįwhęnę t'á ɂehke ke k'énategehde zǫ.

Modeste, Isodore, Jane Modeste and Fibbie Tatti. *Chıleku Náke Įk'ǫ́ T'á Echoho Łágenı'hdé.* Northwest Territories Department of Education and the Fort Franklin Band Council, n.d.

This is a unilingual story with hand-drawn illustrations (illustrated by Gloria Lafferty Miller) and North Slavey text. It also has an English guide at the end of the document (p. 35) but it comes with clear instructions that the teacher is to use the document's Dene language *only* when teaching. The story is also paired with a North Slavey questionnaire about the story for students. It is about two men who grow past marrying age: their community tells them to go look for wives, so they do so, and save a different community from monsters that have been eating people. They use Dene medicine to kill the monsters, and end up marrying and settling down in the new, saved community.

The first section reads:

Yahnį́į ts'ę́ chıleku náke, ts'ǫ́dane gılį gots'ę ts'éku gíhchú le, ékagıt'é déot'ınę hé dene gılį redı. Kút'a surı ɂǫhdaa ts'ę́ nǫwá le agejá ekáa gonǫ ékagóhdı. "Seyaa ékahht'e gha dúwé, asį́ dúle ts'éku hat'į ghǫ ɂaht'e," góhdı. "Hę́ɂę," gedı redı, "ékanį nįdé ts'éku hút'į gha k'énaút'á kúlú," gedı redı.

Modeste, Isidore, Jane Modeste, and Fibbie Tatti. *Echoho Náke Gok'énɹge Gónɹá.* Northwest Territories Department of Education and Fort Franklin Band Council, n.d.

> This is a unilingual story with hand-drawn illustrations (by Sheila Hodgkinson) and North Slavey text. It is hard to tell what the story is about from the illustrations alone, but it looks like a Dene journey of one or more people. The first section reads:

> Yahnɹ́ɹ ts'ɛ́ nɛ k'ále bek'ǫ́ne ekúu
> Etíratǫ ekúhdé kwe náke eɬets'ɛ́
> Nídanɹhʔa, ets'énárakwé hé
> Edúhnárakwé hé héredɹ sɹ́ɹ gok'énɹge ts'eretɬa le redɹ. Xaɹdó yíɹ kúlú dene ke gohé tɛ tárezɛ́ t'á dene ɬǫ tut s'ɛ́ híhɬé redɹ.

Modeste, Jane, Cynthia Chambers hé Gloria Lafferty. *Túrɹ, ʔerɹ̨htɬe1 Dɹ̨.* Northwest Territories Department of Education. Programs and Evaluation Branch, 1982.

> This is a unilingual story with hand-drawn illustrations and North Slavey text. From the illustrations, it appears to be about the different ways to hunt and eat ducks.

> Túrɹ wegéhkw'ę. Túrɹ denadé wegéhkw'ę. Túrɹ denadé ghágeda.

Northwest Territories Literacy Council and the Saskatchewan Literacy Network, translated by Lucy Ann Yakelaya. *ʔetene ʔəhw'ɹ K'e – Dene Kádezá, ʔelehé Yáts'eríyə, ʔelehé Dene Gáhuretę.* n.d.

> This is a monolingual booklet that seems to be about family activities. It may be a translation of a Saskatchewan Literary Network family literacy resource. There is a foreword, where the text begins:

> Menɹ gots'éráyɹ́dɹ máhsɹ héts'ədɹ. Həderɹ ʔedɹhtl'é ʔeyɹ Saskatchewan gots'ę ʔedítl'e hots'edúhsha gázeghálayeda keyá kɹdeyɹ́tl'e. Wáyɹ júhad néné gogha ʔawót'e gha júhad ʔedítl'e gha dəhw'ɹ ke rakɹdeyɹ́tl'e. Júhad ʔedítl'é gha dəhw'ɹ ke March 2002 gú ʔeyɹ júhad Government ʔeyɹ tsǫ́dane hɹ́delé gáhurútɛ̨ gá ʔeghalayeda ke sǫ́ba hé gots'érákeyɹ́də gháré hədərɹ ʔedɹhtl'é kedeyɹ́tl'e.

Northwest Territories Literacy Council. "Love Grows Brains." Pamphlet, North Slavey. Human Resources and Social Development Canada and the Northwest Territories Department of Education, Culture, and Employment, July 2010.

> This is a monolingual pamphlet about family life and language. It has some guidance about young children and family health. The opening reads:

> Kughǫdɹts'edézǫ Gháré Kerəyə
> Bəbí kə déhyə́ xáhwə t'áhsɹ kíhshʔ
> Kugóhlɹ gots'́ę kugháí táí gots'é.

Northwest Territories Literacy Council. "North Slavey Grow Chart, Kereyə Hé Gokədə Kézets'íhdz'a." Family resource poster, n.d.

> This is a monolingual growth chart with cm measurements for different heights of children and corresponding images of different age groups learning to talk. For example, the baby at the bottom says, "Dúle duká ʔadehsɹ (oo, goo, bababa)"

Northwest Territories Literacy Council. *Building Aboriginal Literacy Cards, North Slavey.* Yellowknife: Department of Education, Culture, and Employment, n.d.

These are a series of monolingual cards with photographs from North Slavey communities and Dene words. The introduction reads,

Dene xədə la begháré dene ts'ı̨lı̨ gha ket'óde?á yá ?agóht'e. Dene xeɗé k'égháré yá dene he'egú?a, denewá ts'ı̨lı̨ k'égháré ?adegots'ədı hé ts'ı̨duwe légots'ede gháré dúle hı̨dówé gots'é bet'óts'edéh?a. Menı begǫhlı̨ gots'é dene xədé k'é bet'sé gots'ədə nídé ?eyı keyá dzı'ıne toréht'é kedexədə́ k'é denets'é gokədə gha.

Ts'ǫ́dane ke kugólı̨ gots'ę kugháí só?areht'e gots'é dúle t'áhsı̨ gołǫ kegokíh?a yá ?akı̨t'e. ?eyı gháré dene hı̨sha ke hé menıdene xədə́ k'égodə ke ts'ǫ́dane ke kedexədə́ kúshu gha le'rakede.

North Slave Terminology List. Translated by Lucy Ann Yakelaya. Yellowknife: Government of the Northwest Territories Language Bureau, 1987.

This is a scan of looseleaf notes, some typed, some hand-written, going over Dene language translations for terms related to government, world politics, emotions, the environment, and health. This document is interesting for the historical context shaping each definition. Some examples include:

Royal commission on aboriginal affairs
Dǫ dezǫ naáwo k'e eghálagíde
People working on aboriginal issue

Political parties
Gogha ehkw'e k'é eghálats'éda
We follow what we believe

Communist
Ndéts'ǫ́ k'aáwo yatı k'é zǫ hǫ?ǫ
They take only the government's word

North Slavey Alphabet Chart. Northwest Territories Department of Education, Culture, and Communications, 1990.

This document contains North Slavey sounds, words in which they are found, and pictoral representations of those words. For example, "a," "sah," and a picture of a bear or "ts," "tsá," and a picture of a beaver.

North Slavey Vowels and Dipthongs Chart. Northwest Territories Department of Educatıon, Culture, and Communications, 1990.

This is a one page chart of North Slavey vowel and dipthong sounds and pictures of what they represent.

Pellissey, Vivian, Mary Ann Clement, and Betty Harnum. *Tsá ?erı̨ı̨tł'é.* Fort Norman: Slavey Language Project, 1983.

This text includes a list of beaver-related vocabulary words, in English, with some accompanying pictures (illustrations by Peter Andrew, a grade eight student). While there is no North Slavey visible in the document, it was almost certainly intended to be used as a Dene teaching tool.

Pellissey, Vivian, Mary Ann Clement, and Betty Harnum. *Chⱥ hé Túrɪ łǫ.* Fort Norman: Slavey Language Project, 1983.

> This text includes a list of bird-related vocabulary words, in English, with some accompanying pictures (illustrated by Peter Andrew, a grade eight student at the time). While there is no North Slavey visible in the document, it was likely intended to be used as a Dene teaching tool.

Prières Catchésme et Cantiques en Langue Peau-De-Lièvre [Hareskin Syllabics]. Société Saint-LeAugustin, Desclée, De Brouwer. 1911.

> This document is an early French guide to "Peau-De-Lièvre" (Slavey/Hareskin) syllabics.

Sabourin, Margaret. *Readers: Slavey Language.* Yellownife: Department of Education, Program Development Division, 1975.

> Prior to standardization (and NWT recognition of North and South Slavey as separate languages), Margaret Sabourin produced these Slavey resources for schools.

Sahtú Renewable Resources Board. *Kⱥdⱥ Nɪt'ǫ Benats'adí, Remember the Promise.* Compiled by Betty Harnum and Deborah Simmons, 2014.

> Based on stories told by Sahtú elders and a species at risk workshop in Délįnę, NT March 2013.
> Artwork by Jean Lieppert Polfus.
> Dialects: Tulit'a and Délįnę Got'ınę, also available in K'ásho Got'ınę.
>
> This book is comprised of two distinct parts: first, *Remember the Promise* (in English and Dene) with a glossary at the end on page 18. Second, a terminology list coming out of the species at risk workshop is presented, along with further information about at risk species in the NWT. The story opening the text is about ţch'ádıɪ (animals) and Dene learning to live together and respect each-other's laws, sharing resources in cooperation.

Scott, Amos. *Dene, A Journey.* Documentary Series. Yellowknife: Dene A Journey, 2015.

> Dene, a Journey is a two-season documentary series created by Yellowknife-based filmmaker Amos Scott, broadcast on APTN (Aboriginal Peoples Television Network) in 2013 and 2015. Tagged as a "land-based cultural adventure show," the series profiles young urban Dene who seek to reconnect with their Indigenous cultural heritage and traditional territory. Two episodes feature youth with Sahtú roots: in Season 1, Episode 6, Juno Award-winning musician Leila Gilday learns to tan a moosehide in Délįnę; in Season 2, Episode 8, Vancouver-based Eugene Boulanger goes on a hunting trip up the Keele River into Shúhtaot'ınę territory with relatives. See http://aptn.ca/deneajourney/ for full episodes.

Semsch, Marlene and Students. *No title.* Interpreter/Translator Program North Slavey Terminology Lists. Fort Smith: Arctic College, Thebacha Campus, 1993.

> Students (full time and part time) of the Interpreter/Translator program at Arctic College, Thebacha campus, developed this terminology between 1990 and 1993. The instructor was Marlene Semsch. Most of the words in the publication are included if they meet the standard of having been agreed upon by a group of two or three students.
>
> The key vocabulary topics include: Language Issues, Social Issues, Environment, Education, Medical, Rules of Order, and Land Claims. Some examples include:
>
> Appendix, "ʔenítłe golódátłe"

Bursarıes (money to go to school) "sǫ́baa bet'a enı̨htłé kǫ́ ʔats'etı̨"
Agenda, "ayı goghǫ gots'ude"
Meetıng, "gots'ede"
Unanımous consent, "dene areyǫné heʔę enakı̨t'éle"

Taneton, Louie, Jane Modeste and Fibbie Tatti. *Kwígah*. Northwest Territories Department of Education Programs and Evaluation Branch and Fort Franklin Band Council, 1983.

This is a unilingual story with hand-drawn illustrations (by Sheila Hodgkinson) and North Slavey text. It is the story of a Dene man who goes hunting and shoots bear cubs. The bear's mother sees this and is very angry. She comes after the man, but he puts a stick in her mouth so she cannot close her jaw. She was stuck, and he got away safely. There is a quiz in North Slavey for students to complete once they have read the story. The narrative begins:

Yahnı́ı̨ ts'ę́ sah gode góı̨lé redı, Saoyu k'e, beyaa nákee yé hé k'énaʔá, jı́ı yágıdé.

Taneton, Louie, Jane Modeste and Fibbie Tatti. *Neshíkwíh.* Northwest Territories Department of Education, Programs and Evaluation Branch and Fort Franklin Band Council, 1983.

This is a unilingual story with hand-drawn illustrations (by Sheila Hodgkinson) and North Slavey text. From the illustrations, it seems to be about a giant lake creature, and a time where Dene could change from dene to animal and back. The story begins a long time ago:

Yahnı́ı̨ ts'ę́, too yatı̨ ekúhye ejo, Delıne dene Neshıkwıh héradı sı́ı̨ be hé tę́ neréhwé redı. Suré dnee edárıyeh ǫ́t'e. Jú ts'ę́ réya ekǫ́ be hé tę́ nı̨hkw'e.

Taneton, Louis, Jane Modeste and Fibbie Tatti. *Deníhch'éa Bedzıho Wáı̨zha.* Northwest Territories Department of Education and Fort Franklin Band Council, n.d.

This is a unilingual story with hand-drawn illustrations (by Shelia Hodgkinson) and North Slavey text. It has no English guide, and it comes with Dene words paired with illustrations at the end of the story (for example, edé and a picture of antlers). From the illustrations, the story seems to go something like this: a man is hunting caribou or moose. He accidentally jumps on its back and is carried away. People look for him and find his dropped hunting knife. Then they find him on the ground where he has fallen off.

The first section reads:

Yahnı́ı̨ ts'ę́ hı̨kwé Neréghae, gokw'ı k'e ekúhdé, dene ke ekwę́ ka k'ǫ́ǫgídé gohé są́ deních'éa łée k'énada redı. Nágeze gha get'ı̨ ǫt's t'a deníhch'éa sı́ı̨ dene shǫ náze réhtła redı.

Tatti, Fibbie, and Darin Ouellette. *Asíı̨ Bemǫne Gúlí Héoratı'ı̨.* Adapted from *Shapes*, published by Usborne/Hayes. Yellowknife: Department of Education Northwest Territories, 1985.

This is a unilingual storybook that teaches North Slavey terminology using shapes, silhouettes, and pictures. It appears to be adapted from a basic curricular text, "Shapes," for Dene language learning.

Tatti, Fibbie, Mitsuko Oishi, and Doreen Cleary. *Koyére: Reader II Teacher Guide.* Northwest Territories Department of Education. Programs Services Division, 1984.

This text is a teacher's guide and lesson plan to go along with a North Slavey Reader. It is written primarily in English, with North Slavey provided in places where a teacher should ask a question of students in the Dene language, for example.

Tatti, Fibbie, and Philip Howard. *Sahtú Got'ine Gokedeé: A Slavey Language Pre-Primer in the Speech of Fort Franklin*. Yellowknife: Northwest Territories Department of Education. Linguistic Programs Division, 1978.

> This document consists of 45 charts; each one contains a picture, a word, and a sound within that word. For example, a picture of a frog, "ts'aleh," then "ts'".

Vandermeer, Jane, Fibbie Tatti, and Chuck Bloomquist. *Denewá Zhı̨nę Hé: Dene Kedə Hé.* Sahtú Slavey Language Centre, n.d.

> This text is a collection of Dene songs and North Slavey translations or adaptations of English songs. It appears to be part of the Interpreter/Translator Program at Thebacha Campus, Arctic College.

Yamózha Kúé Society, Northwest Territories Department of Education, Culture and Employment, and the Sahtú Divisional Education Council. *Shutaot'ine Intro.* Mobile Device Application. Version 1.1, December 15, 2015.

> The first version of Shutaot'ine Intro, an app for both Android and Apple, was released on May 11, 2012. The app offers vocabulary and phase options to begin with. They are: Food, Body, Words, Buildings, Actions, Conversations, More, Order, Time, Days, Months, Numbers, Money, Quantity, Animals, Colors, Commands, Dene, Family, TPR Vocab, TPR, Song, and Introductions. Within each category, options let you "learn," or take a lesson, play "games" of different levels, or take "quizzes" in listening, speaking, and reading. The app was updated in December.

Newsletters, Magazines, and Unpublished Literature

Délı̨ne Uranium Team. *ÉÉÉ Enet'su Sóot'ıneke Sewáahwę, Délı̨nę Uranium Team Newsletter 1* 1, no. 1 (Spring 2003).

> This newsletter provides an update on the activities of the Délı̨nę Uranium Team, the group dedicated to researching and restoring the Port Radium region. In 2003, they worked on an environmental site-monitoring program, did contaminants testing in traditional foods, and pursued many other Environment, Health Assessment, and Community Healing activities. A presentation of the Délı̨nę Knowledge Center proposal and workshop is carried in this letter, along with news of the dismantling of removal of the Radium Gilbert, the ship that had been previously grounded near Délı̨nę.

Délı̨ne Uranium Team. *ÉÉÉ Enet'su Sóot'ıneke Sewáahwę, Délı̨nę Uranium Team Newsletter 2* 1, no. 2 (July 2003).

> This newsletter provides an update on the activities of the Délı̨nę Uranium Team, the group dedicated to researching and restoring the Port Radium region. Issue 2 talks about the Canada-Délı̨nę Uranium Table's outstanding achievement award for the group's negotiated action plan: "Mr. Gaudet decline to accept his award until the Canadian government had officially committed to the Action Plan-which it finally did in February 2003." Issue 2 also has an overview of the history of the Uranium Committee, founded in 1998 in response to community concerns. It talks about some environmental and food testing procedures, and gives staff profiles as well as meeting and conference overviews.

Délı̨ne Uranium Team. *ÉÉÉ Enet'su Sóot'ıneke Sewáahwę, Délı̨nę Uranium Team Newsletter 3* 1, no. 4 (April 2004).

This newsletter provides an update on the activities of the Délı̨nę Uranium Team, the group dedicated to researching and restoring the Port Radium region. The April 2004 issue shows the Délı̨nę Uranium Team learning about GID through the Land Use Mapping Project from instructor Ruth Ann Gal of the Aurora Research Institute. It mentions the name of a new Research Director, Sam de Beer.

The Land Use Mapping Project began training in 2003, and taught database design (with Microsoft Access/Excel and ArchView GIS). In Late 2003, the team created maps and interviewed people who lived and worked in Port Radium to understand how they used the land for hunting, trapping and ore transportation. Importantly, this issue contained an article reassuring readers that Délı̨nę food samples had been collected and sent for testing in the South, and that there were *no* higher levels of uranium or arsenic found in the local fish and meat. Simultaneously, a summary of oral histories presents findings that tailings and contaminants were spilled into the lake or river, that bags sometimes broke, and that ore carriers were often exposed to ore dust with no warning or precautions. Many of the Dene people who worked at Port Radium were loggers. The Délı̨nę Uranium Team held a photo show and film screening to convey their findings to the community.

Dene Language Terminology Committee. *Dene Yati* 1, no.1. Northwest Territories Department of Culture and Communications Language Bureau, June 1985.

This is a newsletter from the GNWT Department of Culture and Communications. It provides an overview of Athapaskan language family and discusses the advent of the Language Bureau. The new department initiated a project to make interpreting and translating services available in the five Dene languages found in the NT in 1982.

Expressed in the introduction to this issue is that problem that Dene languages "have not in the past been required to express closely defined concepts in the areas of technology, bureaucracy, government, medicine, law, and other domains" (1). To address this problem, interpreters from many organizations (e.g. CBC and the Dene nation) work through lists of words, "searching for the best ways of expressing the concepts succinctly and clearly in the native languages" (1).

Dene Language Terminology Committee. *Dene Yati*.1, no. 2. Northwest Territories Department of Culture and Communications Language Bureau, September 1985.

This issue of Dene Yati begins with a discussion of the role and responsibility of an interpreter/translator in the NWT. An article by Betty Harnum emphasizes the broad list of skills an I/T is asked to have in the NWT, moreso than anywhere else, including simultaneous interpretation, written translation, government translations, "relay interpreting," (3+ languages) terminology development, typing, etc., across all subject areas. This is followed by a terminology chart, a traditional story called "The Old Lady in the Moon," and a comment that Dene Nation funding cutbacks are making it difficult for interpreters to get training.

Dene Language Terminology Committee. *Dene Yati* 1, no 3. Northwest Territories Department of Culture and Communications Language Bureau, December 1985.

This third issue of Dene Yati discusses the different prefixes attached to body parts, and thus medical terminology, in each of the five Dene languages in the NT. This is followed by a Dene terminology list of body parts, and a series of short pieces about the Dene alphabet, standardization, and medical interpretation.

Dene Language Terminology Committee. *Dene Yati* 1, no 4. Northwest Territories Department of Culture and Communications Language Bureau, March 1986.

Issue 4 of Dene Yati opens with an overview of the Task Force on Aboriginal Languages, created "to make recommendations on the use, development, and promotion of the aboriginal languages in the Northwest Territories" (1). At the time of this issue, the task force had three Inuit and three Dene representatives. The organization did community consultations to examine people's perspectives on first languages, and Fibbie Tatti co-chaired the Task Force. The committee's recommendations are summarized in this issue are:

1. Native languages should be more widely used in communities and regions.
2. The Official Languages Act should be changed to include the right to use a native language in court, when receiving public services, and in the Legislative Assembly.
3. An office of Commissioners of Aboriginal Languages should be created to encourage the use native languages and to report to the Legislative Assembly. The Office of Commisioners of Aboriginal Languages should have both a Dene and an Inuit Language Commissioner.
4. A Ministry of Aboriginal Languages and Cultures should be created to develop and carry out policies regarding native languages. The Ministry should have both a Dene and an Inuit council.
5. The Ministry of Aboriginal Languages and Culture should be responsible for native language and culture curricula in schools; for government interpreters; for certifying N.L. teachers and interpreters/translators; and for cultural programs… The Ministry should also be responsible for ensuring the standardization of a Dene writing system so that children can learn both English and French and a native language in school and also learn about native culture.
6. The Education Act should be changed to guarantee bilingual education…
7. The GNWT should encourage employees to learn native languages.; provide jobs for bilingual people…
8. Native languages should be more widely used in the air transport industry; by the federal government; and on radio and television.

The issue also contains a terminology chart and several other articles about such topics as medical interpretation.

Dene Language Terminology Committee. *Dene Yati: Annual Edition* no. 1. Northwest Territories Department of Culture and Communications Language Bureau, June 1986.

This is a newsletter from the GNWT Department of Culture and Communications intended "to publicize the work of the Language Bureau and to disseminate information concerning language development" (1). This issue has an introduction to the newsletter written by Phillip Howard, a linguist. It then offers a chart of translations of English words (e.g. "Government words" on one page, "body parts" on another) in Chipewyan, Dogrib, Loucheux (Gwich'in) and North and South Slavey. It then has a chart of vowels, consonants, and dipthongs in different Dene languages.

Dene Language Terminology Committee. *Dene Yati* 2, no. 1. Northwest Territories Department of Culture and Communications Language Bureau, June 1986.

Dene Yati Vol 2 No 1 begins by talking about the challenges interpreters face when trying to translate legal speech from English to Dene simultaneously, and the potential consequences of mistranslation. The terminology chart to follow, therefore, has law-themed words such as "custody" or "summons." "Crown prosecutor," for example, is translated to something like "verbal helper for police" in North Slavey.

Dene Language Terminology Committee. *Dene Yati* 2, no. 2. Northwest Territories Department of Culture and Communications Language Bureau, September 1986.

This issue begins by talking about Government Finance terms and their Dene corollaries. It also has a personal overview of the life of a Dene broadcaster working for CBC. The quarterly terminology chart discusses financial translations.

Dene Language Terminology Committee. *Dene Yati* 2, no 3. Northwest Territories Department of Culture and Communications Language Bureau, December 1986.

This issue of Dene Yati opes with an article about the transition from hunting or gathering to wage labour and the importance of career planning from the Sir John Franklin School Guidance Counsellor. The theme of this newsletter's terminology chart is career names, including for example, Consultant, Employment Officer, Eye Doctor, and Fisherman. It goes on to discuss challenges in the Fort Smith Region Language Bureau. ISSN 0830-9167.

Dene Language Terminology Committee. *Dene Yati* 2, no. 4. Northwest Territories Department of Culture and Communications Language Bureau, March 1987.

Dene Yati Number 4 opens with a conversation about difficulties in interpreting, including interpreting emotions or English idioms. A terminology table containing words for emotions is next, along with a story about Finding the Chinook, and a short article about Dene terms for technological developments.

Lange, Lynda. "Johnny Neyelle." *Arctic Profiles, 252-253,* n.d. [1980s].

This short profile gives a brief biography of Jonny Neyelle, including his early history, his first and second marriages, and his skill with carving, music, and instruments. One key part of the story is his interactions with the day school, reports of children being strapped, and the financial penalties that occurred when he took his kids out of school. [Document saved as Arctic Profiles 41-3-252, number may refer to pub. info].

"Sahtú Godé Dáhk'é, Place of Stories." Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, September 2000.

Designed by Rob Kershaw.
Contributors: Alfred Masuzumi, Rodger Odgaard, Gayle Strikes With a Gun, Henry Tobac, and Bella T'Seleie, along with Deborah Simmons (from acknowledgments).

This magazine is meant as a supplement to the *Mackenzie Valley Viewer*, an online magazine for writing, photography, and art, accepts submissions in Dene (syllabics or Roman orthography), French, and English. Alfred Masuzumi explains in the first article that the writing is "a starting point for honest discussion," to "analyze our situation and find ways to adapt our traditions to modern life." He talks about Dene protocols, age and intergenerational responsibilities, and Bella T'Selei speaks of listening, silence, and Dene communication skills. Deborah Simmons finished off the first magazine with acknowledgments and thanks.

"Sahtú Godé Dáhk'é, Place of Stories." Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, October 2000.

From the acknowledgments: "This special issue of Sahtú Godé Dáhk'é was produced with the assistance of Alfred Masuzumi and Rose McNeely. Susan McKenzie of the Sahtú Land Use Planning Board created the map. Rob Kershaw and Anne Marie Jackson provided help with layout and design."

This edition includes stories from:

Christine Harris. *Arakə Túé Ba Agonáts'etî, Someone Dreamed at Arakə Túé*
Deborah Simmons. *Hunting Trip to the Barrenlands.*
Gabe Kochon, Fort Good Hope (Interview narrative, transcribed and translated by Rose Kochon).
K'î əlá, Birch Canoe.
Alfred Masuzumi. *Y'ak'e, Heaven* and *Ts'ǫdun Rákoyə,* Chıid's play.
Charlie Tobac. *Beauty of the Land.*
Rose Kochon (series of quotations from interviews). *Voices from K'áhbamñ Túé.*

Many of these stories are about a journey to Arakœ Túé, how to ask properly for good hunting conditions, and some of the qualities of the place, lessons, and stories that took place there. People who participated in the journey talked about visions, their memories of going to Arakœ Túé as children, and the lessons they had learned about it from elders.

It also features a number of place-names provided by Gabe Kochon and Alfred Masuzumi, assisted by Rose McNeely.

Arake Túé (Inuit Lake) – Horton Lake
Bedzi Rayú (Female Caribou Ridge) – Belot Ridge
K'áhbamị Túé (Ptarmigan Net Lake) – Colville Lake
Líhsigóhlin (Red Mud Place) – a place on the Anderson River where red ochre is found
Œyonih Kị (Phalarope Dome) – Maunoir Dome
Sháli Túé (Shawl Lake) – Kilekale Lake
Táhgun (translation unknown) – Unnamed creek
Táshín Túé (Stump Lake) – Lac des Bois

"Sahtú Godé Dáhk'é, Place of Storıes." Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, November 2000.

From the acknowledgments: "Albertine Ayha and Sean Lynch provided support and assistance in Deline. Thanks again to Robert Kershaw for doing layout. Thanks also to Alfred Masuzumi for helping to gather the stories, and for donating his illustrations. Alfred has recently returned to Fort Good Hope after living for two years in Deline with his late wife Sarah, who was born in that community."

This edition includes many stories from/about Délı̨nę, discussing its origins, the founding of Saoyúé-ʔehdacho park and a series of stories recorded and transcribed there by John Tetso, and National Historic Site designation. One story was told by George Kodakin, who passed away in 1992, but his daughter Irene Betsidea gave permission for a reprint.

Stories include:

George Kodakin. *How Gorabe Came About.*
Peter Baton. *How Saoyúé Got ıts Name.*
Where the Water Flows (a history of Délı̨nę, no author)
Sahtú and the Atomic Bomb (based on Village of Widows, 1999)
Chief Richard Kochon, translated and transcribed by Rose McNeely. *Letter—Barrenlands Hunt September.*
Dora Gully (syllabic text, the late author from Déline wrote for Dene Nation in 1984)

This edition notes that elders have requested syllabic texts, since they often cannot read and write in Sahtú Roman Orthography.

"Sahtú Godé Dáhk'é, Place of Storıes." Special Writing Contest Edition. Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, 2001:

This document includes writing contest submissions from Fort Good Hope, Délı̨nę, and Norman Wells, with illustrations from students of Chief T'Selehye and Colville Lake schools. The contest was lead by principal of Chief T'Selehye school, Gayle Strikes With a Gun. Editor Deborah Simmons, Design and Layout Robert Kersahw, Community Liaison Alfred Masuzumi.

Stories include:

Gabriel Tobac. *Living in Fort Good Hope, NT.* (FGH – English_
Lorraine Garedeboid. *How I Live.* (FGH – English)
Tahti Bayha. *Mystory.* (Délı̨nę, FGH)

…and many more from all school grades, in English, about the experiences authors have had in their homes and on the land. A few students also wrote scary stories for the contest, about hauntings and ghosts. There are also many stories and poems from adults about Dene legends, old stories, and experiences that taught them lessons.

Some stories that include Dene language are:

Dominique Tobac, Elder, Fort Good Hope. Translated and transcribed by Alfred Masuzumi. Syllabic Text: *Famine.* (About a family surviving famine)
Georgina Tobac. Syllabic Text, translated and transcribed by Addy Tobac. *The Human Spirit.* (About the importance of traditional teaching)

"Sahtú Godé Dáhk'é, Place of Storıes." Theme, Caribou, Edıe, ʔekwę́, Éfę́. Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, 2001.

This edition focuses on Caribou, with submissions largely from Fort Good Hope and Délı̨nę, and stories from all ages (including a designated section for youth contributions). Editor Deborah Simmons, Design and Layout Robert Kershaw, Community Liaison Afred Masuzumi. Submissions include:

Adele Adgi, Oral Narrative. (About seasonal hunting and traveling)
Pauline Lacou, Oral Narrative, Fort Good Hope. (About uses of moose and caribou hide)
William Sewi, Délı̨nę Elder (Recorded, translated, and transcribed by Alfred Masuzumi) *Éfę́ Deyúe ʔehdaralə, When Carıbou Changes ıts Clothes* and *Éfę́ Gulí, The Fate of Carıbou.*

There is also a note about a source of at least some of the oral histories. The Committee for Original People's Entitlement (COPE) Oral Narratives Collection has recordings mostly taken from the 1960s and 1970s, in cooperation with CBC in Inuvik.

Further contents include some traditional ways to cook Caribou and some information about what nutrition you can get from different types of the animal. This is followed by the youth pages, wherein students' stories, poems, and illustrations about Caribou bring the document to a close.

"Sahtú Godé Dáhk'é, Place of Storıes" no. 5, Henry Tobac Poetry. Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, 2001.

Deborah Simmons edited the newsletter and Robert Kershaw did art, design, and layout. Alfred Masuzumi was the community liaison.

Henry Tobac's poetic journal forms a considerable portion of this edition. Henry Tobac is from Fort Good Hope, and wrote a number of poems that explore the Human, Dene experience from 1995 to 2001. The youth pages at the end of the document are filled with ideas about what students want to be when they grow up. Aspirations include being: a pro NHL player, a rap artist, a model, a police officer, a game designer, and a teacher. There are also many stories and illustrations with family scenes showing young Dene pictures of everyday life.

"Sahtú Godé Dáhk'é, Place of Stories" no. 6, Spring. Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, 2001.

Deborah Simmons edited this magazine, and Robert Kershaw did art, design, and layout. Alfred Masuzumi was the community liaison.

This edition opens with a syllabics text by Leon Modeste (elder, Délįnę), transcribed and translated by Alfred Masuzumi. It is about ways to keep the Dene way of life, courageously, by following Dene laws. The document also includes an overview of a Délįnę community housing program, some photographs of Family Literacy Night, and stories about the Spring Hunt. The youth pages have stories about Yamoria, what the Sahtú region and family means to the children writing, and some images of children's early handwriting. Some students also talk about summer holidays and what it means to be Aboriginal. Submissions were from Délįnę, Norman Wells, Fort Good Hope, and Tulít'a.

Notes on the Northwest Territories Archives

The research team has compiled selected resources from the following pertinent collections in the NWT Archives, listed here for use by others interested in the same topics. The descriptions attached are from the archives' summaries of accession contents.

NWT Archives. *Cynthia Chambers – Dene Language and Culture Collection.* Accession no. N-2007-014.

This accession consists of 12 cm of textual records related to Dene Languages. It includes materials from the Fort Good Hope Research project undertaken by the Government of the Northwest Territories Department of Education from 1981-1983. It also includes several grammars, dictionaries and reports of Dene language studies.

NWT Archives. *Dene Languages Study.* Accession no. N-2007-014, item no. 1-5.

One file consisting of a Dene Languages Study report produced for the Government of the NW by James Ross in 1981

NWT Archives, Northwest Territories. Department of Education, Culture and Employment fonds, *Dene Language Standardization Project Reports*. Accession no. G-2012-002, item no. 1-17.

Meeting minutes and reports from the Dene Language [Orthography] Standardization Project. Included are reports from committees for Chipewyan, Dogrib (Tlicho), South Slavey, North Slavey, Loucheux (Gwich'in).

NWT Archives. Northwest Territories. Department of Culture and Communications fonds. *Report of the Traditional Knowledge Working Group.* Accession no. G-2007-041, item no. 1-5.

Report of the traditional knowledge working group / Department of Culture and Communications. - Yellowknife : CC, 1991. - Published report (116p.) Material is primarily in English but the executive summary is also printed in Dogrib, Chipewyan, South Slavey, North Slavey, Gwichi'in, Inuktitut, French and Inuvialuitun.

NWT Archives. Northwest Territories. Department of Education, Culture and Employment fonds.

Note: Aside from the specific selections from this compendium already noted, the team continues to search through this sizeable collection for documents pertaining to the Aboriginal Languages Section of the Language Bureau; Heritage and Languages Division; and Dene Language and Curriculum Development/Review documents.

NWT Archives. *SIL - Slavey - EZ-TEXT.* Accession no N-2006-013, item no. 1-7.

2cm of handwritten and computer printed stories and texts in various Dene languages (likely North/South Slavey and possibly Dogrib) and English including: "Geese" by Gabe Sanguez ; "Eskimo Creation" by Sarah Sibbeston, translated by Sarah Lamalice; "Adrift"; "Denitlecho" by Modeste MacKay; "Ducks"; "Minerals" by Willie Martel, recorded by Fred Tambour; "War in the Islands"; "Quest" by Sarah Hardisty, translated by William Bugghins; "Dragon"; "Bannock"; "Fish Lake Camp" by Johnny Teetso; "Mirror"; "Wolverine"; "Beading loom"; "Necklace"; "Basket/Berry Pails"; "Hay River" and "Beginning" by Willie Martel; "Hahzhee"; "Chinook" by Jimmie Ch'olo; "Sarah's Father Cuts his Foot" by Sarah Hardisty; "Snowshoes" by Sarah Lamalice; "Father Hunts Moose" by Sarah Hardisty; "Net"; "Rabbit"; "Setting Snares"; "Trees"; "Dogrib" a story heard from Johnny McKay; "The Dangerous Bear".