

~This is Our Language~

White River First Nation Language Revitalization Project
~Strategic Plan~



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The WRFN Language Revitalization Project is generously supported by Heritage Canada.

Together, we will succeed.



WRFN Language Revitalization Workshop, January 27-28, 2018

Da Kū Culture Centre, Haines Junction, Yukon



WRFN Language Revitalization Workshop, February 10-11, 2018, Westmark Hotel, Whitehorse, Yukon



MESSAGE FROM CHIEF ANGELA DEMIT

On behalf of the WRFN, I want to thank our Elders and our language teachers for their important work as our language carriers.

Today, we are at a critical time in the future of our languages and it will take all of our efforts to see that they continue and thrive. We must do everything we can to make language revitalization a priority in our community, in our families and within the White River First Nation. As White River people, our language and culture is our identity and what ties us together.

This April (2018), we are starting a two-year intensive language revitalization program. Please join us in the fight to save the languages of WRFN by offering your help as teachers, as program supporters and as language learners.

Our language (Northern Tutchone - Snag Dialect & Upper Tanana - Scottie Creek Dialect) connects us to our land, to each other, to our past and to our future.

Mussi Cho and Tsin'ii choh,

Chief Angela Demit

THE WRFN LANGUAGE REVITALIZATION~ STRATEGIC PLANNING PROCESS

The Strategic Plan for WRFN Language Revitalization Project is the result of two community meetings held over two weekends. The meetings were planned and facilitated by Brenda Asp, Stephanie Penikett and Jessie Stephen, the WRFN Language Revitalization Project Team. The intent of these meetings was to bring together as many members of the community as possible to discuss language revitalization and seek input and recommendations for a two-year intensive language revitalization project.

The first meeting, held January 26-27, 2018 in Haines Junction, Yukon was attended by WRFN members and their families and included Chief Demit and Council members. The second meeting, held February 10-11 in Whitehorse, Yukon was attended again by WRFN members, including Chief Demit and all Council members and a number of WRFN members who reside outside of the Yukon. Both meetings were video recorded and note-takers prepared a written account of the discussions and recommendations. Between both meetings approximately 130 WRFN members were in attendance.

In addition to the community gatherings, discussions were held with John Ritter, Sean Smith, Michael Pealow, and Linda Johnson plus telephone consultations with WRFN Chief & Council and Executive Director, Sid Vander Meer.

The WRFN Language Revitalization Strategic Plan is based on these discussions and recommendations. As much as possible it is in the words of the participants.

~This is a living document and subject to ongoing review and revision.~

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Our Vision

It is through our language that we preserve, understand and share our unique worldview and identity as the Northern Tutchone and Upper Tanana people of White River First Nation.

Our language...

- ~ is the foundation of who we are. It is our identity;*
- ~ lives in our names and our place names;*
- ~ connects us to our ancestors, our ancestral history and our ancestral lands;*
- ~ is an open window into our worldview;*
- ~ is the legacy our grandparents have left us;*
- ~ connects us to our elders and how they lived;*
- ~ was taken away from us but we are bringing it back and this will be our healing;*
- ~ makes me feel good to learn;*
- ~ connects us to our future.*

Our children and our descendants will have every opportunity to achieve language fluency and acquire the cultural knowledge that is rooted in our language and has been passed on from generation to generation.

OUR MISSION

Our mission with language revitalization is to:

- *rebuild our community through language;*
- *clarify on our spiritual laws (what to do, what not to do);*
- *learn and understand the correct history of our clans;*
- *clarify on our roles and responsibilities as crow and wolf clans;*
- *spend time with elders;*
- *document our genealogy;*
- *know how we are related and honour these relationships in our greetings;*
- *record our Indian name;*
- *learn our Potlatch customs and traditional laws and how we show respect;*
- *create an Elder-in-Residence accommodation so that they can visit and participate;*
- *work closely with our young people through language;*
- *let our language grow and evolve so that it is relevant today;*
- *place language at the heart of every gathering and whenever we greet one another;*
- *carry ourselves, empower each other and lift each other up;*
- *chart our progress as learners; make the best of our fluent speakers and drive the language initiative through different levels of fluency;*
- *learn, record and preserve the songs of our ancestors and our people.*

OUR GUIDING PRINCIPLES

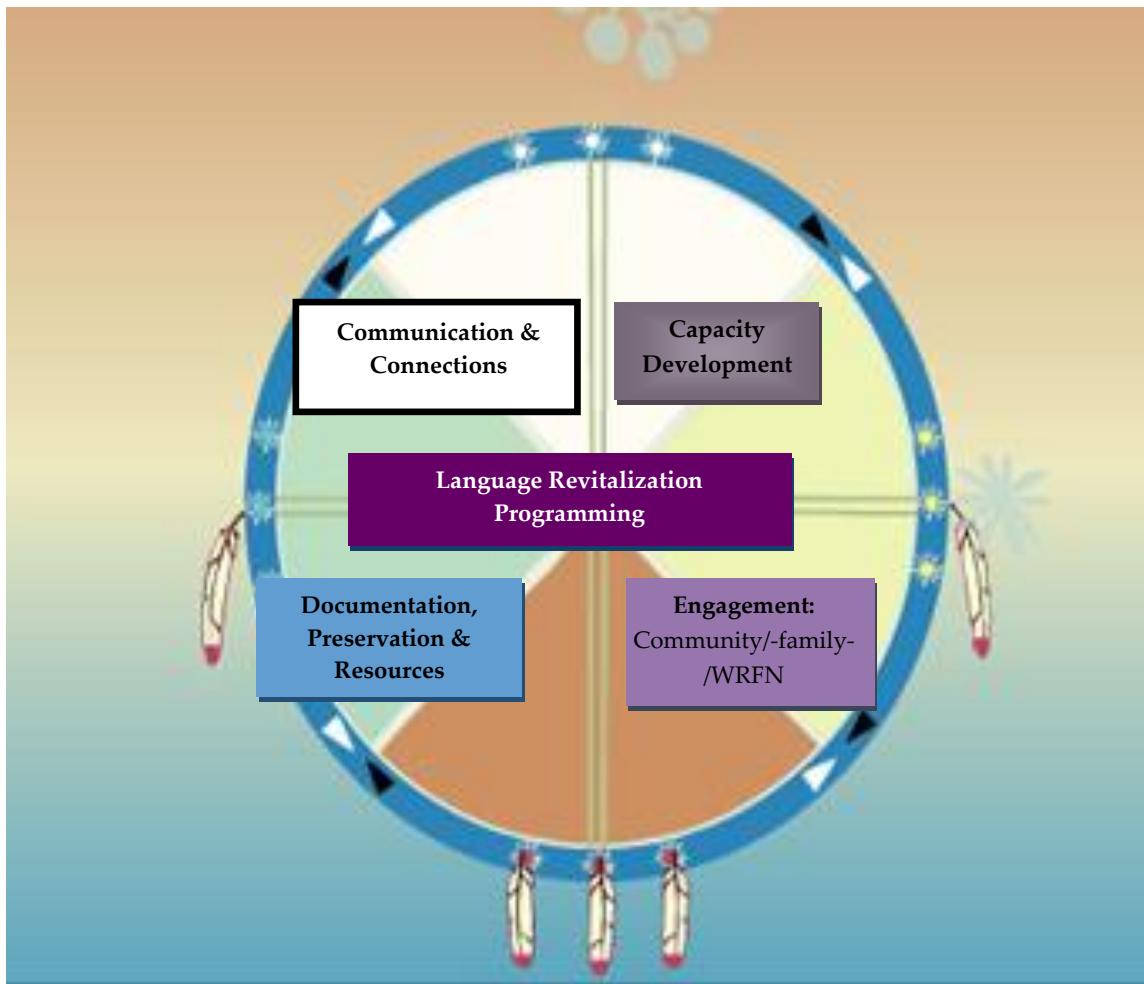
- *Language learning starts with "me".*
- *Show respect to people who are learning and correct in a nice way.*
- *Respect the dialects and where a person is, in their language learning.*
- *"Our" language is Northern Tutchone-Snag Dialect /Upper Tanana-Scottie Creek. They are equally important.*
- *Don't wait. Start learning now.*
- *Try your best and don't be afraid to ask for help.*
- *The only wrong thing we can do is to not speak our language.*
- *Learn our language "organically" ~out on the land.*
- *Use what is already there. Don't start over to make this happen.*
- *Record our people when we visit them. Do not wait to start this.*
- *Remember that we all carry a lot of history.*
- *Build capacity at every level and in every year.*
- *We are empowered by each other, for each other.*
- *Make the best effort to include all WRFN members and their families.*

Overall Goal

- *We should be able to carry ourselves, empower each other and lift each other up.*

~To love, to laugh, to learn~

WRFN LANGUAGE REVITALIZATION PROJECT AT A GLANCE



PROJECT COMPONENTS AND MILESTONES

- **Capacity** - support the development of strong, self-sufficient language leaders
- **Communication** - build a strong-connected Nation through language learning
- **Engagement** – of all WRFN people, wherever we live
- **Documentation** - protect our language today, for tomorrow
- **Resources** – for all types of learners and to support success
- **Language Programming** - to serve everyone, at any time and at every level
- **Language Achievements** - set learning goals, plan and re-plan for success, track and celebrate all levels of success

OUR HISTORY, OUR LANGUAGES AND OUR SPEAKERS

The ancestral home of the White River First Nation covers lands on both sides of the Yukon/Alaska border. Large villages were once located at Snag and Scottie Creek and extended family groups travelled on seasonal rounds throughout the region. Only two to three generations ago it was common to speak several languages, including *Northern Tutchone - Snag Dialect and Upper Tanana - Scottie Creek Dialect*.

Several external events have caused major disruption to the language and cultural continuity of White River people. The creation of the Yukon Alaska border in 1913 divided many families when they were required to choose American or Canadian affiliation. With the construction of the Alaska Highway in 1942, families were relocated from Snag and Scottie Creek to the new highway settlement of Beaver Creek. Families were further impacted when their children were sent to residential schools in Carcross and Lower Post and punished for speaking their language.

In the early 1950s the Department of Indian Affairs merged the Northern Tutchone of Snag area and the Upper Tanana of Scottie Creek area to form the White River Indian Band. Then in 1961 the Band was amalgamated with the Southern Tutchone of the Burwash Band (Kluane Tribal Council) at Burwash Landing, Yukon. Both actions were for the administrative convenience of the Department of Indian Affairs. In 1990 the White River First Nation re-established itself as a separate nation centered in Beaver Creek.

These specific events plus the impact of mass culture have reduced the number of Northern Tutchone – Snag Dialect and Upper Tanana – Scottie Creek Dialect speakers of the White River First Nations, to just a few.

OUR SPEAKERS

- **WRFN Northern Tutchone (NT) -Snag Dialect:** We understand there to be 2 fluent speakers and 1 proficient (strong but not fluent). One resides in Haines Junction and two reside in Beaver Creek. There are some WRFN members who understand the NT language but do not speak it.
- **WRFN Upper Tanana (UT) -Scottie Creek Dialect:** We understand there to be 2 fluent and 2 proficient (strong but not fluent) speakers. One resides in Alaska; two live in Beaver Creek and one lives in Whitehorse. There are some WRFN members who understand the UT language but do not speak it.

COMMUNITY DATA

Where WRFN members reside:

25% Beaver Creek

25% Whitehorse

50% Alaska and around the world

LANGUAGE PARTNERS

- Native Language Teachers of *Nelnah Bessie John School* (Ruth Johnny and Jolenda Johnny)
- Council of Yukon First Nations
- Yukon Native Language Centre
- Council of Yukon Archives (pending Yukon Government funding the Community Archivist is scheduled to work with WRFN on language data collection preservation)

PROJECT MANAGEMENT GOALS

1. Increase the number of speakers of Northern Tutchone - Snag Dialect and Upper Tanana - Scottie Creek Dialect, of all ages wherever WRFN members reside.
2. Document and preserve Northern Tutchone and Upper Tanana language.
3. Increase the use of Northern Tutchone - Snag Dialect and Upper Tanana - Scottie Creek Dialect in WRFN meetings.
4. Increase the visibility of Northern Tutchone - Snag Dialect and Upper Tanana - Scottie Creek Dialect through signage, labeling of objects and place names.
5. Locate and make available existing language resources.
6. Support the involvement of Elders as resources, teachers and mentors.
7. Support the development of Northern Tutchone - Snag Dialect and Upper Tanana - Scottie Creek Dialect teachers.
8. Provide opportunities to hear and speak Northern Tutchone - Snag Dialect and Upper Tanana - Scottie Creek Dialect language on a daily basis.
9. Track and show evidence of language development and milestones throughout the project.
10. Build capacity to continue *to support language programming in the future.*

PROJECT MANAGEMENT AND OVERSIGHT

- *Project Team (5 members)*
- *WRFN (Chief/Council and Executive Director)*
- *Consultant*
- *Community Liaison Advisor*

Who	Goal / Focus	Action	Lead	Date
Project Team	<p>Provides an ongoing leadership role to the project, especially in the first year and as needed throughout the project.</p> <p>Provides project advice to Consultant and WRFN.</p>	<p>Project Team Membership (5)</p> <ul style="list-style-type: none"> • Interim Project Team – consists of original 3 members (Brenda Asp, Stephanie Penikett and Jessie Stephen) • Plus 2 additional members (determined by the Interim Team from a Call Out to WRFN members.) <p>Interim Project Team Responsibilities:</p> <ul style="list-style-type: none"> • Overview/Summary of strategic plan to Chief & Council • Call out for an 'Expression of Interest' for Consultant and Community Liaison Advisor • Prepare RFP to hire the project consultant • Involved in hiring of Consultant and Community Liaison Advisor • Ensures expectations of all parties are clear and committed to. <p>Project Team Responsibilities (5 members):</p> <ul style="list-style-type: none"> • Provides ongoing advise to Project Consultant • Approves yearly budgets • Ensures deliverables to project funder and WRFN are met. • Ensures project compliance to Strategic Plan • Advises and supports consultant on all aspect of the language revitalization program • Reviews project milestones and monthly financial statements 	<p>Interim Project Team</p> <p>Interim Project Team (3)</p> <p>Project Team (5 members)</p>	<p>Interim Project Team starts April 1, 2018 and oversees the addition of 2 new members</p> <p>-Full project team in place by April 30.</p> <p>Ongoing</p>
WRFN	Keeps informed on project milestones and provides financial management	<ul style="list-style-type: none"> • WRFN signs contract • Provide financial services (account receivables & payables) <p>Receives monthly updates and quarterly reports from consultant</p>	Chief and Council w/ support from Exec. Director	Ongoing

Who	Goal / Focus	Action	Lead	Date
Consultant	Project Oversight	<p><i>Area of responsibility:</i> Beaver Creek, Whitehorse & on-line WRFN community</p> <p><i>Responsible for implementing WRFN LR Strategic Plan</i></p> <p><i>Reports to:</i></p> <ul style="list-style-type: none"> • Executive Director WRFN regularly as set by ED • Chief and Council - quarterly • Project Team (monthly and as needed). Provides detailed accounting on progress quarterly <p><i>Project Updates:</i></p> <ul style="list-style-type: none"> • WRFN Community (monthly) • Responsible for reports to funders, Chief and Council, General Assembly and WRFN membership <p><i>Prepares budget and ensures compliance</i></p> <p><i>Prepares and implements Communication Plan</i></p> <ul style="list-style-type: none"> • Develop partnerships with YNLC, CYFN, Yukon Archives, universities and colleges for assistance in language program development <p><i>Oversees Community Liaison Advisor</i></p> <p><i>Seeks funding and undertakes proposal preparation to fund future language programming beyond 2020 (i.e. YG Community Development Fund, Canada Council of the Arts.)</i></p>	Project Consultant	<p>Hired by mid May, 2018 for project duration</p> <p>Monthly & Quarterly reporting</p> <p>As determined</p>
Community Liaison	<p>Community Relations</p> <p>Support to Project Consultant</p>	<ul style="list-style-type: none"> • Supports & advises project consultant on community needs • Ensures WRFN members have access to supports and counseling when needed • Assist with organizing language events and recommending appropriate resource people • Provides logistical support to program delivery and assists in language program development when appropriate. • Assists in locating archival and existing language materials. 	Reports to Project Consultant	<p>Hired by end of May and for project duration</p>
Capacity Development ~ General		<ul style="list-style-type: none"> • Use what [language resources] we already have – e.g. Nelnah Bessie John School • Review past recordings and video • Develop partnerships with YNLC, CYFN, Yukon Archives, universities and colleges for assistance in language program development • Obtain copies of WRFN archival material; • Create training/mentoring opportunities. • Partnerships with other communities that speak our languages • Provide financial support to those who need it to participate • Consider benefits/drawbacks of creating a not-for-profit arm for language programming 		

	PROJECT EVENTS AND MILESTONES BY YEAR (See <i>Language Revitalization Workshop Recommendations for more details P. 29</i>)	Time-frame
2018-2019	<p><i>Language Revitalization Start-up by Interim Project Team</i></p> <ul style="list-style-type: none"> • <i>Presentation to Chief and Council on the Strategic Plan by Interim Project Team - beginning of April</i> • <i>Create RFP for consultant - beginning of April</i> • <i>Hire LR Consultant - by end of April</i> • <i>Recruit / call out for two project team members</i> • <i>Development of communication plan</i> <p><i>Consultant (with support from Project Team) – Start-up</i></p> <ul style="list-style-type: none"> • <i>Newsletter</i> • <i>Social media posts</i> • <i>Coming events</i> • <i>Goals for the year</i> • <i>Samples of language materials;</i> • <i>Upcoming-workshops</i> • <i>Special language events</i> • <i>Call out for learners</i> <p><i>Year Long Focus:</i></p> <p><i>Monthly language gatherings</i> – theme focused (in Whitehorse, Beaver Creek and online), language-on-the-land activities; language-based activities- carving, sewing groups, cultural knowledge; Youth-focused.</p> <p><i>Weekly language learning</i> – on-line, in person or mail out</p> <p><i>Daily language promotion</i> – social media, radio</p> <p><i>Community signage</i></p> <p><i>Introduce language integrated in WRFN newsletters, correspondence, meetings</i></p> <p><i>Ongoing recording of Elders (urgent) and document events.</i></p> <p><i>Progress reviews: Ongoing: Informal/ self evaluation</i></p> <p><i>Year-end progress assessment</i></p>	<i>By end of April, 2018</i> <i>By May 30 2018 –</i> <i>May 2018 to March 2019</i>
2019-2020	<p><i>Intensive language development and emphasis on reaching for fluency.</i></p> <p><i>Immersion opportunities/programming:</i></p> <ul style="list-style-type: none"> • <i>On-the-land immersion (week to 2 week-long camps);</i> • <i>Intensive cultural/language activities (multiple days, weekends) e.g. regalia making, dance, song and story workshops, travel to Alaska to work with language carriers</i> • <i>Create Mentor-Apprenticeship opportunities</i> <p><i>Continue Monthly/Weekly/Daily language promotion</i></p> <p><i>Expand language integration in WRFN meetings, gatherings and correspondence</i></p> <p><i>Continue ongoing recording of Elders (urgent) and documenting events.</i></p>	<i>April, 2019 – March, 2020</i>

PROJECT CONCLUSION	<ul style="list-style-type: none"> <i>Summary of language achievements and milestones. Recommendations for further development.</i> <i>Project videography - using documentation collected over the two years (including Elders Gathering footage)</i> <i>Search for other language promotion funding and proposal preparation i.e. YG Community Development Fund, Canada Council of the Arts.</i> <i>Community language celebration</i> 	By March 31, 2020
FUTURE DIRECTION – BEYOND 2020	<p><i>Proposed Phase Two Language Programming:</i></p> <ul style="list-style-type: none"> <i>Emphasis on an aggressive push to fluency through: master apprenticeship training, language nest for young children, youth programming,</i> <i>Training for language teachers and mentors</i> <i>Development of WRFN language curriculum</i> <i>Intensive language programming for students at Nelnah Bessie John School</i> <i>Language specialist for WRFN for ongoing translation services and language promotion</i> <i>Additional language resources to support this a higher level of language programming.</i> 	April 2020

PROJECT BUDGET

2018-2019

Language Immersion	\$161,284.50
Language Learning Equipment	\$ 80,000.00
Language Preservation	\$ 68,357.75
Admin Costs (15%)	\$ 54,642.75
Total	\$364,285.00

2019-2020

Language Immersion	\$161,284.50
Language Learning Equipment	\$ 80,000.00
Language Preservation	\$ 68,357.75
Admin Costs (15%)	\$ 54,642.75
Total	\$364,285.00

COMMUNICATION PLAN FOR 2018-2020

Purpose: To inform WRFN members of language programming, events and developments and to promote and maintain engagement in language learning. The over all intent of the communication plan is to provide communication that serves the interests and needs of individuals to promote and maintain engagement.

2018	1. <i>Establish a current list of WRFN members and their contact information and:</i> <ul style="list-style-type: none"> a. Determine the communication preferences for each adult member interested in receiving general program information and project updates. (social media, email, newsletter... for example creating a 'private' Facebook Page for WRFN members only) b. Determine members' preference(s) for receiving language material provided through the project (social media, email, by mail, available at WRFN office, delivered to home...) c. Determine language dialect preferences (UT or NT) 	
	2. <i>Establish a Communication Schedule</i> <ul style="list-style-type: none"> a. Determine frequency of communication events – daily, weekly, monthly, year-end. b. Provide advance notice of regular and special language events and send continuous reminders. 	
	3. <i>Establish a communication budget and allocate the necessary resources.</i>	
	4. <i>Share successes, challenges and helpful tips and advice on language learning.</i>	
	5. <i>Program updates and communications should include <u>some</u> Northern Tutchone - Snag Dialect and Upper Tanana - Scottie Creek Dialect translations.</i>	
	6. <i>Review effectiveness of the communication for each WRFN member and reassess for 2019.</i>	
2019	1. <i>Update WRFN contact information and make changes to any preferences individuals have for receiving project information and language materials.</i>	
	2. <i>Implement changes to communication plan based on review of 2018 plan.</i>	
	3. <i>Reach out to any WRFN member who may appear to be not engaged in any aspect of language learning.</i>	
	4. <i>Program updates and information should include <u>an increase</u> in Northern Tutchone - Snag Dialect and Upper Tanana - Scottie Creek Dialect translations.</i>	
	5. <i>Provide strategies and supports to individuals for moving forward in language development.</i>	
2020	1. <i>Focus communication on sharing success.</i>	
	2. <i>Increase the use of Northern Tutchone - Snag Dialect and Upper Tanana - Scottie Creek Dialect to WRFN members in all forms of project communication.</i>	
	3. <i>Provide strategies and supports for moving forward in language development.</i>	
	4. <i>Prepare a final videography, book, and/or newsletter that documents and celebrates the project.</i>	

CONCLUDING COMMENTS

The input and recommendations from the White River First Nation on the Language Revitalization Project is considerable and rich. What we have learned from this input is that language revitalization programming for the WRFN people must meet many interests, abilities and situations.

The challenges that the WRFN Language Revitalization Project is to provide programming to:

- Serve a range of ages, language levels, learning styles and language/dialect differences
- WRFN people in: Beaver Creek, Whitehorse, Alaska and southern Canada
- Individuals, families, groups and community.
- Users with low technology to high technology abilities
- Reflect authentic learning situations such as on the land and practical applications.
- Support language learning to those experiencing the impacts of residential school.
- Promote and reflect the cultural heritage of WRFN people.

This strategic plan has been designed to meet these challenges. It is a strategic plan for the White River First Nation by the White River First people.

*~"I am losing words, slowly losing our language,
I am a fluent speaker."*

*~"I need people to talk to in my language who
understand me."~*

*~"If anyone needs help with speaking the language I
am here!"~*

LANGUAGE REVITALIZATION WORKSHOPS ~ RECOMMENDATIONS

THEME	SUB-TOPIC	<p style="text-align: center;"><u>Recommendations and Suggestions from WRFN Members</u></p> <p style="text-align: center;"><i>From Jan. 26-27 and Feb. 10-11, 2018 workshops</i></p>
Communication		
	General	<ul style="list-style-type: none"> • We need an updated contact list for WRFN members (with all forms of communication used by each member).
	Face-to-face	<ul style="list-style-type: none"> • When you see people, talk in the language and if they don't know teach them. • Connect by going door to door – take new language material to the people every 2 weeks
	Technology/ social networking	<ul style="list-style-type: none"> • Use social networking, Instagram with Elders, have a word-of-the-day • WR site and provide information on-line, Mass phone message, mass text for information, mass FB message – reach out to people • Communicate over the phone, face time, zoom, online language with one another.
	Paper and Digital	<ul style="list-style-type: none"> • Language newsletters • Flyers, fax, newspaper notices, • Social media
Engagement		
	General	<ul style="list-style-type: none"> • Put our fluent speakers first. Work closely with them and record our speakers now. • Make the language visible and accessible: Communicate as a community, as families- over the phone, face time, zoom, online language with one another. • 3x a week learning the language & speaking. Fluent speaker • Outdoor activities in language, on the land • attend potlatches • Replace English language with our languages. • Use prize incentives to motivate
	Families	<ul style="list-style-type: none"> • Family immersion camps • Language outings for families (berry picking, fishing, gopher/muskrat camp, games...) • Language cartoons • Games to be played at home in the language • Language labels for household objects • Table talk phrases like "may I be excused" • Songs and rhymes for children • Families connect to grandparents, elders and learn about family history • Cook dinner for Elders and speak in language • Have a day a week where family speak as much as possible in the language • Play words games in evening before bed • Have language kits to send out to families on various themes. • Families with 2 languages may need help planning around this
	Community Engagement	<ul style="list-style-type: none"> • Traditional dances • Street signs/ Community Interpretation signs • Community sewing classes/ carving workshops, regalia making workshops • Community bingo, card games, ...

		<ul style="list-style-type: none"> • Community space for: a library and for language learning. Include a quiet area to listen to correct pronunciations • Have teas with Elders and speak languages with them – one on one tea visit to speak language(s) and also group events • Cook dinner for Elders and speak in language • Greet one another in the language • Have a community day of speaking your language • Dinner/teleconference to link up communities (Beaver Creek and Whitehorse and other areas) • Indian bingo with culturally relevant prizes (moose nose, hide, beads, etc. with UT and NT names attached) • Use YNLC meeting rooms for events in Whitehorse for youth (once a month) and others to pursue language/culture learning • Community meetings (monthly) with words featured in games, events; play U-Tube movies and make some movies about language for WR people • Have evening classes • Have more meetings to bring everyone together • Community newsletters (monthly) with language words and lessons • Use You-tube and other technology to make languages easily accessible to all WR people wherever they live • Go to potlatches and other events and use languages • Community culture camps • Have sing songs • Have a dance group weekly with traditional songs. • Fund raising events- for resources and gatherings
	Youth Engagement	<ul style="list-style-type: none"> • Make cartoons for kids and CDS for adults • Have youth develop more and new games and songs for schools (Beaver Creek and Whitehorse) • More Elder and youth workshops and mentorships • Elder would welcome youth and help them learn their language and culture • During gatherings the youth have nothing to do. This is a great opportunity to have a language class for them while adults are in meetings • Work with Boys & Girls Club to link youth with language and culture • Develop more and new games and songs for schools (Beaver Creek and Whitehorse) • Youth create language to music • Survey youth to see what skills (with related NT/UT language) that are meaningful to them e.g. trapping with the boys.
	Chief and Council Engagement	<ul style="list-style-type: none"> • Would like Chief and Council to be more involved with camps and gatherings • Need to see a clearer vision from Chief and Council on language development

Language Program Development

	Speakers and Mentors	<ul style="list-style-type: none"> Our speakers also need opportunities to converse and reconnect more deeply with the language while sharing memories and stories in their language. Make identifying buttons for speakers - so we know who we can ask how to say things whenever we meet Speak to us in our language as much as possible Need blocks of time with teachers/speakers
	Programs for all language levels	<ul style="list-style-type: none"> Emerging/Introductory Language Programming to basic conversation to moderate proficiency to high proficiency (See language levels in Appendix.)
	Immersion Experiences	<ul style="list-style-type: none"> Language learning on the land Language at community gatherings should have a bigger presence Master apprentice program 2 year full-time adult immersion One on one camps and with elders Camp at Snag road, only speaking the language not any English
	Overcoming Fear/Anger	<ul style="list-style-type: none"> Create safe language learning gatherings One-on-one language learning Language learning while engaged in favorite activities (sewing circles, carving workshops...) Encourage people with positive feedback Understand and remove language blocks put in place by gov't, churches and residential schools Healing programs – central place/new building
	Supports	<ul style="list-style-type: none"> Daycare/childcare available to attend language workshops/activities
	Ongoing practice	<ul style="list-style-type: none"> Language learning apps Space/place created to learn and expose yourself to language and culture
	Motivation	<ul style="list-style-type: none"> Language learning while engaged in favorite activities (sewing circles, carving workshops...) Language Games (Bingo, Card games, etc.) Encourage people with positive feedback Offer achievement prizes (eg. Flight)
Connecting	Speakers w/learners over distance	<ul style="list-style-type: none"> Language learning face-to-face but on-line (Facebook), Recorded lessons Language learning apps
	Home-based learning	<ul style="list-style-type: none"> Language apps for home use Language kits sent out to families
	Themed conversations	<p>Suggested Themes:</p> <ul style="list-style-type: none"> Potlatch rituals for: burial/memorial/first kill Songs sung at potlatches Traditional medicine Sacred knowledge Laws & Protocol of Hunting Naming ceremonies; clans moiety system, History of WRFN (and have it translated for the website)

	<i>Experiential Language learning</i>	<i>Document process and related language to this craft while teaching the craft:</i> <ul style="list-style-type: none"> • Spoon carving • Moccasin making • Tanning Skins • Drum Making
	<i>Language and culture relationship</i>	<ul style="list-style-type: none"> • Dance Groups / Wear regalia, learn dances and songs, practice weekly • Create regalia, purchase beads, hides, fur • Make copies of songs for everyone, repeat the songs • Create a genealogy tree - so that members can discover how they are related to each other. Who to identify respectfully as aunt and uncle • Clarity on our roles, crow and wolf clans, responsibilities • Have various cultural items on hand and ask the names of the items in languages – so we don't lose the language of the old ways. • Document and Follow our Dooli guidelines (traditional laws) through language. (See what Carmacks, Pelly and Mayo have done as a group – with dooli (traditional law)
	Documentation & Resources	
	<i>Existing recordings</i>	Locate and seek copies of interviews by WRFN members collected by YNLC - NNBY and CHON FM, CYFN Elders Documentation Project. Alaska Native Language Centre, University of Alaska Fairbanks Archives, Yukon Archives See Appendix 3 for list of WRFN members who have recordings.
	<i>Writing Fonts</i>	Need to access Yukon Font developed by YNLC for Upper Tanana and Northern Tutchone –Learn to write the language
	<i>Language Apps</i>	<ul style="list-style-type: none"> • Consider getting a language app similar the one used by Nicole Smith -Ogoki Learning Inc, Language App. Needs to be easy to operate and have technical issues fixed quickly. • Check into the Nacho Nyäk Dun app for Northern Tutchone • Need language material for use in vehicles
	<i>You Tube</i>	<ul style="list-style-type: none"> • Make our own “YouTube” recordings (language videos) and make accessible to all WR people wherever they live
	<i>Still Need Old Technology</i>	<ul style="list-style-type: none"> • Still need Tapes/DVD/CDs for some • Provide financial support for people who don't have digital devices (ipads, tablets)
	<i>Create New Language Materials</i>	<ul style="list-style-type: none"> • Make new and relevant booklets and recordings • Develop more and new games and songs for schools (Beaver Creek and Whitehorse) • Develop flash cards with vocabulary in languages and pictures of common everyday items
	<i>Language Library</i>	<ul style="list-style-type: none"> • Create a library of resources – (virtual and physical)

SUPPORTING LEGISLATION AND AGREEMENTS

Together Today for Our Children Tomorrow (1972) : “The language of instruction at the pre-school level and up to the first or second year of primary school must be in the language of the local Indian community with secondary language English being introduced gradually during that period, if this is the majority opinion of the Indian parents of the community.” (From Together Today – A Summary “Solutions to Indian problems must be found within the framework of our culture”. p. 55)

The Yukon Education Act: The Minister shall include in courses of study prescribed for use in schools studies respecting the cultural, linguistic and historical heritage of the Yukon and its aboriginal people, and the Yukon environment. (Yukon Education Act, c.25, s.51)

The UN Rights of Indigenous Peoples : Article 13 1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

The Constitution Act of 1982 : The entrenchment of aboriginal languages through Section 35 of the Canadian Constitution (1982): “the existing aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed.”

The Universal Declaration of Linguistic Rights : Article 7 : 1. All languages are the expression of a collective identity and of a distinct way of perceiving and describing reality and must therefore be able to enjoy the conditions required for their development in all functions. 2. All languages are collectively constituted and are made available within a community for individual use as tools of cohesion, identification, communication and creative expression. Article 8 : 1. All language communities have the right to organize and manage their own resources so as to ensure the use of their language in all functions within society. 2. All language communities are entitled to have at their disposal whatever means are necessary to ensure the transmission and continuity of their language.

The United Nations Human Rights Council's Report: Role of Languages and Culture in the Promotion and Protection of the Rights and Identity of Indigenous Peoples: Study of the Expert Mechanism on the Rights of Indigenous Peoples.

Announcement on Initiative to Create an Indigenous Languages Act : Prime Minister Trudeau announced his commitment at the December 2016 Special Chiefs Assembly to “enact an Indigenous Languages Act, co-developed with Indigenous Peoples, with the goal of ensuring the preservation, protection, and revitalization of First Nations, Métis, and Inuit languages.” Perry Bellegarde, National Chief, AFN, June 2017.

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Universal Declaration of Human Rights: Resolution 217 A (III) / adopted by the UN General Assembly, 10 December 1948.

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<http://www.gov.yk.ca/legislation/acts/education.pdf>

Yukon Native Brotherhood/ CYFN (1973). *Together Today for Our Children Tomorrow: a Statement of Grievances and an Approach to Settlement by the Yukon Indian People*. Whitehorse, Yukon: Council for Yukon Indians.

Yukon Native Brotherhood/ CYFN (1973). *Together Today for Our Children Tomorrow: A Summary*. [Presentation to the Federal Government of Canada] (transcript disc 31). Office of Specific Claims & Research, Winterburn: Alberta.

APPENDICES

1. Language Materials pp. 38-42
2. Recordings Held by WRFN Members p. 43
3. Language Levels pp. 44-45

LANGUAGE MATERIALS EXISTING

Note: The current availability of materials from the Yukon Native Language Centre (YNLC) have not been determined.

Upper Tanana

- Bessie John, (n.d) **Upper Tanana Language Lessons, Scottie Creek Dialect**, Audio CD and Booklet YNLC. ISBN 1-896382-40-1 and ISBN 978-1-55242-832-0. YNLC.
- Bessie John, (1996). **Dineh Łàatihàay**. The Man is Hunting. YNLC. ISBN 1-896382-61-4
- Bessie John, (1997). **Naatù' Nach' ehch'io**. Naatù' Goes Fishing. YNLC. ISBN 1-55242-067-1.
- Bessie John, (1998). **Chahjäktà' Shah Xah Naholnik**. At Chahjäktà's House. YNLC. ISBN 1-55242-089-2
- Irene Solomon,(n.d) Tanacross, Alaska. YNLC. ISBN 1-896382-34-7. YNLC.
- Mary Tyone, (1996). *Old Time Stories of the Scottie Creek People*, edited by J. Kari. Alaska Native Language Center, Fairbanks.
- **Upper Tanana alphabet (1997)**: listening exercises – k and k', ts and ts', t and t' : expressions and possessives: At Home: Meat Camp : personal names : Scottie Creek Lookout place names and map : prayer. 33 pages plus 2 pages of photos. YNLC. ISBN 1-55242-101-5.
- **Upper Tanana alphabet (2002)**: listening exercises – tl and tl', t and t' : *Tà'mòo Xah Nats'iholnik* (At Home print story book): *Chiil Gaay Xah Nats'iholnik* (Fish Camp print story book). 26 pages plus 3 pages of photos. YNLC. ISBN 1-55242-171-6.
- **Upper Tanana alphabet (2006)**: phrases: place names on map: word lists – k and k', ts and ts', ch and ch' : example KDFN lesson plan: Potlatch Song (Selkirk People): Head and Shoulders song in Southern Tutchone. 23 pages plus 6 pages of colour photos. YNLC. ISBN 1-55242-241-0.
- **Camping Book (2007)** : parts of fish: working with fish: sentences about fish: illustrations with fish trap (Patrick Johnny). 22 pages plus 3 pages of colour photos. (November 2007) ISBN 1-55242-261-5. YNLC
- **Upper Tanana alphabet (2007)** : spring vocabulary – weather, rain, plants, birds, place names, fish, moose: word lists – üü, üh, oh : classroom sentences 19 pages plus 2 pages of colour photos. YNLC. ISBN 1-55242-258-5
- **U. Tanana alphabet (2009)**: word lists and example sentences – x and x, ts and ts', dz: vocabulary about money: general vocabulary: tone contrasts: listening exercises – ts and dz, ts and ts'. 16 pages plus five pages of colour photos. February 2009 ISBN 1-55242-303-4. YNLC
- **Upper Tanana alphabet**: sound contrasts (diphthongs): road conditions: personal names: verb analysis and example sentences – to arrive, to grow up (in a place), to eat, to drink, to walk around, to walk along: At Home story book. 19 pages plus 2 pages of colour photos. ISBN 978-1-55242-405-6. YNLC

Northern Tutchone

- Blair, Mary and Blair, Elizabeth (n.d) **Northern Tutchone Language Lesson**, White River. Audio Tapes and Booklets. YNLC. ISBN 1-896382-98-3. YNLC
- **White River First Nation Literacy Session.** (April, 2008). Word lists – *tl*, *dl*, *tl'*, *t*, *l* : possessives: listening exercises – *th* and *dh*, *kh* and *gh*: *Dekána, Ts'áw Te Énede* (Camping) text in colour. 22 pages plus 1page colour photos. ISBN 1-55242-269-0. YNLC
- **Word lists, sentences and listening exercises – *th* and *dh*, *ch* and *ch'* :** body vocabulary: miscellaneous: O Canada in N. Tutchone. 22 pages plus 4 pages of colour photos. ISBN 1-55242-323-9. April 2010. [N.T. community not identified]. YNLC
- **N. Tutchone alphabet:** seasons: Moose Hunt story: plants: insects: The Bear Went Over the Mountain song: listening exercises – *kh* and *gh*, high tone, mid tone. 27 pages plus five pages of colour photos. May, 2011. [N.T. community not identified] ISBN 1-55242-340-9. YNLC
- **Listening for tone:** tone drill: dialectal information: Tom Goes into the Bush to camp: Núuzhia's Story: Fish Camp: Hunting for Moose: place names: miscellaneous translations: Head and Shoulders song: Colours activity: voting Game. 54 pages.. [N.T. community not identified]. April 1999. ISBN 1-55242-113-9. YNLC
- **YNLC has other Northern Tutchone language exercises and materials based on speakers from Selkirk First Nation, Na-cho Nyäk Dun and Little Salmon Carmacks First Nations.**
- **Upper Tanana and Northern Tutchone [combined]**
- Upper Tanana and Northern Tutchone Literacy Session for White River First Nation. U. Tanana alphabet: N. Tutchone alphabet: greetings: dialect comparison: listening exercise- *ch* and *ch'*: Hiking story p 1-7 in U. Tanana and N. Tutchone (in colour). 46 pages plus 8 pages of colour photos. February, 2010. ISBN 1-55242-322-0. YNLC
- Upper Tanana and Northern Tutchone Literacy Session for White River First Nation. U. Tanana alphabet: N. Tutchone alphabet: listening exercise – *t* and *t'* (in both languages): clothing: body song (in both languages): weather song (in both languages): kinship: greetings: prayer. 28 pages plus four pages of colour photos. February, 2011. ISBN -1-55242-339-5. YNLC
- **Discussion of field trips and resources: reporting responsibilities:** teaching sequence, drills, example question and answer: U. Tanana alphabet: creating a listening exercise (word list, sentences, pictures) using *k* and *k'*, *ts* and *ts'* : examples of possessives; sitting in a canoe. 21 pages plus 3 pages of colour photos. ISBN 978- 1- 55242-388-2. YNCL
- **White River First Nation Upper Tanana, Northern Tutchone Booklet.** WRFN, 2018

Tanacross

- Tanacross Athabaskan Language Listening Exercises. Irene L. Solomon. 1996. Compiled in Fairbanks, Alaska and Whitehorse, Yukon. ISBN 1-55242-003-5. Twenty-nine listening exercises: glottalized consonants; fricatives- laterals, dentals alveolars, palatals, velars; tones. 89 pages. YNLC
- Tanacross Athabaskan Language Listening Exercises. By Jerry Isaac. 1999. Compiled in Fairbanks, Alaska and Whitehorse, Yukon. ISBN 1-55242-007-8. Twenty-nine listening exercises: glottalized consonants; fricatives- laterals, dentals alveolars, palatals, velars; tones. 89 pages. YNLC

Teaching Aids

Teaching Yukon Native Languages: A Guidebook for Native Language Instructors (2003). A comprehensive curriculum guide to teaching Athabaskan and Tlingit language classes at the elementary level includes a ten-month curriculum outline, a variety of detailed teaching activities and resources materials. Second Edition. YNLC. ISBN 1-55242-230-5.

Trappers Game: Players practice naming animals in the Monopoly-style game. Includes game. Includes game board, playing pieces, dice, game cards and play money. Players move around the board, collecting and paying money, missing turns and getting extra turns while naming animals and using other vocabulary in sentence. Second Edition. YNLC. ISBN 1-896382-45-2.

Verb Game Board: A game board picturing young people in a variety of activities. Requires vocabulary cards and playing pieces. YNLC. ISBN 1-896382-41-X

Yukon Native Languages Game Board: A game board showing the regions and communities of eight Yukon Native Languages. YNLC. ISBN 1-896382-42-8.

Splash Game Board: Game matches the game shown in Teaching Yukon Native Languages P. A-38. Requires vocabulary cards and playing pieces. YNLC ISBN 1-55242-212-7. [Availability unknown].

Squirrel Game Board (1986). Vocabulary cards used to make sentence to get to the top of the tree. Can be used in other ways. YNLC ISBN: 1-55242-213-5. [Availability unknown].

Weather Calendar (1983). Slots for each day of the week. Teachers make own weather cards. Used as in any weathe calendar. YNLC. ISBN 1-55242-226-7. Availability unknown.

Maps (YNLC)

Yukon Native Peoples and Languages (1993): Shows the areas traditionally occupied by speakers of Yukon Native Languages. Closely related languages are depicted with similar colours. Inset map show Athapaskan, Eyak and Tlingit in North America.

Large: 27 x 33.75 inches (70 x 86 cm) ISBN 1-896382-84-3

Small: 14.5 x 17.75 inches (36.5 x 45 cm) ISBN 1-896382-86-X

Yukon Place Names in Native Languages (1999): Yukon map of the traditional language areas featuring place names for rivers, lakes and other features. Inset table gives English translations.

Large: 24 x 29 inches (61 x 74 cm): ISBN 1-55242-090-6

Small: 14.5 x 17.75 inches (36.5 x 45 cm): ISBN 1-55242-210-0.

Potlatch Resources

- Rifles, Blankets, and Beads : Identity, History, and the Northern Athapaskan Potlatch / by William E. Simeone.
- University of Oklahoma Press, c. 1995. Whitehorse Public Library – Northern Non-Fiction 979.8004972 Rif NC
- Potlatch: The Southern Tutchone Way a text on Southern Tutchone potlatch systems / Mary Easterson, 1992
- Potlatch [videorecording] : The Southern Tutchone Way. Easterson, Mary. Whitehorse, YT : Council for Yukon Indians, 1994, 1992. Available in Yukon Public Library system

RECORDINGS HELD BY WRFN MEMBERS

- Health Director Douglas Joe has footage
- Stanley Peters - Recordings of potlatch and GA
- Angel Peters - Has tapes of Stanley Peters giving language lesson
- Liz Blair - CD recordings of past elders (Mary Johnson, Mary Tyone, Mary Blair, etc.)
- Brenda Asp, Liz Blair and Kim Neiman - Genealogy and family tree
- Jerry Isaac - Songs from Snag and Copper Jack
- Yukon Archives - Lena Peters, Copper Joe, Copper Peters
- Yukon Forum – CYFN

LANGUAGE LEVELS (ADAPTED FROM MAORI AND HAWAIIAN LANGUAGE LEVELS*)

Level 0:

A person at this level has very little or no UT/NT language knowledge. They may know a few words, or know how to correctly read or pronounce a few personal and place names, but otherwise have little language background.

Level 1: Basic routine language

A person at Level 1 should be able to communicate at a basic level about a limited range of topics. They can use NT/UT language to meet their basic needs. The language used will be limited to short, common words, simple utterances for carrying out routine tasks. At this level, errors occur frequently and production of language is usually slow and unnatural. When speaking, users at this level normally have to think hard about how to say things, even at a fairly basic level. Frequent communication breakdowns occur when attempting to interact with a fluent speaker. A person at Level 1 is not sure that they can make themselves understood.

LEVEL 2: Basic Conversational Proficiency

At Level 2, a person should be able to use NT/UT language successfully to meet basic social needs. Using simple language, they are able to participate effectively in many everyday situations. The range of language of a Level 2 user is limited but it is expected that the person has enough language to interact effectively in predictable settings, particularly about concrete subjects. Although they make quite a few errors and often have to think hard about how to say things, someone at this level can usually make themselves understood.

By the end of level 2, a person can understand well-rehearsed sentence patterns and familiar vocabulary and can interact in predictable exchanges. They are aware of and understand some of the typical cultural conventions that operate in interpersonal communication.

LEVEL 3: Moderate Proficiency

A person at Level 3 should be able to participate easily and effectively in uncomplicated communicative tasks. They are able to initiate conversation and interact with fluent speakers in straightforward discussions. At this level they can communicate effectively in many formal and informal situations, but at times they have to use simple language to convey their thoughts. Some errors may still be evident in the language of a person at this level.

LEVEL 4: Higher Proficiency

A person at this level should be able to communicate easily, confidently and immediately in almost all everyday situations. A good command of sentence structure, vocabulary and conversational language enables the person to interact in a sustained manner, rarely having to switch to English or use English terms. At Level 4 a person should have some specialized UT/NT

language skills, which enable them to participate in many settings and discuss a range of topics, including complex issues, particularly related to things they know a lot about. At this level a NT/UT language user makes very few errors.

LEVEL 5: Complete Proficiency (Fluency)

A person at this level is a skillful user of NT/UT language and should have the linguistic flexibility to converse easily in any setting. An excellent command of communicative strategies, grammar, vocabulary and conversational language allows the person to use the language immediately, fluently, and appropriately in a range of situations. The user should be able to convey all of their thoughts, opinions, and emotions clearly and appropriately in NT/UT according to whom they are interacting with and the context of the interaction. A familiarity with many dialectal variations enables someone at this level to interact with other very competent users with a different dialect. At Level 5 it is expected that the user ^[17] is able to speak about complex and abstract issues. A Level 5 speaker will very rarely, if ever need to switch to English, even when there has been a breakdown in communication.

*Adapted from: Maori language levels <http://tereomaori.tki.org.nz/Curriculum-guidelines/Levels-1-8-Curriculum-Guidelines-for-Teaching-and-Learning-Te-Reo-Maori> and Hawaiian language levels: <https://www.cogentoa.com/article/10.1080/2331186X.2017.1377508.pdf>

Maori Language Resources

See Podcast lessons: <http://podcasts.tewhanake.maori.nz/te-kakano/chapter-1/exercise-1/>