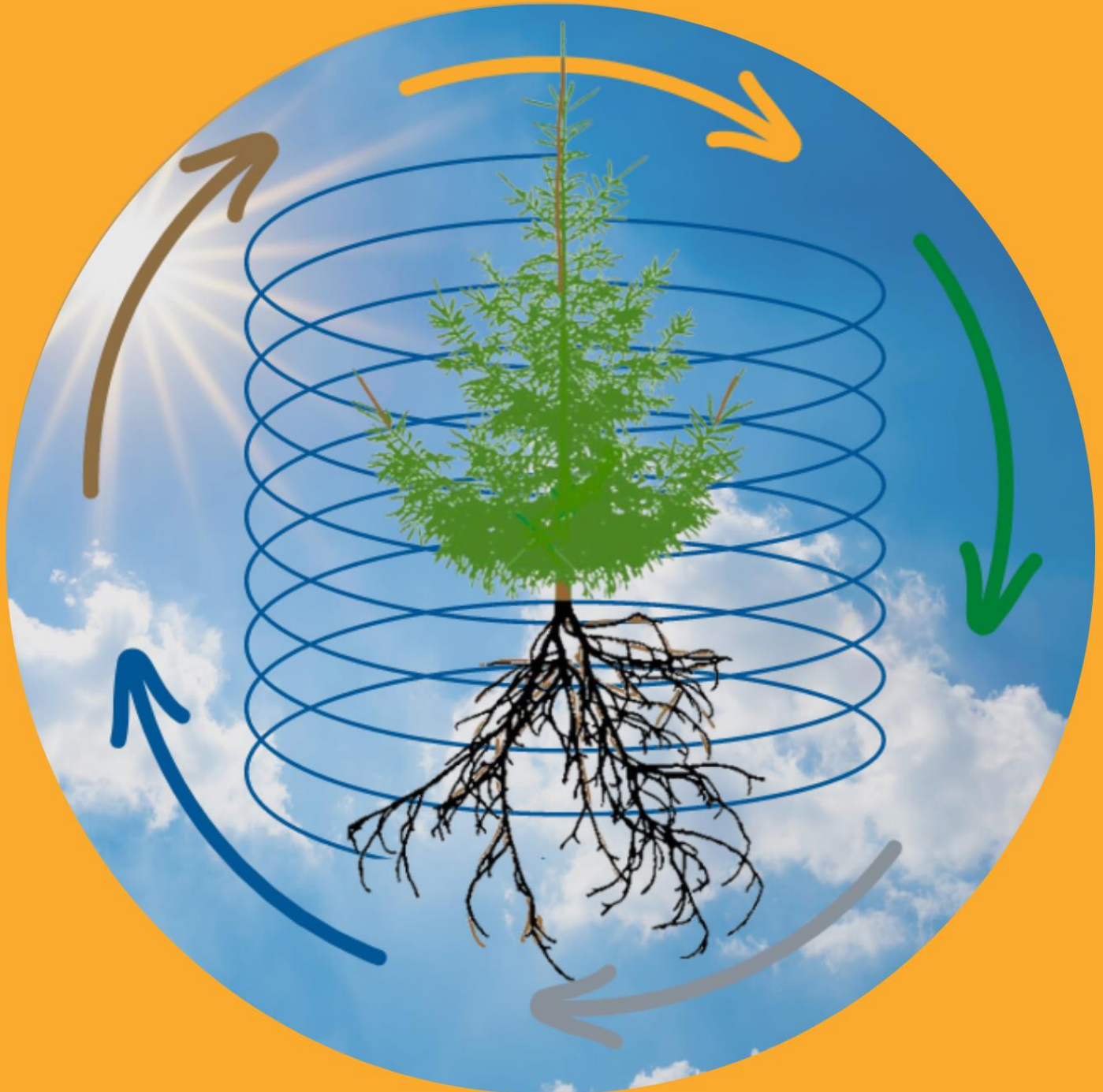
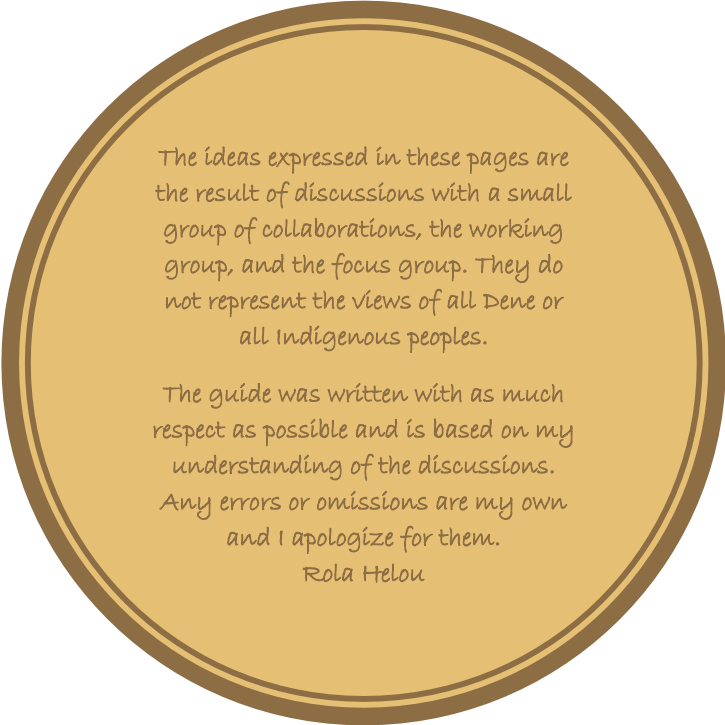


# Gonàowoò Dehshe

## OUR WAY OF LIFE IS GROWING



Working Toward Reconciliation:  
A Pedagogical Guide for Early Childhood  
Educators  
[college-nordique.com](http://college-nordique.com)



The ideas expressed in these pages are the result of discussions with a small group of collaborations, the working group, and the focus group. They do not represent the views of all Dene or all Indigenous peoples.

The guide was written with as much respect as possible and is based on my understanding of the discussions. Any errors or omissions are my own and I apologize for them.

Rola Helou

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## Acronyms

Acronym	Meaning
ACUFC	<i>l'Association des collèges et universités de la francophonie Canadien</i>
CNDRPFC	<i>Consortium national de développement de ressources pédagogiques en français au collégial</i>
CNF	Collège nordique francophone
GNWT	Government of the Northwest Territories
NWT / NT	Northwest Territories
RCAP	Royal Commission on Aboriginal Peoples
TRC	Truth and Reconciliation Commission
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples

## Preface

This pedagogical guide is intended for early childhood educators working in the Northwest Territories. It is aligned with Collège nordique francophone's (CNF) commitment to training early childhood educators, teaching Indigenous languages, and promoting reconciliation. Additionally, it responds to the Truth and Reconciliation Commission's call to action to develop culturally relevant curricula<sup>1</sup>.

It is divided into three parts. The first part provides relevant background information to allow educators to begin to understand the Dene worldview, including the view on education and children. The second part of the guide provides information about the history of the Dene as well as the concepts related to truth and reconciliation. The final part of the guide provides activity sheets and lesson plans educators may use or adapt to use with the children in their care.

The guide provides tools for educators to infuse Dene language (see Annex 2) and culture into activities for children living and growing in the north. It is not a comprehensive tool to create cultural experts of educators. Instead, it provides information to allow educators to reflect on reconciliation; learn about resources they may access, which include Elders and Knowledge Holders from local communities; design activities to create an environment for children to grow up knowing they are, like all settlers, guests on this land.

The guide is not intended to be used as a training program. It was developed following a three-part training program that took place in January and February 2023. Elements from the training program are integrated in the pedagogical guide.

## Acknowledgements

The pedagogical guide and the training completed to create this guide were made possible through a grant from *l'Association des collèges et universités de la francophonie Canadien* (ACUFC) and the CNPF for the translation. The creation of this guide would not have been possible without Collecto Services and the invaluable contribution of members of the working group, focus group and training team.

Mahsi cho to the following individuals:

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<sup>1</sup> <https://crc-canada.org/en/ressources/calls-to-action-truth-reconciliation-commission-canada/>

Consultant  
Collecto Services' consultant, Rola Helou

And a special mahsi to the team at the Government of the Northwest Territories (GNWT) as well as Karen Wright Fraser, Bobby Drygeese, and Irene Sangris who shared their knowledge and experience with the group.

## A Message to Early Childhood Educators

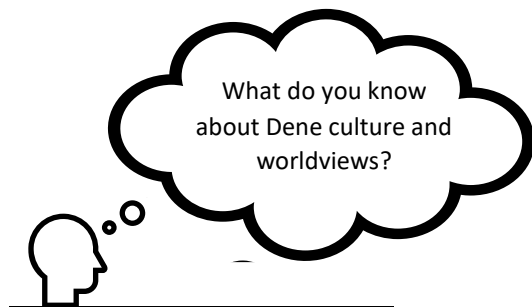
Educators who wish to use the activities outlined in the final section of this guide are encouraged to read the first two parts. Once educators have gained a basic understanding of Dene history, worldviews, and resources, they will be better prepared to implement the activities proposed in the third section.

Completing the in-person training course, which preceded the creation of this guide, would benefit educators who wish to implement the activities proposed in the final section of the guide. Alternatively, educators who are comfortable completing a training course in English would benefit from the Government of the Northwest Territories (GNWT) Living Well Together training program<sup>2</sup>. The eight-module program, designed for GNWT employees, but is beneficial for all those who work and live in the NWT.

Additionally, educators are encouraged to review the Dene Kede curriculum<sup>3</sup> and the accompanying teacher guide<sup>4</sup>. These resources provide invaluable information, developed in collaboration with educators, Elders and other pedagogical experts.

This guide is written in the second person to allow you, dear early childhood educators, to internalize the questions asked and the information provided. You are encouraged to reflect on the information you read throughout the guide. An important first step in the truth and reconciliation process is to recognize your own biases. An honest introspection regarding your own preconceived notions and biases is integral to the process of reconciliation as well as the successful implementation of the activities proposed in the third section of the guide.

This introspection will allow you to recognize the differences between your own culture and Dene culture, reflect on your definition of reconciliation, address your own biases and preconceived notions and be open to seeing other worldviews. The guide will provide you with an introduction to some of these differences and will encourage you to continue to learn more, through the resources provided.



The guide is intended to increase your awareness, not to make you an expert. Ideally, this awareness will lead you to action. It may allow you to move from cultural awareness to cultural sensitivity then to cultural competence, and eventually, to cultural safety.<sup>5</sup>

<sup>2</sup> <https://www.fin.gov.nt.ca/en/services/diversity-and-inclusion/living-well-together>

<sup>3</sup> [https://www.ece.gov.nt.ca/sites/ece/files/resources/dene\\_kede\\_k-6\\_teacher\\_resource\\_manual.pdf](https://www.ece.gov.nt.ca/sites/ece/files/resources/dene_kede_k-6_teacher_resource_manual.pdf)

<sup>4</sup> [https://www.ece.gov.nt.ca/sites/ece/files/resources/dene\\_kede\\_k-6\\_curriculum.pdf](https://www.ece.gov.nt.ca/sites/ece/files/resources/dene_kede_k-6_curriculum.pdf)

<sup>5</sup> GNWT (2020). Living Well Together. Module 6: Toward Reconciliation. Reconciliation through cultural respect and safety. The Cultural Safety Model

The resources presented throughout the guide as well as those in Annex 1 will enable you to seek the expertise needed to gain more in-depth insight into Dene culture, language, ways, and worldviews. In some cases, you can invite those with expertise into your daycare to guide you and the children to learn.

It is important to note that there is not one way to understand Dene culture and the words of one Elder or Knowledge Holder do not represent all Dene ways of knowing. You may wish to invite many different people to share their stories with you and the children in your care to benefit from the different perspectives.

You are not expected to teach Dene culture and Dene ways to the children. The guide is for you to refer to and start thinking about different ways to bring the Dene culture into the daycare. The tools provided in the guide will allow you to expose the children to languages and a worldview that is different from their own. You are invited to collaborate with local Elders and Knowledge Holders to introduce stories and concepts that are not your own. You may wish to ask local community members to contribute to your development by inviting them for tea or hiring them to share their knowledge with the children in your care and/or ask the children if they know of any Elders. Some activities proposed in the third part of this guide include specialized resources and knowledge you do not have. This is done purposely to encourage you to build relationships with local Elders and community members.

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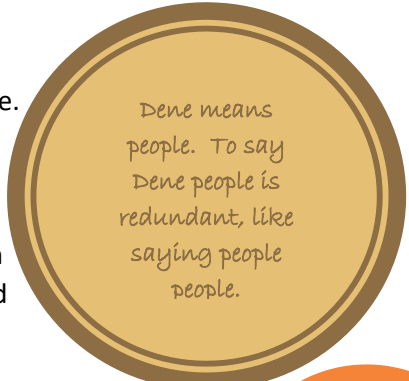
*“Spend time with Elders; this will allow you to learn. This will make you more comfortable and start doing little things at a time. This can begin with decorating your class with Indigenous materials. The children will benefit from seeing the culture in their surroundings.”*

*Lila Fraser Erasmus*

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Learning may allow you to become more comfortable in a Dene space and may allow you to see things from a different perspective. You may wish to try to incorporate a little bit of Dene culture into your classroom daily. This may simply start with Indigenous art on the walls and around the room. This small change may allow the children to see and understand they are on Dene land. This notion would then become normalized as more Dene ways are integrated into your daycare.

You, dear educator, are the key to bringing Dene culture into your daycare. The more you learn, the more you will be able to teach the children in your care and the more you will know to bring external Knowledge Holders to teach the children. The tools provided in this guide are the starting point on your path towards reconciliation.



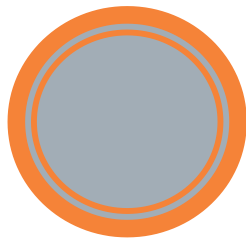
Dene means people. To say Dene people is redundant, like saying people people.







We cannot walk this journey alone: we need the White Nation. In the late 1960's and early 1970's, the Dene Nation of the NWT, welcomed the support of the Council of Young Canadians. An organized group of young, educated professionals who supported and advised the Dene leadership on rights assertion and banded together their own supporters. The Dene trusted and accepted their support and continued to assert rights to land and way of life, Mahsi to our supporters.



## Introduction

Gonàowò Dehshe is a training program in three-modules intended for French-speaking early childhood educators. The purpose of this program is to provide early childhood educators with tools to reflect on the notion of reconciliation and integrate cultural concepts into their daily activities with the children in their care. It is designed for those working in the north; specifically, Yellowknife and surrounding communities in the Northwest Territories (NWT). As such, it will focus on the Dene of the NWT.

Given the limited resources on reconciliation in early childhood available in French in the NWT, the CNF Working Group gathered all resources available in English in the NWT and resources available in French in the rest of Canada. The group then invited community members to ensure the program is co-developed in a respectful manner and in collaboration with Elders and Knowledge Holders from the start. As a result, the CNF Focus Group was created and included members of the Working Group, CNF employees, local Elders and Knowledge Holders who are knowledgeable in Dene culture, early childhood education or both.

This pedagogical guide is a compilation of the information and tools transmitted during focus group meetings and each of the three in-person training sessions. Meetings were held from July 2022 to February 2023 and the three workshops occurred in January and February 2023. The first session started with the Kairos Blanket Exercise and ended with a Medicine Walk by *Naturally Dene*. The second started with stories on Chief Drygeese Territory and the history of colonization, the reports, recommendations, and calls to actions resulting from commissions. It ended with an experiential activity where educators learned how to clean and filet fish. The resources proposed in Annex 1 provide additional information about truth, reconciliation, and early childhood education. All the tools in this guide, used as a whole, are intended to help you integrate Dene ways into your daycare.

The guide is divided into three main sections. The first explores Dene culture, values, and worldviews. The second presents information about the history and structural relationships between Dene and colonizers. The guide ends with ways to Indigenize activities in the daycare and proposes activities you can conduct with the children in your care.

## Learning Objectives

The following learning objectives were transformed and integrated into the more circular, spiral, experiential, relational and spiritual learning objectives presented in the image on the front cover that unfolded during the in-person training workshops. As your learning evolves and grows, so should your classroom.

At the end of the program, each participant will:

- Understand their own biases.
- Identify what reconciliation means to them.
- Understand the history of Indigenous peoples in general and the Dene specifically.
- Experience different ways of learning.
- Understand how colonial policies impacted, and continue to impact, the Dene and other Indigenous peoples.
- Learn how the TRC and UNDRIP and Elders' teachings can help move them toward reconciliation.

- Have experienced the importance of oral history in transmitting knowledge.
- Use their learning and the tools to integrate language and culture into their activities with their students at daycare.
- Know about resources, activities and Elders in the communities who can support the activities in their daycare classrooms.

## Defining Reconciliation

Reconciliation follows truth. The Truth and Reconciliation Commission (TRC)<sup>6</sup> provided a safe forum for the truth about residential schools to be shared. Once the truth is known, reconciliation may begin.



Reconciliation will be discussed throughout this guide. You may wish to reflect on your definition of reconciliation and how it changes as you learn more about the truth and as you learn more about Dene values and worldviews.

Reconciliation is working towards decolonization. Reconciliation is working together. Reconciliation is understanding each other. Reconciliation is learning from each other. It is especially about learning to listen to the Indigenous peoples; learning about other worldviews; learning about relationships; learning without judgement. Reconciliation will be further explored in a subsequent section when the history and the relationship between Dene and colonizers is presented.

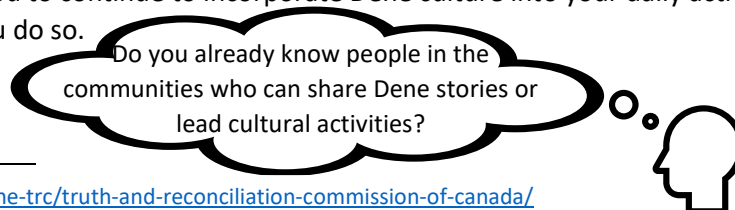
## How to Use this Guide

This guide may be used to support a spiral approach to learning. It may be read from start to end; perused as needed; to accompany the three-module in-person training program offered by the CNF. It is important that it be used as a whole, as no part is complete without the others. It is also important that it not be considered as a stand-alone resource that can bring an individual to understand Dene culture. Minimally, anyone using this guide is encouraged to complete the Kairos Blanket Exercise offered through the GNWT.

The thought bubbles propose questions for you to reflect upon as you read the guide. For those of you who completed the GNWT's Living Well Together online training program, you may already have reflected on these as the questions are inspired by the My Path Learner's Guide<sup>7</sup>.

In addition to direct quotes in blue, there are beige bubbles filled with words or thoughts expressed during focus groups, working group meetings or during the in-person training workshops. These are meant to provide insight or clarification on topics discussed throughout the guide.

The final section proposes ways to Denetize (read Indigenize) activities and provides some examples. These are meant to inspire you to continue to incorporate Dene culture into your daily activities. Annex 1 offers resources to help you do so.



<sup>6</sup> <https://nctr.ca/about/history-of-the-trc/truth-and-reconciliation-commission-of-canada/>

<sup>7</sup> [https://www.fin.gov.nt.ca/sites/fin/files/resources/my\\_path\\_document.pdf](https://www.fin.gov.nt.ca/sites/fin/files/resources/my_path_document.pdf)

## Part 1: The Dene and Worldviews

Dene means people. The Dene include many Nations and traditionally occupied vast areas of the lands now known as Alaska, Yukon, Northwest Territories (NWT), and Nunavut. The Dene even stretched across all the southern Canadian borders. The Navajo and Apache, in the United States, are also a part of the Dene family. Yellowknife is home to Dene and other Indigenous nations. There are five Dene regions in the NWT: Gwich'in in the north by the Beaufort Sea; the Sahtúgot'ıne to the south of them, on the shores of the Great Bear Lake and Mackenzie River; the Akaitcho and Tłıchǫ people who reside all around the shores of the Great Slave Lake and by southern ; and, finally, the Dehcho people who reside in Nahanni country to the south near the Alberta/BC border. There are 34 communities, 26 of which are Dene. There are eleven official languages in the NWT. Five of them are Dene languages. The focus of this training are the Dene communities who speak Tłıchǫ. (See Annex 3 for a list of official languages.)


Dene worldviews and values were generously shared throughout discussions during working group and focus group meetings, during the Blanket Exercise and a guided medicine walk on the first day of training as well as during the fish fileting workshop on day two of the training. These values are shared respectfully in this section.

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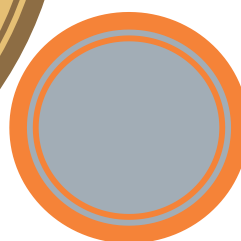
*“Once you understand the Dene people and their worldviews, you may realize their world is more accessible than you may currently believe. The Dene people are friendly and will open their homes to anyone who says they are hungry. The Dene people are kind, generous, gentle and do not impose themselves or tell others how to do things.”*

*Lila Fraser Erasmus*

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The best way to learn and to understand the Dene worldview is to build respectful relationships with the Dene. Listening, building trust, being flexible, non judgemental and demonstrating openness will go a long way in building these relationships.



## Description of the Front Cover

The image on the front of this guide provides an overview of the elements Elders, Knowledge Holders and focus group participants identified as important to include in a training program on Dene culture.

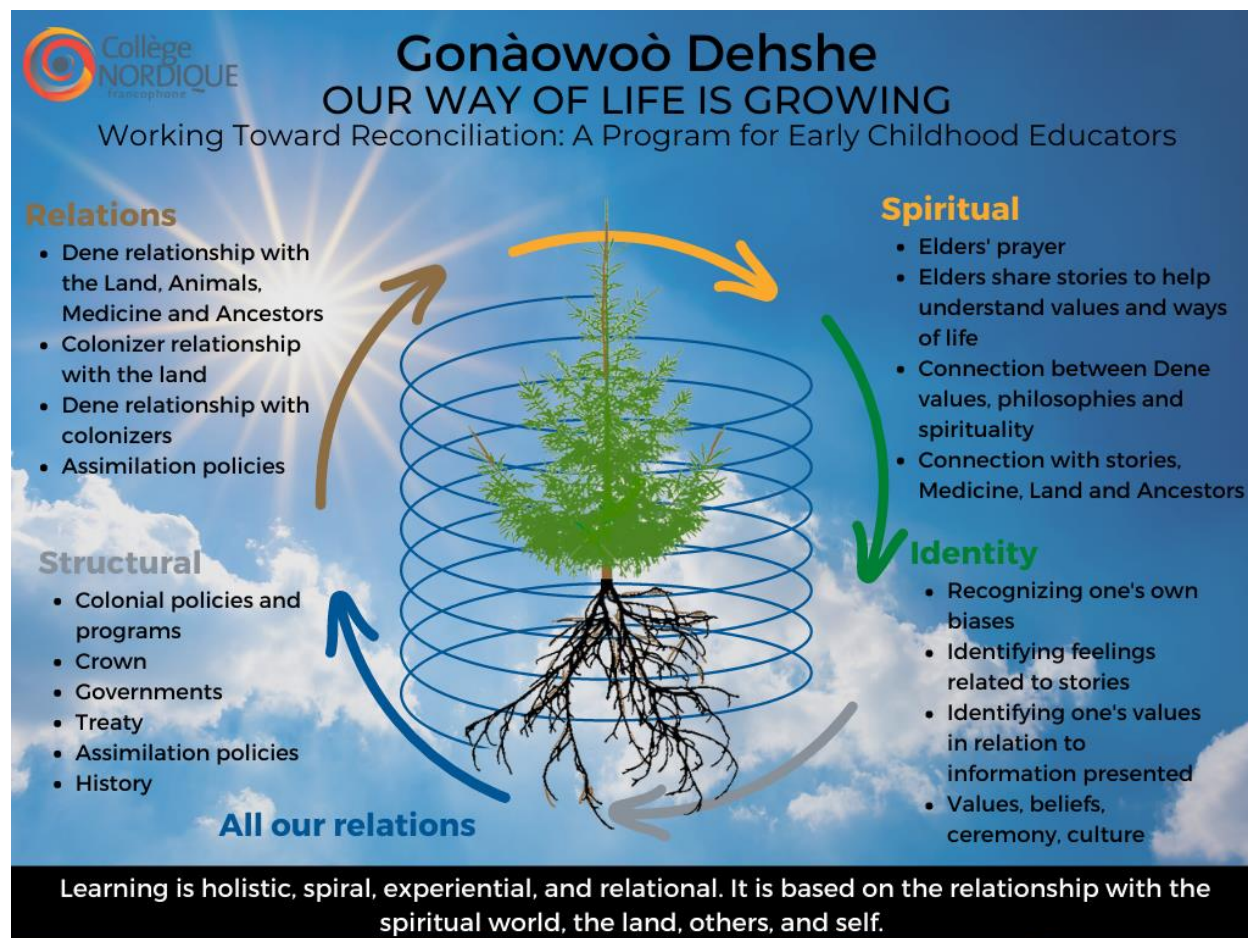


Figure 1: Description of the Gonàowoò Dehshe : Our Way of Life is Growing Curriculum

The focus group reflected on the important themes to include in a training program for early childhood educators. The learning objectives and outline for the training program were designed to reflect a Dene approach and the image presented in Figure 1 is the result of this reflection.

## Gonàowoò Dehshe

The title of the training program, Gonàowoò Dehshe, emerged from discussions with the focus group. The Tł̨ch̨ teacher, Georgina Franki, suggested the name. It not only represents the Dene way of life (gonàowoò), but the fact that by working together, these ways are growing (dehshe) and reaching more people. Names are important, as will be discussed in a later section.



The project was originally called, “*S’outiller vers la réconciliation en petite enfance.*” Even though the program is in French, it was important to all involved to have an Indigenous name for the program. Even this seemingly simple gesture highlights the concept of reconciliation. The concept of reconciliation will be explored in a later section. Until then, consider what reconciliation means to you.

### The White Spruce Tree

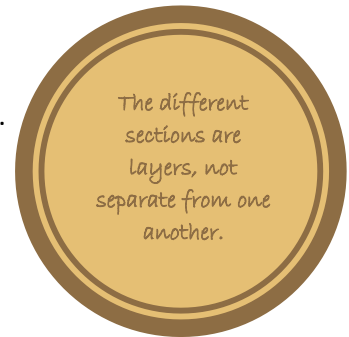
At the center of the program is the white spruce tree. The spruce tree is an important medicine. The Dene use every part of the spruce, including the boughs, the bark, the roots, the needles, and the sap or gum. The sap is an important source of healing. The spruce at the center represents the Dene culture.

The spiral around the spruce represents the spiral nature of learning. The Dene believe learning is holistic, not linear. It happens in a spiral and is experiential, which is meant to demonstrate an evolution of growth, learning and understanding. Circulating around the spruce are all the different relationships. This guide employs a spiral approach as certain concepts are discussed and rediscussed throughout the guide and in the activities. You should feel free to flip back and forth between sections and activities as you reflect on how to integrate concepts into activities with the children in your care.

### Relationships

Relationships are everything in Dene culture.

Dene Kede<sup>8</sup> curriculum was created, designed, and based on the relationships. The four relationships include those with the spirit world, with the land, with others and with oneself. The sun, on the cover image, is one being with which Dene have a relation and the sky represents the spirit world. There is reciprocity in this relationship; in all relationships. Every being has a spirit and Dene relationships with all things are important.



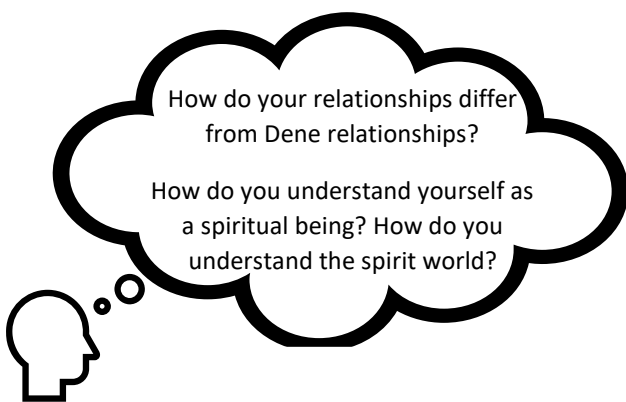
Each relationship is described and addressed in the three-module training program intended for you. This includes the relationship between Dene, colonizers, and their assimilation policies. As you learn about these relationships, you are encouraged to reflect on your own relationships.

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*“It is important to understand that everything that lives on the land is breathing, has a heartbeat and can see and feel, just like you.”*

*Lila Fraser Erasmus*

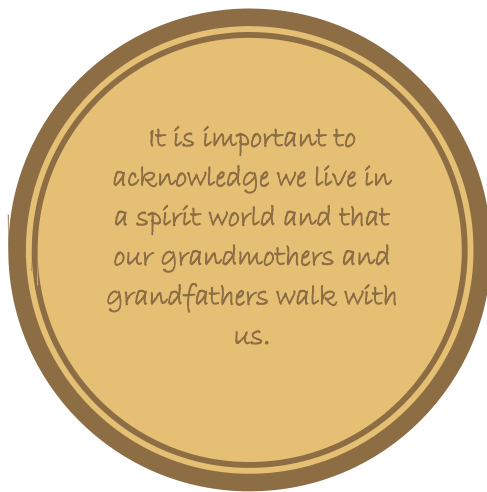
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The relationship with the spirit world must be nurtured and acknowledged. It is the reason why each event begins with a prayer; often, it is an Elder that opens the event with a prayer. Throughout the training program, Elders share stories that will help you understand Dene values, ways of life, and worldviews.

<sup>8</sup> [https://www.ece.gov.nt.ca/sites/ece/files/resources/dene\\_kede\\_k - 6\\_curriculum.pdf](https://www.ece.gov.nt.ca/sites/ece/files/resources/dene_kede_k - 6_curriculum.pdf)

Relationship with self is as important as the other relations. In the context of the training program, you may wish to reflect on your own biases and reactions in relation to the information being shared about Dene worldviews, and history. This self-reflection is a necessary part of the process of reconciliation.



The Dene relationship with the land is critical. As Earth-based people, everything is based on their relationship with the land: they do not see themselves separate from or superior to, in fact quite the opposite, they are humbled and give constant offerings to show the deep gratitude and respect. The land is their lifeblood: bound within their language, stories, history, identity and to all the other relationships. The land includes the animals, who teach the Dene. The land includes the waters. Understanding the land and how to read the land allowed Indigenous peoples to survive since time immemorial; long before the colonizers arrived in the north. The land is knowledge, culture, history, spirituality, law, language...literally everything.

---

*"At different times of the year, the snow will give different shadows and it was the way to learn how to navigate using those different shadows."*

*Lila Fraser Erasmus*

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During the Medicine Walk, the spruce tree, the poplar tree and cattails and their medicinal uses were discussed. All the parts of the spruce tree are used as medicines. Among these are the healing power of the sap, the gum, boiling the needles to make tea and others. The poplar tree trunk, when rubbed, provides a white chalk-like dust used to protect skin from the sun. The stem of cattails can be opened to use the sap as an analgesic.

Relationships with others contribute to learning and growing. Building relationships with Elders, Knowledge Holders, community members and the land may provide you with insights into Dene worldviews. These may contribute to a greater understanding of how to integrate knowledge you have acquired into activities with the children in your care.

### Relationships, Respect and Protocols

Respect permeates all interactions and relationships. Respect is implied; traditionally "please" and "thank you" were not words used by Indigenous peoples because these were implied. Reciprocity is an integral part of respect. When you asked for something that you need respectfully, you would get it. Eventually, you would be able to reciprocate, respectfully. In this section, respect in its different forms as well as to the different beings will be explored. Respect is shown to people, animals, the land, and objects. Strict cultural protocols frame these respectful, reciprocal relationships.

## Gifts, Tobacco, and Food

Gift giving is a way to demonstrate respect, gratitude, and appreciation. This is especially necessary as a way of demonstrating reciprocity. A gift may be food, tobacco, a meaningful object; the gift itself is of little importance as long as it is given respectfully and with good intention. Dene peoples will be especially generous with their time and knowledge when protocols are respected.

- ❖ When visiting an Elder for tea or to exchange and/or acquire information or knowledge, it is respectful to bring a gift of gratitude that is equivalent in nature.
- ❖ Offerings may be given to the land to show appreciation and gratitude and to ask for protection.
- ❖ Cultural knowledge must be compensated appropriately, and to the same extent as colonial knowledge, when working with Elders.
- ❖ Elders say that you should not step over anything. It is important to move shoes aside. Stepping over one's shoes may interfere with one's energy.



Many Indigenous nations use tobacco in ceremony and as a sacred gift. Each participant in the Blanket Exercise, which will be explored in a later section, received a pouch, and filled it with tobacco to gift to back to the land. This gesture of thanksgiving enables participants to express thanks and request protection from the land. Given the emotional nature of the Blanket Exercise, this gesture provided participants with the opportunity to give thanks, ask for guidance and protection, and to reground themselves.

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*“My mother would tell me that the fire wants to be fed. I would throw a gift into the fire and ask for protection. When we travel from one land to another, we bring gifts from our land to give in the new land. We give thanks as we put down the gifts and we ask for protection. The gifts we brought were food. We did not use tobacco.”*

*Rosa Mantla*

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Food, whether it is related to giving food, sharing food, preparing food together, is an important part of Dene life. The feast is one of the three important parts of a day, when we adhere to the Dene rhythm. Each of the training days included a feast for everyone to eat together and share stories while they eat and learn together. It is one of the ways to develop and build relationships with others.

During the second workshop, participants prepared their own food. First, participants learned to make fry bread, then sat to eat it. Then, participants learned to clean and filet fish. Participants learned the six steps to cleaning fish properly. The first step is to cut off the tail. It is a way to respect the fish. There was plenty of fish. Participants were asked to clean and filet more fish than they can eat. This way, they can share the extra fish with Elders, neighbours or others who may not have the fortune of having fish to eat.



### Prayer and Spirituality

Events are traditionally separated into three parts. The in-person workshops were designed to respect the Dene rhythm and ways of learning and were separated into three. The days each began with a prayer. It is respectful for all participants to stand for the prayer. This spiritual part of the day is necessary for giving thanks, for asking for protection and for bringing everyone in one mind for the second part of the day to go as it should.

For some Dene, spirituality is connected to religion, while for others, it is not. Regardless of religion, spirituality is always present, and most events will start with a prayer led by an Elder who then shares stories prepares the group for learning and discussions to occur in a good way; in the way they should.

*It is within the cultural protocol to let things be as things will turn out exactly as it is meant to turn out. This is part of the spiritual dimension of learning. It cannot be forced as it may not feel right. If the conditions are right, things will happen or not, as they should.*

### Stories, Values and Relationships

Stories and discussions often occur in circles. The Blanket Exercise began with a circle and ended with a circle. The circle is powerful; debriefing in the circle created a space for many emotions to be expressed. Everyone in the circle is equal.

The creation story told by Indigenous peoples highlight the cultural values embraced by the people. These contrast to the values communicated in Christian creation story. For example, in the story of Adam and Eve, humans are shown to be more powerful and important than the rest of creation. The values transmitted through this story are that humans control all things on earth and all things on earth are there to serve their needs. In contrast, read the story of Sky Woman in Figure 2. A story by Thomas King.

*There is no separating spiritual from other parts. Everything belongs to everything else.*



### The Creation Story

Sky Woman was in Sky World searching for medicines at the roots of a tree of life. However, the tree had toppled over and there was a gaping hole. She fell through the hole. Below there was only water.

There were also animals who looked up and saw Sky Woman falling. The ducks flew up to help slow her fall. The turtle quickly positioned himself to catch Sky Woman on his back. However, the turtle's back was barren and Sky Woman would not be able to survive on it.

The animals gathered to determine which of them would bring earth from the bottom of the ocean. First the beaver dove and was unable to retrieve earth. The otters tried and were unsuccessful. Finally, it was the little muskrat that managed to drive deep into the sea and bring back a fistful of earth.

Sky Woman took the earth and with it the lands grew across the turtles back. The trees flourished and bore fruit. The medicines grew and provided all that the peoples needed.

Figure 2: The Creation Story

Although, not a Dene story, demonstrates the dichotomy between cultural principles and values, hierarchy vs cooperation. Similar stories of cooperation include Yamória and the Giant Beavers.

Indigenous stories share values of equality and collaboration. Dene Ancestors have embedded into the lands and landscape Dene stories and history for all to recall. They are designed to allow Dene children to recall and retain their identity. These values highlight their worldviews, which differ from the ones in Christian stories.

Many stories show the relationship between Dene and others and how they are a protected people. For example, educators are encouraged to learn about Yamòzha or Yamória, a legendary Dene traveller and lawmaker, who worked together with the people to save all the Dene<sup>9</sup>.



Rosa Mantla shared a story of a rock that people can visit to make offerings and ask for favours.

<sup>9</sup> The story, told by John B Zoe, is written and can be uploaded as one of the resources in Module 3 of the GNWT's Living Well Together Online training program.

There was a powerful medicine man who wanted to catch a couple because he did not want them to get married. He burned forests and tried everything to kill them. The couple found a mountain to hide inside of it. The powerful medicine man cast a spell to lock them in. Now that place is filled with powerful medicine. People go to ask for favours but must leave an offering. It is common for people to ask to get pregnant. They leave a bow and arrow as an offering.

Figure 3: Story of Powerful Medicine

We are spiritual beings  
guided by the spirit  
world. If we look for  
guidance and see an  
eagle, then it is a sign.



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*"In nature, things occur naturally, as they should be."*

*Cheryl Fennell*

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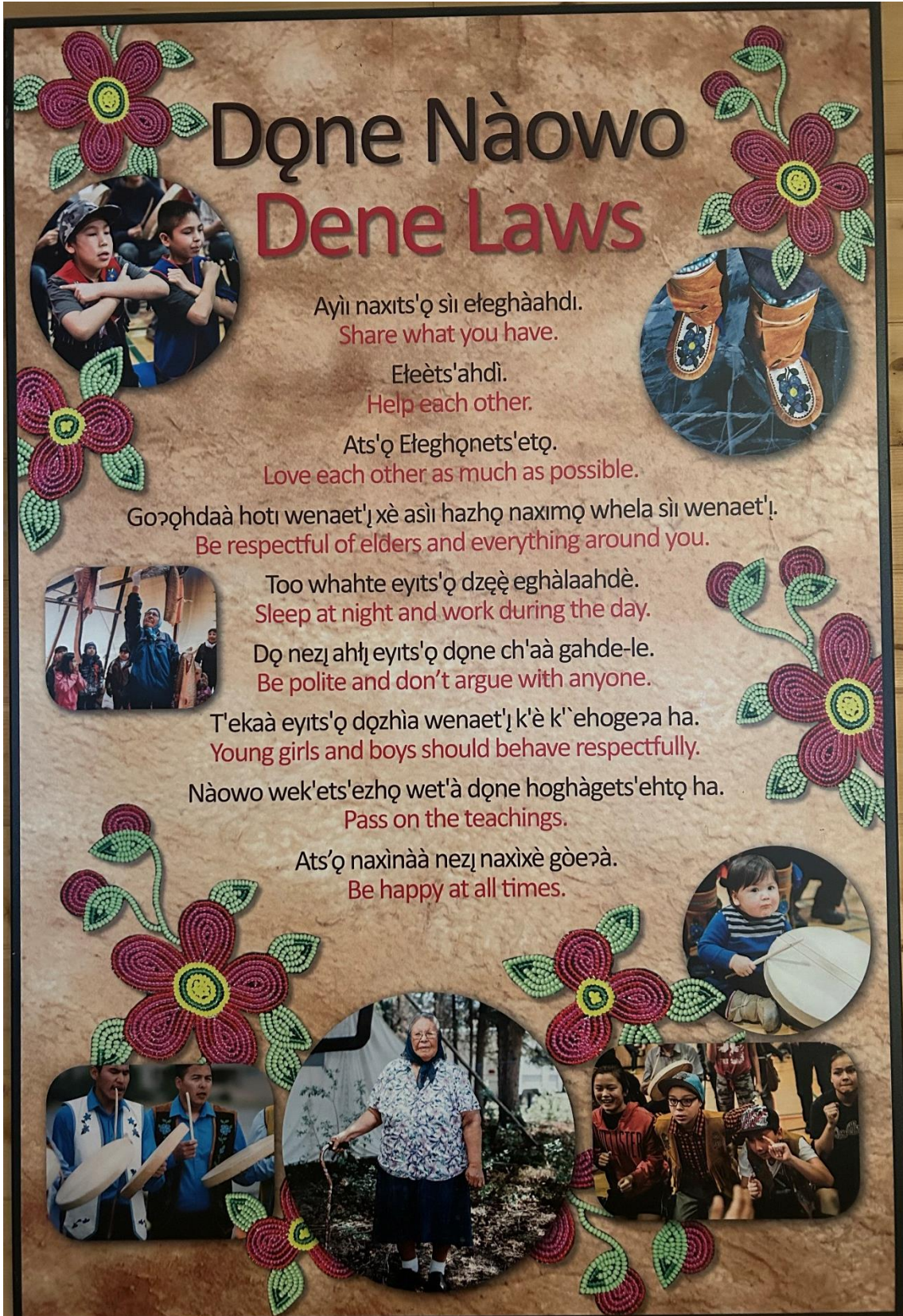



Figure 4: Dene Laws: Picture of a Poster at BDene. Poster created by Yellowknife Education District No.1.

## The Language and Names

The Tłı̨chǫ language, like many Indigenous languages, is very descriptive. Places were named long before the arrival of settlers, using descriptive Indigenous languages. For example, before the MacKenzie River was named for the man who “discovered” it, it was called Dehcho. As Dēneze Nakehk’o explains in a video<sup>10</sup>, MacKenzie was exploring Denendeh with a Dene man. When he “discovered” the river, he called it the Mackenzie River. However, the river was called Dehcho, which literally, means Big River. It may also be interpreted as “the river is of great importance”. Using traditional Dene names for places enables people to understand these places, their use,s and their importance to Dene ways of life and worldviews. Using traditional Dene names is a form of decolonization.



Each CNF employee introduced themselves in Tłı̨chǫ. Beautiful words and strong emotions were shared about the importance of the work being done. Language learning and language revitalization, working with Elders and Knowledge Holders, sharing stories, histories, and the Dene worldview are all ways the CNF and its team is working towards reconciliation.

The loss of Indigenous languages is a result of assimilation policies, which will be presented in a subsequent section. One way to revitalize language is to use the language regularly. You can use words and songs daily with the children in your care. This will contribute both to language revitalization as well as respect for, and acknowledgement of, the people whose land we live upon. Annex 2 provides common words and phrases in Tłı̨chǫ, which may be used in daycare. Each word has a link to the audio file to help you learn how to pronounce it.

## Children and Learning

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*“I have seen Elders at table teaching us to make a fish net or to clean fish scales [...]. It is not just the activities but experiencing what true teaching and learning feels like. [The educators] feels like the child [...]. The teacher (Elder) is so kind and their approach is what makes it okay for you to learn and make mistakes and then learn again. This style of teaching on the land then illustrates what it was like before settlers and square rooms with one teacher who was unable to pay attention to each child.”*

*Cheryl Fennell*

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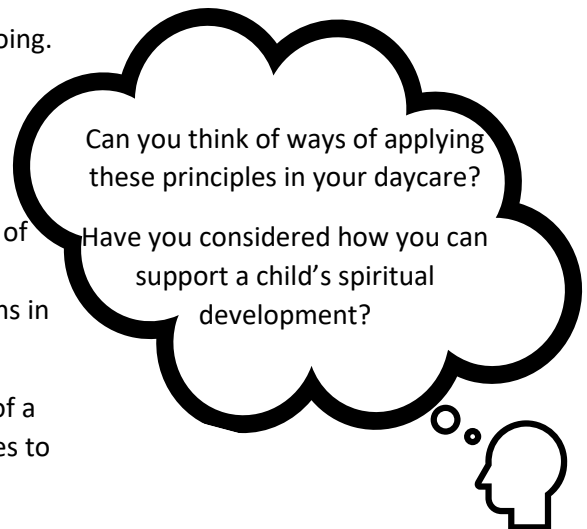
<sup>10</sup> GNWT (2020) Living Well Together. Module 8. Indigenous Voices.

Children are seen as gifts from the Creator. Children are allowed to grow and be with little interference, as the Dene cultural law of no interference is applied. It is helpful for you to know this and cede control of the space where children are learning and doing activities. The learning will occur as it should.

Traditionally, children learned on the land, by seeing then doing. It is one of the reasons it is important for you to allow the children to learn from, and connect, with Elders from the communities. It is also why it is important to provide opportunities to learn on the land and in an experiential manner. Miranda Currie proposes a decolonized philosophy of education, as presented in her infographic in Annex 4. As presented in a previous section, learning is wholistic, happens in a spiral and must be experiential.

As an early childhood educator, you support many spheres of a child's development. You regularly prepare and lead activities to support their cognitive, social, emotional, and physical development.

Children will grow to be strong mentally and physically. They can be strong like two people. Chief Jimmy Bruneau<sup>11</sup> proposed that Indigenous people learn to navigate well in two worlds, with different worldviews. They learn traditional ways from their Elders and learn to adapt to the world of the colonizers. This makes them strong like two people. Elders suggest that all northerners become strong like two people. This is reconciliACTION.



### Conclusion of Part 1

In Part 1: The Dene and Worldviews, you learned about the Dene and were presented with a worldview that may be different from your own. The curriculum for this training program was presented using Dene relationships. You learned about the importance of connections and relationships with all things. You learned about Dene protocols, respect and spirituality. You also learned about the importance of names and language and how children are viewed in Dene culture. You

reflected on these worldviews and thought of ways to incorporate this learning into your daily activities with the children in your care.

In the next section, you will be asked to reflect on reconciliation from an historical perspective as you learn about the truth, assimilation policies and relationships with structures such as governments.

<sup>11</sup> GNWT (2020). Living Well Together. Module 2

## Part 2 : History, Truth, and Reconciliation

Prior to talking about reconciliation, we must talk about truth. The truth is the history you were taught in school is not the same history lived by the Indigenous peoples of this land. In this second section of the pedagogical guide, relevant historical events will be reviewed. This section is not intended to provide a complete history of colonization. However, certain historical facts are necessary to discuss so that you may understand the truth and work towards reconciliation.

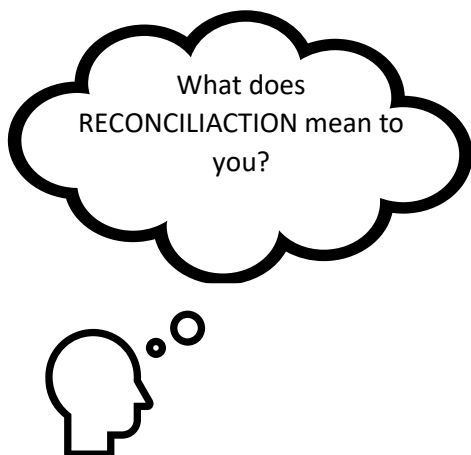
Annex 5 provides a succinct timeline of historical events that impacted the Dene in the Northwest Territories.

### The Blanket Exercise

The Blanket Exercise, created by Kairos<sup>12</sup>, was adapted to reflect the realities of the North. The Blanket Exercise was offered as part of the first in-person workshop and is a good exercise to complete if you are working toward reconciliation in your personal and professional life. Educators who wish to implement activities suggested in part 3 of this guide are strongly encouraged to participate in the Blanket Exercise or to complete a training on the history of Indigenous peoples of this land.

In this section, the experiential activity which occurred in January 2023 will be briefly recounted with historical information interspersed. You may be able to see connections with the Dene worldviews presented in the previous section, as the Blanket Exercise provides an opportunity for wholistic, experiential learning and integrates spiritual relationships and respectful protocols.

The Government of the Northwest Territories generously offered to host the activity. Karen Wright Fraser graciously narrated the exercise. Karen taught about reconciliACTION<sup>13</sup>, which is more important than reconciliation and it all begins with an understanding of the truth.



### Protocols Before, During and After

The room was arranged in a circle with blankets and objects scattered in the middle of the circle.

The day began with a cleanse. Lila Fraser Erasmus supported participants throughout the day. She began by clearing the room and cleansing all participants in the room. She used a crystal ball and an eagle feather. Each person held the crystal ball and thought of positive things for which to be thankful while Lila used the feather to cleanse each person's entire body. The eagle feather is a powerful spiritual force in most Indigenous cultures.

<sup>12</sup> <https://www.kairosblanketexercise.org/>

<sup>13</sup> <https://downiewenjackson.ca/our-work/reconciliations/>

For the Dene, the eagle feather signifies strength, resilience, courage, skill, leadership and family. Rosa Mantla, an Elder from Behchokò, agreed to guide and support participants throughout the day. She started the day with a prayer. It is one used with young children to thank the Creator for the good health and all things we have.

Each person was then given a small piece of cloth, a sinew, and a pinch of tobacco. Rosa explained that tobacco is used as an offering to the land when we want to ask for health and guidance. The Elder explained the importance of giving an offering to the land. She described how she brings gifts for the land where she is travelling, to ask for safe passage and to give thanks. When she was young, she took foods from the place she is from to leave on the land where she is going. Now people give tobacco.

During the Medicine Walk, planned after the Blanket Exercise, participants will be able to leave the tobacco as an offering. It is the reciprocal nature of receiving a teaching and then giving and offering back to the land. The tobacco offering would also serve to protect participants from carrying the weight of the emotions emerging from the Blanket Exercise experience.

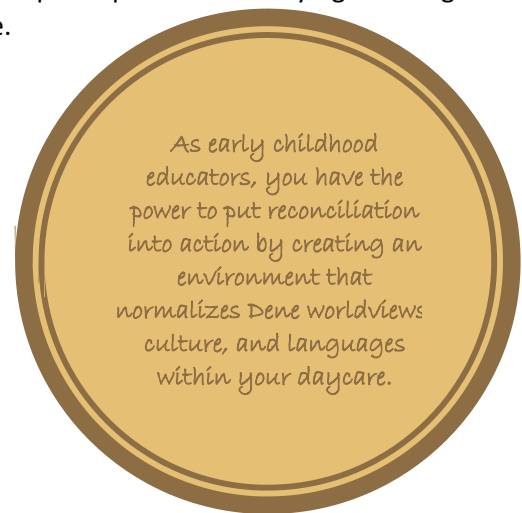
Karen, the narrator spoke of reconciliACTION, as reconciliation without action is of little use. Once you learn about the history (the truth), you must reflect on what reconciliation means to you. This reflection should lead to action.

Then the Blanket Exercise began. Everyone was asked to step on a blanket, which represented the land in the north, and to select an object. There were many pelts, medicines, and tools to choose from. The people roamed the land and traded with each other.

Women on their moon time (week of menstruation) were asked not to touch the medicines. The Dene believe women are powerful beyond measure. This is especially true during their moon time; they are connected to the spirit world. It is why they are asked not to touch the medicines or participate in cleansing with sage.

The narrator began by acknowledging the land of the Yellowknives Dene and then proceeded with the narrating the different historical events leading to today<sup>14</sup>. The exercise began with Indigenous peoples across Turtle Island living, sharing, trading, practicing their spiritual ways in different but similar ways, from one Nation to another. This trading continued with the first arrival of the Europeans. Diseases killed many of the Indigenous peoples of the land, and came by way of infected blankets handed out to whole tribal communities, killing them and leaving the territory free for the taking and some blankets were removed.

The activity continued as many historical events were re-enacted, enabling participants to experience the commerce, the disease, the wars, the treaties, the residential schools, the Indian Act and other historical and traumatic events that led to the traumas now faced by the Indigenous peoples.



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<sup>14</sup> GNWT (2020). Exercice des couvertures. Adapté aux réalités du nord et traduit du Blanket Exercise de Kairos.



After the Blanket Exercise, participants debriefed in the circle. Many emotions were expressed as the experiential exercise impacted most people’s understanding of the history of the Dene of this land.

Participants were then led on a Medicine Walk, which allowed them to heal by reconnecting with nature and offering tobacco back to the land.

### History of the Yellowknives Dene

Part of the history of the Yellowknives Dene was shared at the B-Dene Camp during an in-person workshop held in January 2023. Before the day’s activities began, participants were smudged to clear the energy in the room. Participants were encouraged to drop tobacco to offer prayers and protection to the area so that Bobby Drygeese, the B-Dene Camp host, and others who use the space, may continue to do their work.

In ceremony, everyone is asked to remove jewelry, glasses, and other accessories, one of the reasons being that the Ancestors do not like to see anything reflected back on them. Participants are intended to come in a natural state.

The similarities between smudging in an indigenous context and church smudging were highlighted. Most cultures have a form of cleansing to clear energies and minds.

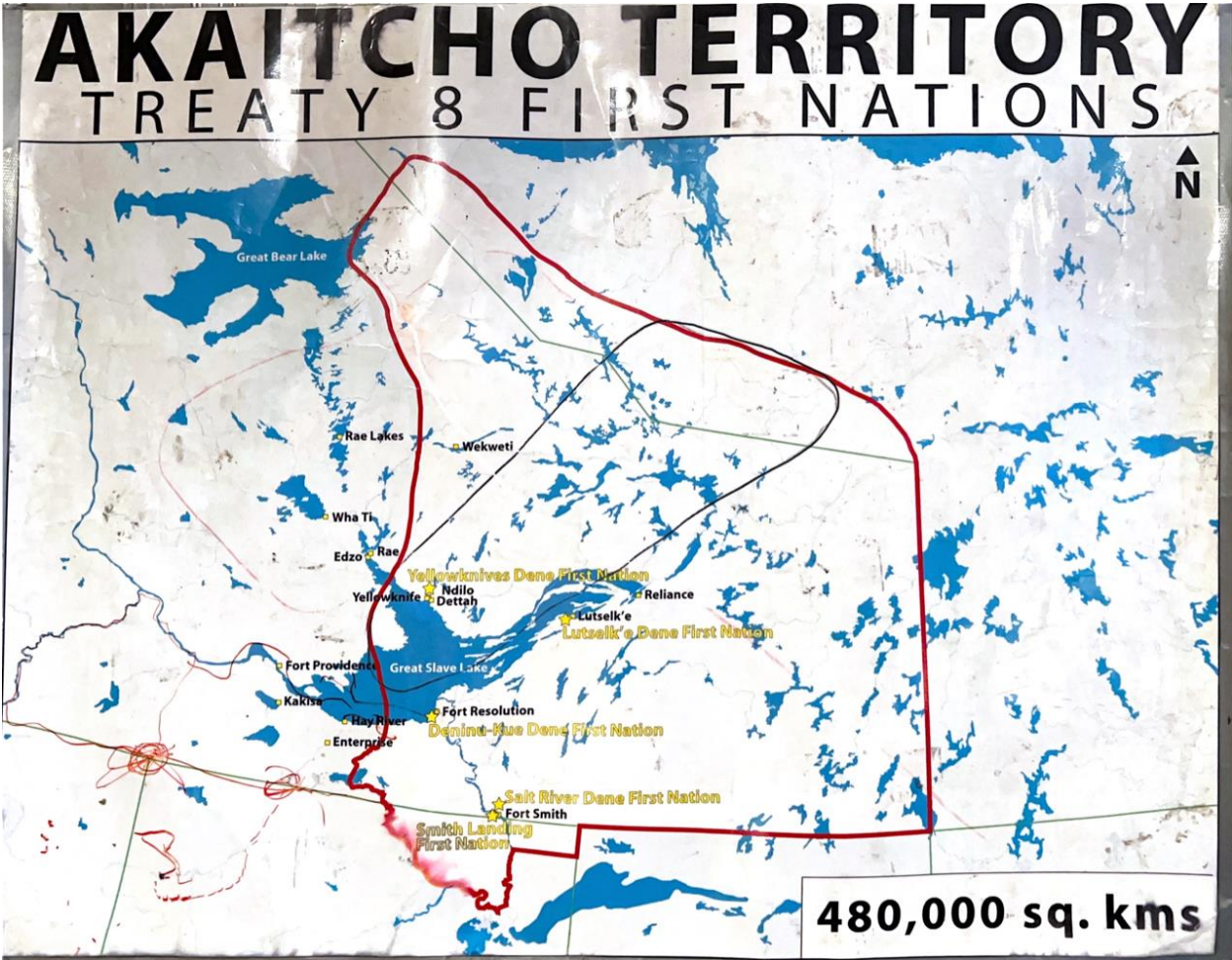


Figure 5: Akaitcho Territory Picture Taken at BDene

### His Story: Chief Drygeese Territory

Bobby Drygeese shared his story and parts of his ideas are shared below.

In 1900, the people signed a treaty and were moved into the area outlined in the map in Figure 5 above. They thought they were signing a peace and friendship Treaty, Government intended for them to sign away all right to the land.

The community was given gravel for the roads, but the gravel contained arsenic. The people got sick, including Bobby. Previously, many people had gotten sick from smallpox. By the 1930s, there were only 300 Yellowknives Dene left due to the diseases purposefully given. It is no wonder, Bobby explained, that people think there are no more Yellowknives Dene.

He explains how the mines took over the traditional hunting sites causing many people to leave. The people endured a lot and now there were no more berries and no resources, and the people left. Akaitcho territory has many artifacts. They used to trade with other communities and nations. There are many resources, including gold and diamonds. However, as Bobby explained, the Yellowknives Dene do not want to build more mines. The land contains medicines, and they are more important than mines with gold and diamonds.

Bobby is a direct descendant of Chief Drygeese. This is Chief Drygeese Territory. He explained that the records show it is all Tł̨chq̨ land, but it is Chief Drygeese Territory.

#### The Story of Satlee

There used to be a trading post and Satlee brought beaver hide to trade for a muscat. They settler brought a taller one though they had agreed the hide would be the size as the musket. So Satlee used his medicine power to bend the gun. It made it the right height and he traded. Then he unbent the gun and took it with him.

You must be honourable and do things right.

*Figure 6: The Story of Satlee*

Our host at B-Dene grew up on the land. The young people have trials, tests, and ceremonies to do before they can leave their territory. It must be prepared. It must be done at the right time and with the right preparation.

When in 1900 his great grandfather signed a treaty at DeninuKue (Fort Resolution), he explained the harsh realities of the north are different than the realities of the lands where Treaties 1 to 7 were signed. He told them in the north we have harsh environments so we cannot have any restrictions on our way of life. Treaty 8 must state: No restrictions on our way of life. All the Elders agreed. And the Commissioner from Ottawa said yes. They shook hands. There were many witnesses. The Elders always retold this story. When the Commissioner went back south, he wrote the Treaty the same as the other Treaties: Not what they had agreed upon.

By 1920, the Yellowknives Dene refused to take any more Treaty money as the government was not upholding their end of the treaty, as the Elders had understood it. There were many promises, and many lies.



Figure 7: 300-year-old copper pot belonging to the Drygeese family

When he told his parents he wanted to do use the land where his grandmother was born to make a camp for people to visit, they said:

- Always tell the truth.
- Make sure everyone is safe.
- Tell some stories, but some don't share too much.
- Do not use the lands used for the ceremonies.
- Do not lease the land.

He received a Band Council Resolution from the local Yellowknives Dene First Nation to open the camp. The land would go back to the YKDFN if the camp failed.

### The Truth and Structural Relationships

The truth is the Doctrine of Discovery allowed Europeans to take what they claimed to be unoccupied lands. At first, they needed Indigenous allies to help them navigate the lands. When the Europeans become accustomed to the land, they no longer needed the support and collaboration of the Indigenous peoples<sup>15</sup>.

The history is extensive, and many sources are available to support individual learning on the topic. The information presented in this section provides an overview of certain topics, discussed during the three in-person workshops, working and focus group meetings.

### Treaties

Treaties are international agreements and could only be signed between Nations. The Dene had to be a recognized Nation for the Crown to sign Treaty with them.

Treaties 8 and 11 were negotiated and signed between the Queen of England, the Royal Crown, and the original peoples of this land, the Dene.

The first Treaty between the colonizers and the first peoples, was the two-row wampum, which was intended to define the relationship between the Nations in the East and the Europeans.

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<sup>15</sup> Picard, P. (2017). Commission Viens. Enregistrement vidéo du 2017-11-21.

[https://www.cerp.gouv.qc.ca/index.php?id=57&id=57&tx\\_cspgaudiences\\_audiences%5Baction%5D=show&tx\\_cspgaudiences\\_audiences%5Baudiences%5D=44&tx\\_cspgaudiences\\_audiences%5Bcontroller%5D=Audiences&tx\\_cspgaudiences\\_audiences%5Bvpartie%5D=1&cHash=7e360b73b817c6a52002fe2d899b0d2f&L=0](https://www.cerp.gouv.qc.ca/index.php?id=57&id=57&tx_cspgaudiences_audiences%5Baction%5D=show&tx_cspgaudiences_audiences%5Baudiences%5D=44&tx_cspgaudiences_audiences%5Bcontroller%5D=Audiences&tx_cspgaudiences_audiences%5Bvpartie%5D=1&cHash=7e360b73b817c6a52002fe2d899b0d2f&L=0)

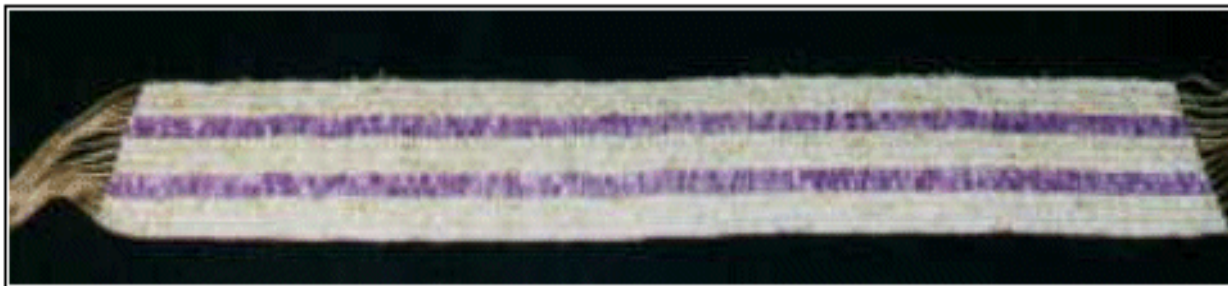


Figure 8: Two-Row Wampum<sup>16</sup>

**The Two Row Wampum Belt says:**

**"This symbolizes the agreement under which the Iroquois/Haudenosaunee**

**welcomed the white peoples to their lands.**

**'We will NOT be like father and son, but like brothers.**

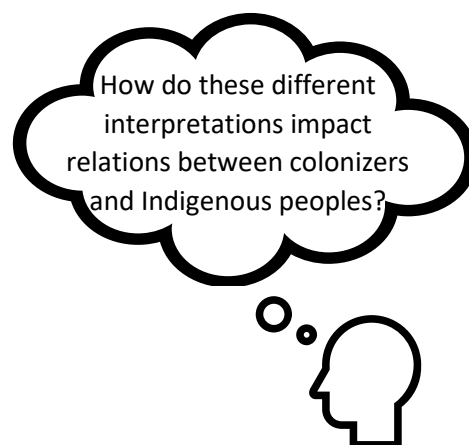
**These TWO ROWS will symbolize vessels, travelling down the same river together.**

**One will be for the Original People, their laws, their customs, and the other for the European people and their laws and customs.**

**We will each travel the river together, but each in our own boat.**

**And neither of us will try to steer the other's vessel.'"**

**The agreement has been kept by the Iroquois/Haudenosaunee to this date.**<sup>17</sup>



The Government intended for the other treaties to offer provisions for Indigenous peoples in exchange for the land and its resources. The Indigenous peoples accepted the promised provisions with the intent of sharing their lands and resources. To relinquish or cede title to lands was equivalent to suicide. They signed the treaties to preserve a way of life for themselves and their grandchildren.

### The Indian Act and Other Assimilation Policies

The newly formed government of Canada adopted the Indian Act to ensure the original peoples would stay out of their way and they were regarded as minors in the eyes of Canadian law. The law was created in 1876 and has seen some modifications over the years, but still regards Indigenous peoples in 2023 as minors.

In 1920, the Canadian Government made it mandatory to send Indigenous children to residential schools. Should they refuse to send their children, meant financial fines or jail time. There were five residential schools in the NWT and five day schools with residences. The NWT had the highest percentage of students in residential schools; more than anywhere else in Canada.

<sup>16</sup> Gabriel, W. (2021). Consulting & Social Development. Presentation on Indigenous Worldview.

<sup>17</sup> Gabriel, W. (2021). Consulting & Social Development. Presentation on Indigenous Worldview.

Many colonial laws were then created and tied into the Indian Act. All of it was tied to land and economy. The government needed it for the resources and the money. They wanted to find a way to eliminate Indigenous peoples and take their land.



Indigenous peoples have been resisting the assimilation policies and their mere existence attests to their success.

- The Government's White Paper<sup>18</sup> on Indigenous peoples was met with the Red Paper<sup>19</sup>.
- Court cases have succeeded in elevating Dene voices and rights, though many were jailed in the process.
- The Berger Inquiries led to the shut down of pipeline work until land claims were settled.
- Land claim agreements in the NWT have been signed with six communities.<sup>20</sup>
- In 2014, there was a devolution of certain land rights to local Indigenous governments in the NWT.

Living Well Together<sup>21</sup> provides insights into structural relations with the GNWT:

- The creation of the GNWT in 1967 on Dene land, without prior consultation.
- Recognition of Indigenous Nations' inherent right to self-government in 1995, though it was already recognized in the Constitutional Act of 1982.

The GNWT continues to negotiate modern treaties with the Nations living on the territory known as the NWT. Eleven self-government agreements are currently being negotiated.<sup>22</sup>

#### Reports, Recommendations and Calls to Action

In 1996, the Canadian Government commissioned the Royal Commission on Aboriginal Peoples. It was in response to the 1990 "Oka Crisis". Though it was not the first incidence of Indigenous peoples protecting their rights and their lands, nor was it the first study or report on Indigenous peoples, they were the most impactful. They were the catalyst for modern self-government land claims processes. This, despite not one of the 440 recommendations from the RCAP report<sup>23</sup> being implemented.



<sup>18</sup> [https://oneca.com/1969\\_White\\_Paper.pdf](https://oneca.com/1969_White_Paper.pdf)

<sup>19</sup> <https://caid.ca/RedPaper1970.pdf>

<sup>20</sup> <https://www.eia.gov.nt.ca/en/priorities/concluding-and-implementing-land-claim-and-self-government-agreements/existing-agreements>

<sup>21</sup> GNWT (2020) Living Well Together. Module 5: Growing Concerns for Indigenous Rights.

<sup>22</sup> <https://www.eia.gov.nt.ca/en/priorities/concluding-and-implementing-land-claim-and-self-government-agreements/current>

<sup>23</sup> All five volumes (4,000 pages) of the report can be downloaded on the Government of Canada's website: <https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx>

The late 1990s and the 2000s saw a shift in Crown-Indigenous relations.

- Criminal charges were laid against people who abused children at residential schools in the north.
- The Aboriginal Healing Foundation was created.
- There was a class action lawsuit against the federal government for residential schools. It was the largest class action lawsuit ever brought before Canadian courts, at the time. It led to the settlement agreement<sup>24</sup>.
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was signed. It has been said that it was informed by the 1975 Declaration of Dene Nationhood.
- The federal government apologized for residential schools.

In the 2010s, the Truth and Reconciliation Commission allowed survivors to tell their stories. The report was released in 2015 and proposed 94 calls to action. Calls to action continue to be implemented. Their implementation is being monitored. According to the Yellowhead Institute report, by December 2022 62% of the Calls to action had been implemented, though the federal government claims it is 80%.<sup>25</sup>

## Conclusion of Part 2

In Part 2: History, Truth and Reconciliation, you gained insight into the history of the peoples of this land. The overview provided you with sufficient information to see how the peoples of this land were negatively impacted by the structural relations with government while allowing you to further research themes to learn more. The strength and resilience of the Indigenous peoples of Denendeh is evident in the fact that they are still here to tell their stories and histories from their perspectives. Understanding the truth will help you on your journey of reconciliation.

In the next and final part, you will have the opportunity to reflect on how this new knowledge allows you to Indigenize activities in your daycare and continue your journey of RECONCILIATION.

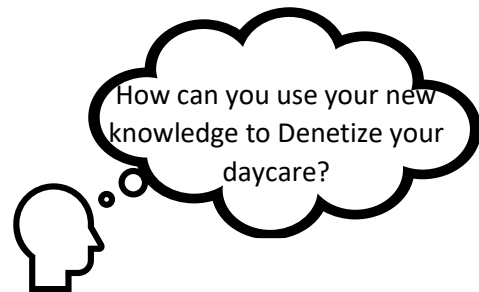
## Part 3: Activities and Indigenization

The first two modules of Gonàowoò Dehshe prepared you, educators, to think differently, thus enabling you to ask the right questions and better reflect on Denetizing/Indigenizing activities in the daycare.

This final section of the guide contains general recommendations to Indigenize activities. It also offers specific activities co-developed with educators, Elders and Knowledge Holders during one of the in-person workshops.

### General Recommendations

You know more about child development than the average person. You know that babies see basic colours and shapes. What if the colours and shapes that those exposed babies are



<sup>24</sup> <https://www.thecanadianencyclopedia.ca/en/article/indian-residential-schools-settlement-agreement>

<sup>25</sup> <https://yellowheadinstitute.org/wp-content/uploads/2022/03/trc-2021-accountability-update-yellowhead-institute-special-report.pdf>

exposed to are Dene art and natural Dene landscapes? Is this one day to Denetize your daycare?

You know that language development is favoured when parents and caregivers speak to their babies, explaining and describing everything. What if some of these words were in Tłıchǰ? Would this allow the babies to be exposed to the languages of this land and learn to have a greater appreciation for them?

You know that learning, according to the Dene, is wholistic and experiential. What types of activities can you incorporate to support the development of all aspects of the children in your care?

Below is a non-exhaustive list of ideas, which may begin to help you *Denetize*<sup>26</sup> activities:

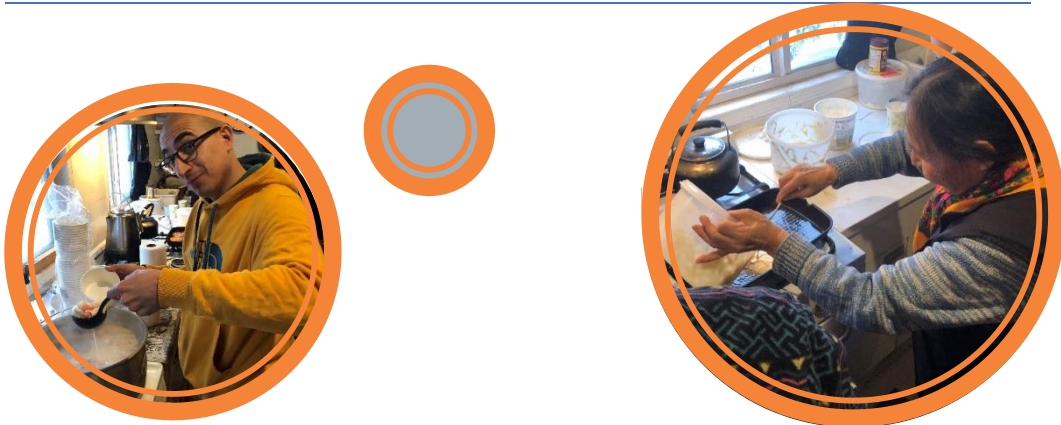
- Take activities outside as frequently as possible.
- Use objects from the natural world to teach colours and numbers.
- Invite Elders to tell stories; consider having an Elder in residence.
- Invite people from the community to share their knowledge.
- Model respectful behaviour toward Elders.
- Share Dene Laws with the children and encourage them to respect them.
- Learn Tłıchǰ alphabet songs to help children recognize the 46 sounds in Tłıchǰ.
- Learn and use small words in Tłıchǰ with the children daily. The repetition of these words will give value to the Tłıchǰ language.
- Label objects around the daycare with their Tłıchǰ names.
- Invite parents to themed activities, like Valentine’s Day. Indigenizing may mean a more holistic approach that includes the whole family.
- Allow children to be a part of food preparation activities.
- Model learning Tłıchǰ words. Say them, repeat them, demonstrate a respect for the words and for the language.
- Post pictures of children’s families or siblings.

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*“When feeding a baby, it is important to talk to them and encourage parents to speak and sing to their children in their language.”*

*Rosa Mantla*

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<sup>26</sup> Though perhaps not a word found in the dictionary, it is used to describe the Indigenization of curriculum using a Dene lens.

## Activity Sheets

The activities below include those co-developed with educators during the in-person workshop. There are also activities adapted from Dene Kede and ones proposed by partners during meetings. You are encouraged to use the Dene Kede curriculum to prepare activities.

“The Waterheart is a Dene legend. It's about a medicine man who found a giant heart beating at the bottom of Great Bear Lake. The lake is among the largest freshwater lakes in the world. After a trout steals the medicine man's hook he takes on the spirit of a loche, the largest fish of the lake, and dives deep into the lake's abyss to retrieve his hook. In his journey he finds much more. He finds a living, breathing heart, called the Tudzé in the Slavey language. This medicine man finds that the fragile Tudzé is what gives life to the everyday physical world of trees, fish, water and human beings. The heart was also surrounded by every species of fish found in Great Bear Lake, guardians of the powerful Tudzé.” (Extract from <https://www.cbc.ca/north/features/waterheart/>).

This story can be used as a theme for February to talk about how everything that grows on and from the land has a heartbeat.

<p><b>NAME OF THE ACTIVITY</b>  <b>DUCK PLUCKING ACTIVITY</b></p> <p><b>OBJECTIVES OF THE ACTIVITY</b></p> <ul style="list-style-type: none"> <li>• Develop children’s fine motor skills through an experiential cultural activity.</li> <li>• Appreciate traditional ways of preparing a duck to cook.</li> </ul> <p><b>RESOURCES NEEDED</b></p> <ul style="list-style-type: none"> <li>• A bus</li> <li>• Aprons</li> </ul> <p><b>OUTLINE OF THE ACTIVITY</b>  (10 min) Show a picture of a duck; explain that it has feathers and when we want to eat it we must remove the feathers.  (5 min) Get the kids ready to go the K’alemi Dene.  (15 min) Bus ride to the school.  (20 min) Duck-plucking activity</p> <p><b>OTHER INFORMATION OR ADAPTATIONS</b>  It may be possible for someone to come to guide you through this activity in the daycare, if you have space for it.</p> <p>If KDS invites you to participate, you should bring a gift or reciprocate with an activity of equivalent value. This is something you can discuss with the school.  Other networking may be possible:</p> <p>Weldeh school also provides culture camps that you may be able to observe or join. not sure if they do duck plucking but possibly another activity.  It also started a hand games tournament for the elementary schools to join. That would be good to observe as well.</p>	<p><b>DEVELOPMENT</b>  Fine motor skill development  Cognitive skills</p>
	<p><b>RELATIONSHIP</b>  With the land, animals, language and community  Identity</p>
	<p><b>AGE GROUP</b>  2- to 3-year-olds</p>
	<p><b>TIME REQUIRED</b>  50 minutes</p>
	<p><b>THEME</b>  Dene relatives  Changing</p>
	<p><b>PLANNING CONSIDERATIONS</b>  Discuss with K’alemi Dene School in advance to align calendars and do the activity with K4 or K5 aged children.</p>



<p><b>NAME OF THE ACTIVITY</b> <b>ANIMAL PARCOURS</b></p> <p><b>OBJECTIVES OF THE ACTIVITY</b></p> <ul style="list-style-type: none"> <li>• Develop physical skills.</li> <li>• Learn about animals in nature.</li> <li>• Learn about noises animals make.</li> <li>• Learn animal names in Tłjchq.</li> <li>• Learn to count animals.</li> </ul> <p><b>RESOURCES NEEDED</b></p> <ul style="list-style-type: none"> <li>• Outdoor space.</li> <li>• List of animal names in Tłjchq.</li> <li>• (Book about rabbits for extended activity.)</li> </ul> <p><b>OUTLINE OF THE ACTIVITY</b> (10 min) Invite children to jump like a rabbit, walk like a bear. Ask children to imitate the sounds of the animals. Ask children what they would like to do. Use the names of animals in Tłjchq.</p> <p><b>OTHER INFORMATION OR ADAPTATIONS</b> Name the animal in Tłjchq and have the children act it out. Ask the children to repeat the name of the animal in Tłjchq.</p> <p>Have a whole lesson (over several days) on one animal at a time, starting with an image of the animal. Say its name in Tłjchq and describe each part. Ask the children if we eat rabbit. Then you can explain that people have to hunt rabbit for food. Using a snare, hunters catch a rabbit, then they skin it by cutting off the paws of the feet to pull off the skin. If possible, all parts of the animal that are not eaten or used are buried in a tree trunk to give it back to the earth. This is a way of showing respect. This is a teaching: whatever is left over, gift it back to the land.</p>	<p><b>DEVELOPMENT</b> Gross motor skills development</p> <p><b>RELATIONSHIP</b> With the land, animals, language</p> <p><b>AGE GROUP</b> 2–3-year-olds</p> <p><b>TIME REQUIRED</b> 10 minutes</p> <p><b>THEME</b> Respect Animals in nature No specific season</p> <p><b>PLANNING CONSIDERATIONS</b> Prepare the list of animal names and practice saying them in Tłjchq.  Find the book about rabbits done in Tłjchq.</p>
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<p><b>NAME OF THE ACTIVITY</b> <b>HOT and COLD</b></p> <p><b>OBJECTIVES OF THE ACTIVITY</b></p> <ul style="list-style-type: none"> <li>• Discover sensations of hot and cold.</li> <li>• Learn which words to listen for when there is potential danger like a hot stove.</li> </ul> <p><b>RESOURCES NEEDED</b></p> <ul style="list-style-type: none"> <li>• Water</li> <li>• Snow</li> <li>• Aquatic animals</li> <li>• Three small bowls</li> <li>• A small net</li> </ul> <p><b>OUTLINE OF THE ACTIVITY</b> (10 min) Place aquatic animals in the bowl and allow each child to pick up the little animals with the small net. (5 min) Each child places her hand in the bowl with snow and describes the feeling. (5 min) Each child places her hand in the bowl with warm water and describes the feeling. Educator model saying the feeling in Tłjchq. Educator may also teach about hot and dangerous surfaces like the stove and the Tłjchq word to warn children to stay away.</p> <p><b>OTHER INFORMATION OR ADAPTATIONS</b> This can lead to a question about which part of the snow should be used to as drinking water. It is the bottom layer of the snow, even though it is on the ground, that is used to make drinking water. This can be an activity leading to a science experiment on a different day. Hot and cold are verbs as they describe how the temperature is affecting you.</p>	<p><b>DEVELOPMENT</b> Fine motor skills development</p> <p><b>RELATIONSHIP</b> Self-trust</p> <p><b>AGE GROUP</b> 18-month-olds</p> <p><b>TIME REQUIRED</b> 10 minutes</p> <p><b>THEME</b> Respect Sensation</p> <p><b>PLANNING CONSIDERATIONS</b> Learn to say the animal names, hot, cold, very hot, very cold in the language. Invite an Elder to help learn about different variations of cold and hot, if needed.</p>
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<p><b>NAME OF THE ACTIVITY</b></p> <p><b>MUSICAL INSTRUMENTS</b></p> <p><b>OBJECTIVES OF THE ACTIVITY</b></p> <ul style="list-style-type: none"> <li>• Discover the sounds made by different objects.</li> <li>• Make a rhythm with the sounds.</li> </ul> <p><b>RESOURCES NEEDED</b></p> <ul style="list-style-type: none"> <li>• Recycled objects</li> <li>• Caribou skin</li> <li>• Strings</li> <li>• Rattles</li> </ul> <p><b>OUTLINE OF THE ACTIVITY</b></p> <p>(25 min) Invite the children to make drums with the help of an Elder or Lila Fraser Erasmus. The children may also use recycled objects to make drums and other musical instruments.</p> <p><b>OTHER INFORMATION OR ADAPTATIONS</b></p> <p>Women have different drums from men’s Tłjchq drums. Women do not touch a Tłjchq man’s drum. This is done out of respect. The Tłjchq believe that a woman has power to connect with the spirit world every month. The men do not. The drum allows them to connect with the spirit world.</p> <p>Beliefs differ from one Nation to another. It is important to ask about protocols when in another community or Nation. For example, other cultures have very strong, powerful women drummers.</p>	<p><b>DEVELOPMENT</b></p> <p>Fine motor skills development</p>
	<p><b>RELATIONSHIPS</b></p> <p>With the spirit world</p>
	<p><b>AGE GROUP</b></p> <p>2-4-year-olds</p>
	<p><b>TIME REQUIRED</b></p> <p>25 minutes</p>
	<p><b>THEME</b></p> <p>Music</p> <p>Glutural throat sounds (help learning the language)</p>
<p><b>PLANNING CONSIDERATIONS</b></p> <p>Use a variety of instruments and bring instruments from the land (sticks, caribou hooves).</p>	

<p><b>NAME OF THE ACTIVITY</b> <b>PAINTING HEARTS</b></p> <p><b>OBJECTIVES OF THE ACTIVITY</b></p> <ul style="list-style-type: none"> <li>• Paint different colour hearts.</li> <li>• Discover textures.</li> </ul> <p><b>RESOURCES NEEDED</b></p> <ul style="list-style-type: none"> <li>• Paints</li> <li>• Paper</li> <li>• Aprons</li> <li>• Listen to a Dene song</li> </ul> <p><b>OUTLINE OF THE ACTIVITY</b> (25 min) Prepare an area for painting. Describe the colours in Tłjchq. Give children one apron and one paper each.</p> <p><b>OTHER INFORMATION OR ADAPTATIONS</b> Valentine’s Day can also be a day to discuss heart health. Learn to say “I love you” in Tłjchq as well as colours and numbers.</p>	<p><b>DEVELOPMENT</b> Fine motor skills development</p>
	<p><b>RELATIONSHIPS</b> With others, community, family</p>
	<p><b>AGE GROUP</b> 18 to 24 months</p>
	<p><b>TIME REQUIRED</b> 25 minutes</p>
	<p><b>THEME</b> Valentine’s Day</p>
	<p><b>PLANNING CONSIDERATIONS</b></p>

<p><b>NAME OF THE ACTIVITY</b> <b>Hello, my friend and my Dene family</b></p> <p><b>OBJECTIVES OF THE ACTIVITY</b></p> <ul style="list-style-type: none"> <li>• Express love for friends.</li> <li>• Learn the words for the people in your family you love in Tłjchq.</li> </ul> <p><b>RESOURCES NEEDED</b></p> <ul style="list-style-type: none"> <li>• List of words for familial relationships in Tłjchq.</li> </ul> <p><b>OUTLINE OF THE ACTIVITY</b> (7 min) Children make a circle and start a hugging chain while saying thank you and I like you in Tłjchq. (5 min) The educator explains how to say mom, dad, brother, sister, grandfather, and grandmother in Tłjchq. (5 min) The educator asks each child to describe their family.</p> <p><b>OTHER INFORMATION OR ADAPTATIONS</b> The activity can be extended to pretend to be different family members and act how they act. An Elder can teach them what the different roles each family member had on the land.</p>	<p><b>DEVELOPMENT</b> Socio-emotional development</p>
	<p><b>RELATIONSHIP</b> With others</p>
	<p><b>AGE GROUP</b> 2-3 ans</p>
	<p><b>TIME REQUIRED</b> 17 minutes</p>
	<p><b>THEME</b> Friendship, roles, responsibilities, ownership.</p>
	<p><b>PLANNING CONSIDERATIONS</b> Pictures of your family and put Tłjchq names on them.</p>

<p><b>NAME OF THE ACTIVITY</b> <b>KNOWING THE SUN</b></p> <p><b>OBJECTIVES OF THE ACTIVITY</b></p> <ul style="list-style-type: none"> <li>• Understand the spiritual nature of the sun and the gifts it gives us</li> <li>• Understand that the sun has an important power, because it can change shape according to the season</li> </ul> <p><b>RESOURCES NEEDED</b></p> <ul style="list-style-type: none"> <li>• An Elder</li> <li>• Stories: "How the Common Raven Managed to Steal the Sun" or "The Sun and the Moon" (list of books: <a href="http://www.ourlanguagesnw.com">www.ourlanguagesnw.com</a>)</li> <li>• A drum</li> </ul> <p><b>OUTLINE OF THE ACTIVITY</b> (15 min) The eldest tells the story (7 min) Getting outside and talking about the warmth, light and other gifts the sun gives us (15 min) Dance to the sound of the drum in the direction of rotation of the sun</p> <p><b>OTHER INFORMATION OR ADAPTATIONS</b> "April is the month of geese. It is the nearest moon at Easter, or during the day when the sun dances. John Testo's quote, Trapping is My Life, 1970 in Dene Kede, p.48.</p> <p>Children can make their own drum. By thanking the Elder with a gift, the educator becomes a role model in terms of respect and reciprocity, which is an important aspect in the relationship with Elders. Children could give their drum to the elder as a gift to thank him for the story.</p>	<p><b>DEVELOPMENT</b> Socio-emotional Awakening to reading</p>
	<p><b>RELATIONSHIPS</b> With the spiritual world</p>
	<p><b>AGE GROUP</b> 18 months to 4 years</p>
	<p><b>TIME REQUIRED</b> 37 minutes</p>
	<p><b>THEME</b> Spring</p>
	<p><b>PLANNING CONSIDERATIONS</b> The Dene stories are in English. You have to find similar stories in French or do the translation by telling the story.</p>

<p><b>NAME OF THE ACTIVITY</b> <b>Thank the Sun</b></p> <p><b>OBJECTIVES OF THE ACTIVITY</b></p> <ul style="list-style-type: none"> <li>• Understanding the spiritual nature of the sun and the gifts it gives us</li> <li>• Thank the sun for every new day</li> <li>• Enjoy and use each new day well</li> </ul> <p><b>RESOURCES NEEDED</b></p> <ul style="list-style-type: none"> <li>• Prayer that includes a thank you to the sun.</li> </ul> <p><b>OUTLINE OF THE ACTIVITY</b> (5 min) Ask an Elder to share a prayer (2 min) Make your own prayer (7 min) Ask children how they enjoy each day</p> <p><b>OTHER INFORMATION OR ADAPTATIONS</b> This activity can be done every day to promote gratitude. It can also be adapted to the moon, trees, etc.</p>	<p><b>DEVELOPMENT</b> Socio-emotional</p>
	<p><b>RELATIONSHIP</b> With oneself, with the spiritual world</p>
	<p><b>AGE GROUP</b> 18 months-4 years</p>
	<p><b>TIME REQUIRED</b> 14 minutes</p>
	<p><b>THEME</b> Gratitude</p>
	<p><b>PLANNING CONSIDERATIONS</b></p>

<p><b>NAME OF THE ACTIVITY</b> <b>CATCH AND CLEAN A FISH</b></p> <p><b>OBJECTIVES OF THE ACTIVITY</b></p> <ul style="list-style-type: none"> <li>• Understand that fish was and will continue to be one of the most important sources of diet for the Dene.</li> <li>• Fish continue to be very important in the lives of the Dene people and must be respected.</li> <li>• Work with others to catch and clean a fish.</li> </ul> <p><b>RESOURCES NEEDED</b></p> <ul style="list-style-type: none"> <li>• Source for catching fish</li> <li>• A senior (Irene Sangris is one who offers this activity)</li> <li>• Placemats, tables, knives for educators and older children</li> </ul> <p><b>OUTLINE OF THE ACTIVITY</b> (20 min) The elder demonstrates how a fish is cleaned in a group. (at the same time) Children learn to count at six in Tłıchǫ in groups. (at the same time) Children learn the word "respect" in Tłıchǫ. (15 min) Children share the fish and use all their senses to describe the fish to others.</p> <p><b>OTHER INFORMATION OR ADAPTATIONS</b> Children learn to respect fish as well as elders who share their knowledge related to fish.</p>	<p><b>DEVELOPMENT</b> Fine motor skills</p>
	<p><b>RELATIONSHIPS</b> With others, animals</p>
	<p><b>AGE GROUP</b> 3-4 years</p>
	<p><b>TIME REQUIRED</b> 35 minutes</p>
	<p><b>THEME</b> Respect, cooking</p>
	<p><b>PLANNING CONSIDERATIONS</b></p>

<p><b>NAME OF THE ACTIVITY</b> <b>Learning what different parts of a rabbit are used for</b></p> <p><b>OBJECTIVES OF THE ACTIVITY</b></p> <ul style="list-style-type: none"> <li>• Understand that the rabbit must be respected, because it is a gift from the Creator.</li> <li>• Understand that the rabbit gave the gift of dancing to the people.</li> <li>• Understand the different parts of the rabbit's body and their usefulness.</li> <li>• Move your body like a rabbit and dance.</li> </ul> <p><b>RESOURCES NEEDED</b></p> <ul style="list-style-type: none"> <li>• Elder who tells the Dene story about the shape of the rabbit</li> <li>• Rabbit images</li> <li>• Drum or other music</li> </ul> <p><b>OUTLINE OF THE ACTIVITY</b> (10 min) The elder tells the story or we read it. (5 min) Look at a picture of the rabbit and identify the feet made to walk on snow, ears to listen, etc. (8 min) Put on music or drum and jump like a rabbit.</p> <p><b>OTHER INFORMATION OR ADAPTATIONS</b> The rabbit is a gift from the Creator and comes to us pure so it is important never to let him suffer when he offers himself to us." Free translation by George Kodakin, April 16, 1991, in Dene Kede.</p>	<p><b>DEVELOPMENT</b> Cognitive</p>
	<p><b>RELATIONSHIP</b> With the earth, animals</p>
	<p><b>AGE GROUP</b> 2 to 4 years</p>
	<p><b>TIME REQUIRED</b> 23 minutes</p>
	<p><b>THEME</b> Animals</p>
	<p><b>PLANNING CONSIDERATIONS</b> The Dene stories are in English. You have to find similar stories in French or do the translation by telling the story.</p>

## Conclusion

An examination of Dene worldviews and the history of the peoples has allowed you to begin reflecting on your own thoughts related to reconciliation. This examination led to the development of Denetized activities you may wish to integrate into your daycare.

This is only the beginning. As you work toward reconciliation, there are many more people and cultural activities you may wish to bring to your daycare.

When this project began, the intention was to create a guide to help you start thinking about different ways to inform the classroom with Dene cultural significance. It was not intended for you to teach the Dene culture: you cannot, because you are not Dene. It will take time for you to feel comfortable bringing more and more Dene into your daycare.

You can start by putting one Dene thing in your classroom today. Tomorrow, you may try to put one more.

## Annex 1: Resources

### Pour les activités en garderie

Des livres de George Blondin, un auteur Dene (seulement en anglais)

- The Old Man with the Otter Medicine / Eneeko Nambe Jk'q̄q̄ K'eezhq̄
- Yamoria the Lawmaker: Stories of the Dene
- Trail of the Spirit: Mysteries of Medicine Power Revealed
- When the World was New

Prêt de ressources de culture Autochtones au Musée à Yellowknife (Prince of Wales Northern Heritage Centre). Des boîtes remplies d'outils pour des activités en garderie. Ceci inclut des boîtes qui contiennent :

- des vêtements traditionnels
- des marionettes
- des fourrures d'animaux

Il y a aussi un tipi pour les activités en présentiel ainsi que des machines à coudre.

<https://www.pwnhc.ca/>

### Ressources pour apprendre la langue Tłıchǫ

[https://www.ourlanguagesnwt.com/tlıcho\\_NWTLanguages\\_|\\_Tłıchǫ\\_\(ourlanguagesnwt.com\)](https://www.ourlanguagesnwt.com/tlıcho_NWTLanguages_|_Tłıchǫ_(ourlanguagesnwt.com))

<https://www.nwtliteracy.ca/resources/indigenous-languages-and-literacies#12>

Des enregistrements de chansons en Tłıchǫ

[https://www.ourlanguagesnwt.com/songs\\_NWTLanguages\\_|\\_Songs\\_\(ourlanguagesnwt.com\)](https://www.ourlanguagesnwt.com/songs_NWTLanguages_|_Songs_(ourlanguagesnwt.com))

Guide pour permettre aux éducatrices de mettre en œuvre la politique gouvernementale sur les langues autochtones

<https://www.ece.gov.nt.ca/sites/ece/files/resources/ile-handbook-2021.pdf>

Des recettes pour cuisiner des repas traditionnels (en anglais et en Tłıchǫ)

[https://www.ece.gov.nt.ca/sites/ece/files/resources/2022-01\\_-\\_ilm\\_recipe\\_card\\_-\\_bilingual\\_-\\_tlıcho.pdf](https://www.ece.gov.nt.ca/sites/ece/files/resources/2022-01_-_ilm_recipe_card_-_bilingual_-_tlıcho.pdf)

Affiche pour mesurer la taille des enfants (en Tłıchǫ)

[https://www.nwtliteracy.ca/sites/default/files/resources/grow\\_chart\\_tlıcho\\_0.pdf](https://www.nwtliteracy.ca/sites/default/files/resources/grow_chart_tlıcho_0.pdf)

Comment faites-vous pour que la planification des activités éducatives repose sur la culture d'appartenance ?

<http://cpe-pn.ccdmd.qc.ca/fiche/comment-faites-vous-pour-que-la-planification-des-activites-educatives-repose-sur-la-culture>

Activité des verbes (vidéo en anglais)

<https://www.ourlanguagesnwt.com/verbcharades>

Plusieurs histoires d'aîné.e.s Gwich'in (en anglais)

[https://gwichin.ca/sites/default/files/gsci\\_heine\\_et\\_al\\_2007\\_gwichya\\_gwichin\\_googwandak.pdf](https://gwichin.ca/sites/default/files/gsci_heine_et_al_2007_gwichya_gwichin_googwandak.pdf)

### **Activités expérientielles**

Dechinta Łiwe Camp: Fishing and Governance on Dene Land (vidéo en anglais)

<https://www.youtube.com/watch?v=zuB6JHx1jy0>

Plusieurs aîné.e.s qui peuvent faire l'activité des poissons, y inclus Irene Sangris (en anglais)

Bush Kids pour amener les enfants à connaître la nature et à y survivre (en anglais)

[www.bushkids.ca](http://www.bushkids.ca)

Plusieurs fournisseurs offrent une activité de traineaux de chien

Fournisseur autochtone : [http://www.beckskennels.com/dog\\_sled.html](http://www.beckskennels.com/dog_sled.html)

[Naturally Dene et Lila Fraser Erasmus](#) pour la fabrication des tambours, une marche médicinale et plusieurs autres activités.

Cheryl Fennell pour le co-développement d'activités pédagogiques culturelles.

### **L'histoire du Canada**

Guides et outils pour approfondir vos connaissances des réalités historiques et des perspectives autochtones par le biais d'exercices et d'activités conçus pour les élèves du cours d'histoire

[https://d3d0lqu00lnqvz.cloudfront.net/media/studyguides-fr/Guide\\_p%C3%A9dagogiques\\_perspectives\\_autochtones.pdf](https://d3d0lqu00lnqvz.cloudfront.net/media/studyguides-fr/Guide_p%C3%A9dagogiques_perspectives_autochtones.pdf)

<https://www.thecanadianencyclopedia.ca/fr/guide-detude/guide-pedagogique-perspectives-autochtones>

<http://education.historicacanada.ca/fr-ca/collections/14>

Trousse pédagogique sur l'histoire du nord pour les enseignants

[http://education.historicacanada.ca/files/287/FR\\_AAAS\\_TeachersKit\\_FINAL.pdf](http://education.historicacanada.ca/files/287/FR_AAAS_TeachersKit_FINAL.pdf)

### **Pour bonifier les apprentissages sur les Dénés**

Apprendre à connaître Bobby Drygeese et sa communauté (en anglais)

<https://ykdene.com/about/chief-councilors/councilor-bobby-drygeese/>

Les médecines Dénés (en anglais)

[https://denenation.com/wp-content/uploads/2020/10/DeneMedicineBooklet\\_FINAL\\_June-17-2020-1.pdf](https://denenation.com/wp-content/uploads/2020/10/DeneMedicineBooklet_FINAL_June-17-2020-1.pdf)

L'histoire de la signature de la Traité 11 (en anglais)

<https://newsinteractives.cbc.ca/longform/100-years-of-treaty-11-2/>

L'histoire des peuples Dénés sur l'Île de la Tortue (vidéo en anglais)

<https://www.nccie.ca/story/history-and-timeline-of-the-dene-people-on-turtle-island/?lang=fr>

Living Well Together : une formation en huit modules offerte par le Gouvernement des TNO (en anglais)

<https://www.fin.gov.nt.ca/en/services/diversity-and-inclusion/introduction-living-well-together>

Contes, légendes et histoire Tłıchǫ (en anglais)

<https://tlichohistory.ca/timeline>



## **Curriculum Déné Kédé**

Le curriculum au complet pour les élèves de la maternelle à la sixième année (en anglais mais vous avez reçu une version papier en français)

[https://www.ece.gov.nt.ca/sites/ece/files/resources/dene\\_kede\\_k-6\\_curriculum.pdf](https://www.ece.gov.nt.ca/sites/ece/files/resources/dene_kede_k-6_curriculum.pdf)

Guide pour les enseignants sur la mise en œuvre du curriculum ainsi que la philosophie de l'éducation Déné :

[https://www.ece.gov.nt.ca/sites/ece/files/resources/dene\\_kede\\_k-6\\_teacher\\_resource\\_manual.pdf](https://www.ece.gov.nt.ca/sites/ece/files/resources/dene_kede_k-6_teacher_resource_manual.pdf)

### **Autres ressources sur la petite enfance et les Premières Nations**

Information sur la périnatalité des Premières Nations (inclut l'histoire de la création)

<https://files.cssspnql.com/index.php/s/jZcuu7SmbIrlfaC>

Recueil d'activités thématiques à faire avec les enfants, les familles, les parents et toute la communauté

<https://files.cssspnql.com/index.php/s/ga1wIzMcczp3w9n>

Description d'un projet de partage des histoires des Premières Nations (vidéo)

<https://www.nccie.ca/story/innuraconte/?lang=fr>

Une série de vidéo pour les éducatrices qui souhaitent mieux soutenir les enfants des Premières Nations

<https://www.youtube.com/watch?v=LTbICAmCMZ0&list=PLie8DCLonF4E3QzD3TQE7mjBi9Vj8SSHm>

### **Autres livres et ressources sur les relations structurelles et gouvernementales**

Commission Royal sur les peuples autochtones

<https://www.bac-lac.gc.ca/fra/decouvrez/patrimoine-autochtone/commission-royale-peuples-autochtones/Pages/rapport.aspx>

Commission Vérité et réconciliation

<https://nctr.ca/documents/rapports/?lang=fr#rapports-cvr>

God is Red par VINE DELORIA JR. (pdf en anglais)

<https://pdfroom.com/books/god-is-red-a-native-view-of-religion-30th-anniversary-edition/vxdzZnYzdRV/download>

Northern Frontier, Northern Homeland: The Report of the Mackenzie Valley Pipeline Inquiry par Thomas Berger (format pdf en anglais)

[https://publications.gc.ca/collections/collection\\_2017/bcp-pco/CP32-25-1977-2-eng.pdf](https://publications.gc.ca/collections/collection_2017/bcp-pco/CP32-25-1977-2-eng.pdf)

Unsettling the Settler Within par Paulette Regan (format pdf en anglais)

<https://learningcircle.ubc.ca/files/2014/05/Unsettling-The-Settler-Within.pdf>

As Long As This Land Shall Last: A History of Treaty 8 and Treaty 11 par Rene Fumoleau (en anglais)

<https://press.ucalgary.ca/books/9781552380635/>

The Truth About Stories: A Native Narrative par Thomas King (audio en anglais)

<https://www.cbc.ca/player/play/2398900256>

The Unjust Society par Harold Cardinal (format pdf en anglais)

<https://archive.org/details/unjustsocietybyh0000unse/page/n5/mode/2up>

## Annex 2: Vocabulaire en Tɬɨçq̣ avec Prononciation

Mot	Traduction	Prononciation
ets'aèhmòq̣	zéro	<a href="http://tlicholinguistics.ca/media/1591.1.mp3">http://tlicholinguistics.ca/media/1591.1.mp3</a>
ɬè	un	<a href="http://tlicholinguistics.ca/media/2416.1.mp3">http://tlicholinguistics.ca/media/2416.1.mp3</a>
nàke	deux	<a href="http://tlicholinguistics.ca/media/3542.1.mp3">http://tlicholinguistics.ca/media/3542.1.mp3</a>
taɪ	trois	<a href="http://tlicholinguistics.ca/media/4130.1.mp3">http://tlicholinguistics.ca/media/4130.1.mp3</a>
dɬ	quatre	<a href="http://tlicholinguistics.ca/media/746.1.mp3">http://tlicholinguistics.ca/media/746.1.mp3</a>
sɬàɪ	cinq	<a href="http://tlicholinguistics.ca/media/4019.1.mp3">http://tlicholinguistics.ca/media/4019.1.mp3</a>
ek'ètaɪ	six	<a href="http://tlicholinguistics.ca/media/1300.1.mp3">http://tlicholinguistics.ca/media/1300.1.mp3</a>
ɬòhdɬ	sept	<a href="http://tlicholinguistics.ca/media/3227.1.mp3">http://tlicholinguistics.ca/media/3227.1.mp3</a>
ek'èdɬ	huit	<a href="http://tlicholinguistics.ca/media/1297.1.mp3">http://tlicholinguistics.ca/media/1297.1.mp3</a>
ɬòq̣ṭ	neuf	<a href="http://tlicholinguistics.ca/media/3225.1.mp3">http://tlicholinguistics.ca/media/3225.1.mp3</a>
hoònq̣	dix	<a href="http://tlicholinguistics.ca/media/2311.1.mp3">http://tlicholinguistics.ca/media/2311.1.mp3</a>
k'omq̣ḍq̣	(bon) matin	<a href="http://tlicholinguistics.ca/media/2822.1.mp3">http://tlicholinguistics.ca/media/2822.1.mp3</a>
nets'aɰja sòq̣	à bientôt	
masì	merci	
masìcho	merci beaucoup	
sek'ɬta!	Viens (avec moi)	
whɬdà	Assieds-toi	
Edàidzètsò Zaà	Janvier	<a href="http://tlicholinguistics.ca/media/960.1.mp3">http://tlicholinguistics.ca/media/960.1.mp3</a>
Sa Nek'òq̣	Février	<a href="http://tlicholinguistics.ca/media/3892.1.mp3">http://tlicholinguistics.ca/media/3892.1.mp3</a>
Det'òcho Zaà	Mars	<a href="http://tlicholinguistics.ca/media/573.1.mp3">http://tlicholinguistics.ca/media/573.1.mp3</a>
Nàidàidzè Zaà	Avril	<a href="http://tlicholinguistics.ca/media/3380.1.mp3">http://tlicholinguistics.ca/media/3380.1.mp3</a>
Tòdoo Zaà	Mai	<a href="http://tlicholinguistics.ca/media/4377.1.mp3">http://tlicholinguistics.ca/media/4377.1.mp3</a>
Eyègòh Zaà	Juin	<a href="http://tlicholinguistics.ca/media/1638.1.mp3">http://tlicholinguistics.ca/media/1638.1.mp3</a>
Sòq̣mba Nàzhèe Zaà	Juillet	<a href="http://tlicholinguistics.ca/media/4072.1.mp3">http://tlicholinguistics.ca/media/4072.1.mp3</a>
Dzèndeà Zaà	Août	<a href="http://tlicholinguistics.ca/media/884.1.mp3">http://tlicholinguistics.ca/media/884.1.mp3</a>
ɬiwedats'ehtèe Zaà	Septembre	<a href="http://tlicholinguistics.ca/media/3185.1.mp3">http://tlicholinguistics.ca/media/3185.1.mp3</a>
Ehts'o K'e Yats'ehtɪ Zaà	Octobre	<a href="http://tlicholinguistics.ca/media/1208.1.mp3">http://tlicholinguistics.ca/media/1208.1.mp3</a>
Ezq̣dzè Zaà	Novembre	<a href="http://tlicholinguistics.ca/media/1661.1.mp3">http://tlicholinguistics.ca/media/1661.1.mp3</a>
Taatɪ Zaà	Décembre	<a href="http://tlicholinguistics.ca/media/4105.1.mp3">http://tlicholinguistics.ca/media/4105.1.mp3</a>
Aàhk'w'ò	Écoutez!	<a href="http://tlicholinguistics.ca/media/104.1.mp3">http://tlicholinguistics.ca/media/104.1.mp3</a>
Ayì dàq̣hɰ ?	Que fais-tu?	<a href="http://tlicholinguistics.ca/media/9753.1.mp3">http://tlicholinguistics.ca/media/9753.1.mp3</a>
Dàniyeh?	Comment t'appelles-tu?	<a href="http://tlicholinguistics.ca/media/9754.1.mp3">http://tlicholinguistics.ca/media/9754.1.mp3</a>
hɰq̣	oui	<a href="http://tlicholinguistics.ca/media/9755.1.mp3">http://tlicholinguistics.ca/media/9755.1.mp3</a>
Nɬtè	Dors.	<a href="http://tlicholinguistics.ca/media/9764.1.mp3">http://tlicholinguistics.ca/media/9764.1.mp3</a>
Dahtè.	Dormez.	<a href="http://tlicholinguistics.ca/media/9773.1.mp3">http://tlicholinguistics.ca/media/9773.1.mp3</a>
Ayì neɰà ?	Que manges-tu?	<a href="http://tlicholinguistics.ca/media/9765.1.mp3">http://tlicholinguistics.ca/media/9765.1.mp3</a>
ɬle	non	<a href="http://tlicholinguistics.ca/media/9766.1.mp3">http://tlicholinguistics.ca/media/9766.1.mp3</a>
Dàq̣t'e ?	Comment ça va?	<a href="http://tlicholinguistics.ca/media/9767.1.mp3">http://tlicholinguistics.ca/media/9767.1.mp3</a>
Asaht'e-le.	Je vais bien.	<a href="http://tlicholinguistics.ca/media/9768.1.mp3">http://tlicholinguistics.ca/media/9768.1.mp3</a>
Sèahze.	Mangez.	<a href="http://tlicholinguistics.ca/media/9772.1.mp3">http://tlicholinguistics.ca/media/9772.1.mp3</a>
Hɰq̣ gedɪ.	Ils disent oui.	<a href="http://tlicholinguistics.ca/media/9775.1.mp3">http://tlicholinguistics.ca/media/9775.1.mp3</a>
Edza diì.	Il fait très froid.	<a href="http://tlicholinguistics.ca/media/9776.1.mp3">http://tlicholinguistics.ca/media/9776.1.mp3</a>
ɬekq̣	C'est délicieux!	<a href="http://tlicholinguistics.ca/media/9779.1.mp3">http://tlicholinguistics.ca/media/9779.1.mp3</a>

Mot	Traduction	Prononciation
K'q̄q̄nì etaàda!	C'est tellement mignon!	<a href="http://tlicho.ling.uvic.ca/media/9780.1.mp3">http://tlicho.ling.uvic.ca/media/9780.1.mp3</a>
Zah t̄q̄ at'j̄.	Il neige beaucoup.	<a href="http://tlicho.ling.uvic.ca/media/9986.1.mp3">http://tlicho.ling.uvic.ca/media/9986.1.mp3</a>
Tsq t̄q̄ at'j̄.	Il pleut beaucoup.	<a href="http://tlicho.ling.uvic.ca/media/9987.1.mp3">http://tlicho.ling.uvic.ca/media/9987.1.mp3</a>

## Annex 3: Indigenous Languages in the Northwest Territories

Table 1: Languages in the NWT<sup>27</sup>

Official Language	Community where it is spoken	Language group
Tłı̨chọ Yatı̨	Ndilọ (Wı̨lı̨ı̨deh dialect)	Dene – Athabaskan
	Dettah (Wı̨lı̨ı̨deh dialect)	
	Behchokọ	
	Whatı̨	
	Wekweèı̨	
	Gamèı̨	
Chipewyan (Dę̀ne Sų̨ı̨né Yatı̨é)	łutselk'e	
	Dettah	
	Fort Smith	
	Fort Resolution	
	Hay River	
Gwich'in (Dinjii Zhu' Ginjik)	Aklavik	
	Fort McPherson	
	Tsiigehtchic	
	Inuvik	
North Slavey (Sahtų̨qt'ı̨ne)	Colville Lake	
	Délı̨ne	
	Tulit'a	
	Norman Wells	
	Fort Good Hope	
South Slavey (Dene Zhatı̨é)	Sambaa K'e	
	Fort Simpson	
	K'atı̨'odeeche	
	Hay River	
	Wrigley	
	Jean Marie River	
	Fort Providence	
	Kakisa	
	Nahanni Butte	
	Fort Liard	
Inuvialuktun	Sachs Harbour	Inuit
	Inuvik	
	Aklavik	
	Tuktoyaktuk	
	Paulatuk	
Inuinnaqtun	Ulukhaktok	Algonquian
Inuktitut	Yellowknife and regional centers	
Cree (nę̀hiyawę̀win)	Fort Smith	
	Hay River	
English		
French		

<sup>27</sup> [https://www.ece.gov.nt.ca/sites/ece/files/resources/our\\_languages\\_curriculum\\_2020\\_low\\_res.pdf](https://www.ece.gov.nt.ca/sites/ece/files/resources/our_languages_curriculum_2020_low_res.pdf)

## Annex 4: Miranda Currie's Decolonized Philosophy of Education

With Ms. Currie's permission, we share the infographic from <https://www.mirandacurrie.ca/educator>.



## Annex 5: A Timeline

The timeline below provides a brief overview of the Dene in the NWT. For more complete timelines and information, please refer to:

The Prince of Wales Northern Heritage Centre online timeline: <https://www.nwttimeline.ca/#> or

The GNWT's Living Well Together interactive timeline: <https://my.hr.gov.nt.ca/elearning/5411>

