

# KIA Language Framework



## Revitalizing Inuit Language in the Qitirmiut Region

- Final Report -

RT Associates  
August 2011

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**Note to the Reader:** We have used the term ‘Inuit Language’ to refer to the different Inuit language dialects used throughout the Qitirmiut Region including Innuinaqtun in the West communities and Natilingmiutut in the East communities.

# Executive Summary

## Introduction

In January 2011 KIA contracted consultants (RT Associates) to develop a KIA Language Framework. In August 2011, RT Associates submitted a KIA Language Framework report. In developing the KIA Language Framework, the consultants reviewed relevant background reports, interviewed over 50 stakeholders, worked closely with an advisory committee comprised of community representatives and KIA staff, held public meetings and reported to the KIA Board.

## Qitirmiut Inuit Language Loss

Language loss in the Qitirmiut is occurring rapidly. Between 1996 and 2006 the Inuit language as the main language at home declined in all five Kitikmeot communities in both the Inuinnaqtun communities of West Qitirmiut and Nattilik communities of the East (see Table 1).

Table 1: Inuktitut as the Main Language At Home in Qitirmiut Communities (1996-2006)

<i>Community</i>	<i>2006</i>	<i>2001</i>	<i>1996</i>
Cambridge Bay	6.1%	6.5%	10%
Gjoa Haven	14.2%	28.6%	29%
Kugaaruk	23.2%	36.4%	47.5%
Kugluktuk	6.9%	9.9%	12.5%
Taloyoak	20.4%	22.2%	33.3%

*Source: Nunavut Bureau of Statistics*

Statistics also show that Qitirmiut Inuit record the lowest level of Inuit language retention level compared to the Kivalliq and Qikiqtani regions.

- In 2001 fewer than 25% of children in the three east Nattilingmiutut-speaking communities and fewer than 10% of children in the two west Inuinnaqtun-speaking communities were described as “speaking the Inuit language very well or relatively well”.
- While Qitirmiut adults are comparable in Inuit language ability with adults in the rest of Nunavut, Qitirmiut children are mostly English-speakers, unlike most children in Qikiqtani or Kivalliq. This means very few Qitirmiut youth can speak Inuktitut comfortably with Kivalliq or Qikiqtani youth which has implications for future cohesion of Nunavut in which the Inuit language/English bilingualism is an established policy goal.

- Unlike the Qikiqtani and Kivalliq regions, Qitirmiut Inuit adults fluent in the Inuit language speak English in their homes most of the time.

Most theoretical models agree on the importance for language revitalization in three key domains: home, community, and school. The Kitikmeot School Operations (KSO) Office in Kugluktuk's has incorporated these three pillars in its Kitikmeot Language Revitalization Strategy.

Based on statistical and anecdotal evidence Qitirmiut school based initiatives are not succeeding. Further, there are major gaps in the Qitirmiut community and home domains. In short, more effort has to be placed on the three domains, in particular the community and home to reverse language loss. If this does not occur in forty years language loss in the Qitirmiut region will be complete with all three generations – elders, parents and youth – speaking only English.

## Qitirmiut Language Landscape

The Qitirmiut Language Landscape includes many organizations, companies and legislation in support of strengthening the Inuit language including:

- Kitikmeot School Operations
- Kitikmeot Heritage Society (KHS)
- Nunavut Languages Commissioner & Inuit Language Protection Act
- Culture Language Elders and Youth (CLEY)
- Media – Isuma TV, Inuit Broadcasting Corporation (IBC) and Piruvik
- Nunavut Arctic College (NAC)
- Nunavut Literacy Council

Other than KOS which focuses on schools, there is a lack of support in the home and community domains. There is also no one organization drawing together the different players to common purpose in the Qitirmiut.

## Lessons From Other Jurisdictions

Seven jurisdictions were researched. What appears to be important is the focus on young families and youth, and relying on different means of strengthening language through: performing arts, promoting the value of bilingualism and wherever possible tying new opportunities (such as employment training, new parents, new computer applications) to language training. There is also no one way – no cookie-cutter approach – to reverse language shift.

## What People Told Us

**Trends:** Although some families use the Inuit language on land activities and some during traditional activities and communicating with elders, Inuit language loss can be seen with young parents speaking an Inuit language to elders and English to children. As a result, children have become mostly English speakers with limited ability to speak with elders,

and the latter unable to pass on their cultural knowledge and values to the younger generation, many of whom are struggling with an identity crisis.

**Obstacles:** A major obstacle is parents not speaking the Inuit language with their children. This often leaves youth, perhaps able to understand Inuktitut, relying on English to speak because they are not fluent in their Inuit language, shy to make mistakes, and often experiencing peer pressure to not speak the Inuit language.

**Remedies:** Qitirmiut language revitalization requires: a coordinated approach; promotion so elders, parents and youth are reminded, encouraged and supported to speak the Inuit language; more trained teachers, interpreters and translators; and modern applications including Facebook, Twitter and other social media.

**Youth:** Qitirmiut youth are struggling with Inuit language loss: English surrounds them in schools and most other aspects of community life; their parents speak mostly English to them; youth feel they are expected to be more English than Inuinnaqtun. In spite of this, most youth are passionate about learning Inuit languages as a means of strengthening and maintaining their Inuit cultural identity.

**Priorities:** #1 Establish a full time Language Promoter in each community; #2 Establish an Umiq Network to oversee Language Promoters, regional radio station providing bilingual programming, coffee shop/resource library, small performing arts center, website and partnerships; and #3 Publishing.

**Public Meetings:** Participants support KIA taking on a significant role with language revitalization in the Qitirmiut, especially since language loss is rapidly occurring. They also said that initiatives should be evenly spread to all communities and not concentrated in Cambridge Bay.

## Analysis & Recommendations

The KIA Language Framework should:

- Stress Home and Community
- Stress Oral Language
- Engage Youth and Parents
- Address Major Gaps: (including no full time Language Promoters; no daily radio broadcasts with interesting and engaging Inuit language programming or places where residents have opportunity to see and perform drama, music and dancing in the Inuit language; lack of published material in the Inuit language for all age groups; lack of coordination between agencies and organizations; lack of leadership.)

## KIA Language Framework

**Vision:** In 40 years time (two generations) the Qitirmiut will be a majority bilingual population with residents speaking both English and the Inuit language.

**Organization Structure:** In the short and medium term (1-5 years), the KIA Department of Beneficiaries Services will oversee KIA Language Framework Implementation with the advice of an Advisory Committee comprised of one representative from each of the communities meeting at least once per year. At the same time, the Department of

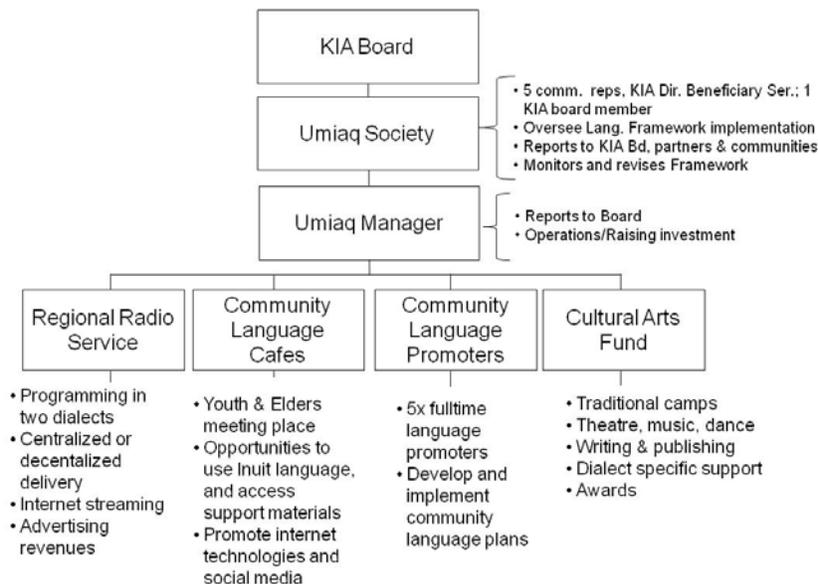
Beneficiary Services will task one of its staff to serve as Co-ordinator of Language & Culture with responsibility for implementing the KIA Language Framework – see Figure 1.

Figure 1. Organization Chart Short Term



In the longer term (beyond 5 years), the KIA Department of Beneficiary Services and Advisory Committee will be replaced by a non-profit society to be named the ‘Umiq Society’ operating with a KIA appointed board comprised of seven members including: KIA Director of Beneficiary Services; one KIA Board member; and five community representatives, one from each community, with language strengthening commitment and experience . The role and responsibilities of the Umiq Society will be to oversee KIA Language Framework implementation, monitor and revise the framework as required, and report to the KIA Board, partners and local communities on achievements. The Umiq Society will operate with a Manager responsible for day to day activities reporting to the Umiq Board – see Figure 2.

Figure 2. Umiq Society Organization Structure (3 years and beyond)



**Language Promoters:** Language Promoters will be based in the language cafes where they will have an office and resource library. The Language Promoters will work on a full time basis and promote the importance of teaching children the Inuit language in communities – such measures would include working with:

- midwives and health professionals
- day cares to incorporate language nests
- families on strategies for strengthening language use within their families
- providing materials and contact information for people and organizations developing with a local Language Committee a Community Language Plan; and
- facilitating support for community language plans from other organizations.

**Language Cafes:** Language cafés in each community will house a resource library, coffee counter, computer terminals, a place with rich warm cultural elements and bilingual signage, and the Language promoter’s office. The language café will serve as:

- Meeting place for elders, parents and youth to learn and practice the Inuit language and obtain support materials
- Access computers to join social networks (Twitter, Facebook and Skype)
- Be part of existing buildings or projects thereby sharing in O&M expenses.

**Regional Radio Service:** A regional radio service will provide Inuinnaqtun and Nattilingmiutut programming. There are two different scenarios to be considered:

1. *Centralized Model:* Under this scenario the community stations would broadcast to their local audiences a radio transmission originating from a central regional studio in Cambridge Bay (or other community if deemed appropriate).
2. *Decentralized Model:* Under this scenario the local community radio stations would remain fully autonomous and, rather than broadcast live-to-air programming, the regional radio station would instead serve as a “production house” mainly focused on developing recorded content in various forms such as radio dramas, interviews, and language lessons<sup>1</sup>.

**Culture and Language Fund:** The KIA Culture and Language Fund will provide contribution funds for five purposes:

1. Traditional Camps.
2. Performing Arts
3. Writing and Publishing
4. Dialect Specific Support
5. Prizes

**Monitoring and Performance Measurement:** The Umiaq Board will monitor KIA Language Framework impacts by tracking language strengthening through available government statistics on language use, participation in KIA language initiatives, case studies, community satisfaction, and the views and opinions of other agencies; and quality of life and economic indicators such as higher self-esteem (less mental illness and deviant behavior), higher educational achievement, more cultural tourism visitation and increased arts industry employment and income.

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<sup>1</sup> This presumes that a regional radio station, as described in Scenario 1, would, in addition to transmitting a daily live-to-air daily regional radio broadcast, be also involved in production of recorded content.

# 1 Introduction

## 1.1 Overview

The Kitikmeot Inuit Association (KIA) is a non-profit society designated as an Inuit Birthright Organization and one of the three Regional Inuit Associations under the Nunavut Land Claim Agreement (NCLA). The KIA manages 106,360 square kilometres of Inuit-Owned Lands (IOL) and represents all Inuit beneficiaries in the Qitirmiut region, which includes five communities – Cambridge Bay, Kugluktuk, Gjoa Haven, Kugaaruk, Taloyoak, and two unincorporated communities Umingmatok/Bathurst Inlet.



KIA's mandate is to defend, preserve and promote social, cultural and economic benefits for Qitirmiut Inuit beneficiaries. KIA focuses directly on the social, cultural, political and economic issues for the benefit of Qitirmiut Inuit.

## 1.2 Qitirmiut Inuit Language Loss

Increasingly, KIA has been concerned with Qitirmiut language and culture loss with Qitirmiut Inuit recording the lowest retention level of Inuktitut (and Inuinnaqtun) compared to Inuit in the Kivalliq and Qikiqtani regions.

As a result of this concern, in 2009/10 KIA committed itself to researching and taking steps to support language and culture revitalization; ones that would not duplicate or replace GN initiatives (KIA does not intend or have the resources to replace GN programs), but fill gaps and possibly through partnerships ensure greatest positive impact. To that end, KIA participated in a number of meetings and workshops to study ways and means of revitalizing Inuit language use. Key findings were:

- Language use continued to decline as elders struggled to pass on Inuit language to an ever-growing young population;
- More resources and new partnerships were required to support childhood language development and adult learning in the home setting so young people would feel comfortable in speaking their language; and
- There was considerable importance given to media, music and publishing as strategic measures for language revitalization among younger Inuit.

As a result of these findings, in late 2010 KIA decided to develop a KIA Language Framework that would identify:

- The different players, their roles and responsibilities;
- Program and service gaps that exist where KIA could be involved to achieve the greatest impact;
- Monitoring mechanisms that would allow KIA to revise program and service support measures;
- Required resources including partnerships with other agencies to implement the KIA Language Framework; and
- Performance measurement indicators that would chart progress.

In January 2011, RT Associates were contracted to develop a KIA Language Framework.

## 1.3 Report Issues

Outlined in this report is the KIA Language Framework. In developing the report the consultants (Robert Trudeau, Reiko Trudeau, Ian Martin, Betty Harnum, Elisabeth and Attima Hadlari) were cognizant of three important issues that would need to be addressed.

1. **Ownership and Commitment to the Framework:** There would have to be strong ownership and commitment to the KIA Language Framework from all Qitirmiut stakeholder groups – families (including three generations of youth, parents and elders), language teachers, interpreter/translators, community workers and government officials. The consultants would therefore have to embark upon a process that actively consulted with different groups incorporating their ideas and suggestions. If the KIA Language Framework was to be successful it would have to build on people committed to language revitalization.
2. **Gap Filling:** The KIA Language Framework would have to outline the roles and responsibilities of different agencies in language revitalization in the region, identify gaps and confirm how KIA might best fill those gaps. This would mean researching and confirming with agencies where they felt KIA should be involved to achieve greatest benefit.
3. **Lessons from Other Jurisdictions:** Finally, the KIA Language Framework would have to consider the experiences of other jurisdictions in language revitalization – the critical success factors. With the world increasingly a global village and English the dominant language many other language groups have and continue to have the same challenges with language revitalization as the Qitirmiut region. The KIA Language Framework should reflect on how others are – and have been – succeeding.

## 1.4 Methodology

The KIA Language Framework study was conducted through the following steps:

1. **Background Review** of relevant documentation including Nunavut Language Protection Act, statistics, and Kitikmeot School Operations (KSO). As part of the Background Review, one consultant travelled with KIA representatives to the 2011 Language Symposium in Iqaluit where there was opportunity to hear the experiences of other jurisdictions, share information, network and test out ideas for Inuit language revitalization.
2. **Interviews** with over 50 stakeholders including language teachers, interpreter/translators, youth, elders, day care workers, parents and grandparents, and government and other organization officials. In conducting interviews, concepts for supporting language revitalization in the Qitirmiut were discussed including Inuit language radio programming, performing arts, publishing, and language promoters. One consultant travelled to Taloyoak to meet with a gathering of Elders to report on the progress of the consultants' work and obtain feedback.
3. **Interim Report and Power Point Presentation** summarizing all major findings and elements of a KIA Language Framework.
4. **Meeting an Advisory Committee** tasked with overseeing the study and reviewing the major findings and elements of a KIA Language Framework.
5. **Community Meetings** with the public (and youth in schools) in each of the five Qitirmiut communities providing further opportunity to review the major findings and elements of a KIA Language Framework.
6. **Analysis and Revisions** and revising the KIA Language Framework.
7. **Draft Final Report & Power Point Presentation** outlining a KIA Language Framework.
8. **Meeting the Advisory Committee** to review the final report and fine tune the KIA Language Framework.
9. **Submit Final Report** outlining the KIA Language Framework.



# 2 Background

## 2.1 Qitirmiut Inuit Language Loss

Language loss in the Qitirmiut is occurring rapidly. As shown in Table 1, between 1996 and 2006 the Inuit language as the main language at home declined in all five Kitikmeot communities in both the Inuinnaqtun communities of West Qitirmiut (Cambridge Bay and Kugluktuk) and Nattilik communities of the East (Gjoa Haven, Kugaaruk and Taloyoak).

Table 1: Inuktitut as the Main Language At Home in Qitirmiut Communities (1996-2006)

<i>Community</i>	<i>2006</i>	<i>2001</i>	<i>1996</i>
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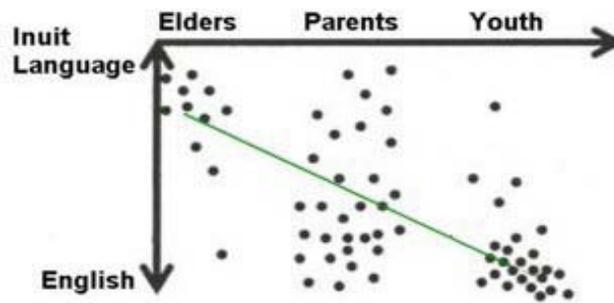
Statistics also show that Qitirmiut Inuit record the lowest Inuktitut and Inuinnaqtun retention level compared to the Kivalliq and Qikiqtani regions. There are three important aspects to this trend:

1. In 2001 fewer than 25% of children in the Nattilingmiutut communities and fewer than 10% of children in the Inuinnaqtun-speaking communities were described as speaking the Inuit language very well or relatively well. (See Appendix 1). While Qitirmiut adults are comparable in Inuit language ability with adults in the rest of Nunavut, Qitirmiut children are mostly English-speakers, unlike most children in Qikiqtani or Kivalliq. This means very few Qitirmiut youth can speak Inuktitut comfortably with Kivalliq or Qikiqtani youth which has implications for future cohesion of Nunavut in which Inuit Language/English bilingualism is an established policy goal.
2. Unlike the Qikiqtani and Kivalliq regions, fluent Qitirmiut Inuit adults speak English in their homes most of the time. In short, one significant reason for language decline is not that Qitirmiut adults do not speak the Inuit language but that they tend to speak English in the home and communicate with their children in English. This is significant because the family is the critical domain where parents pass on language to their children.
3. Finally, research shows the importance of generational transmission of language. In this context, we could describe a typical Qitirmiut household as one where the three generations have different patterns of language use: grandparents speak an Inuit language; parents both an Inuit language and English; and children/youth speak English.

Under this scenario it is the parents who are bilingual, speaking the Inuit language with the grandparents and English with their children. There is no intergenerational transmission with the children speaking the Inuit language with the grandparents.

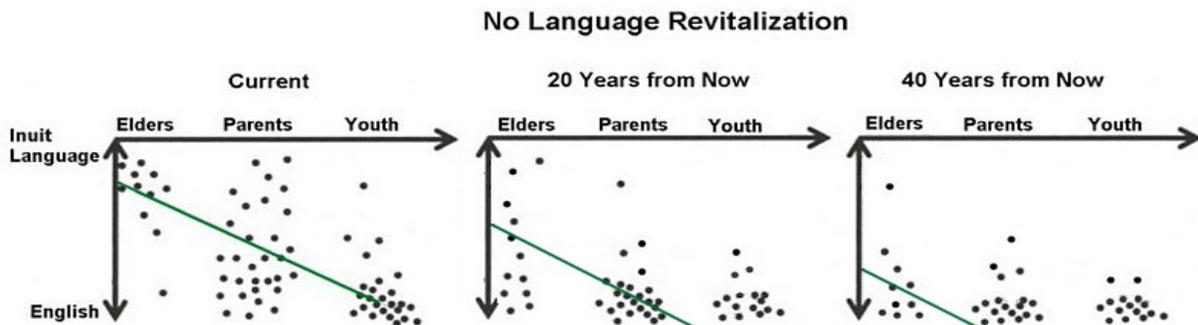
We can show this graphically. As shown in Figure 1, the dots clustered near the top line represent mostly elders who tend to be monolingual speakers of Inuit language, while the dots clustered toward the bottom line represent mostly youth who tend to be monolingual in English, and the dots in the middle parents who are bilingual in the two languages.

Figure 1. Current Qitirmiut Language Use across Three Generations (after B  chard, 2010)



Over time the youth who now only speak English will become the parents who only speak English and eventually the elders who only speak English. In short, the trend line – represented by the diagonal line – will have all three generations speaking only English – see Figure 2. This is troubling for at least two reasons: 1) Once language is lost it is very difficult to re-capture; and 2) Language loss affects positive self-image and social cohesiveness, both important in supporting a healthy well functioning society.

**Figure 2: No Language Revitalization**



## 2.2 Language Shift – A Theoretical Overview

Language endangerment – possibly leading to loss of one language and a shift to another language at the individual, family and community levels – is happening all over the world. Indeed, it has been said that by the year 2020, of the approximately 6,000 living languages on the planet as many as 90% are unlikely to survive the present century. There are likely as many proposals to reverse language shift, so that actions taken can not only prevent language loss but result in stable bilingualism. In this section, we provide a brief theoretical overview of the kinds of actions which need to be considered by communities and regions facing language endangerment.

### 2.2.1 Joshua Fishman’s Model

Approximately 20 years ago, Professor Joshua Fishman – the leading thinker on reversing language loss in the world – developed the “Graded Intergenerational Disruption Scale” (GIDS) identifying eight stages of language disruption. Stage 1 is the highest stage - the least threat that language will be not be passed onto other generations. Stage 8 is the lowest stage - the greatest threat that language will not be passed onto other generations. For Professor Fishman, the key stage is Stage 6, where there is some intergenerational use of the language.

Table 2: Joshua Fishman's Graded Intergenerational Disruption Scale

	<i>Current Status of Language</i>	<i>Suggested Intervention to Strengthen Language</i>
Stage 8	Few Elders speak the language	Implement <i>Language Apprentice Model</i> : fluent Elders team one-on-one with young adults wishing to learn the language. Isolated Elders can connect by phone to teach.
Stage 7	Only adults beyond childbearing age speak the language	Establish “Language Nests”: fluent adults provide pre-school childcare where children are immersed in their indigenous language.
Stage 6	Some intergeneration language use	Develop community spaces where language is encouraged, protected, and used exclusively. Encourage young parents to speak indigenous language in home with and around young children.
Stage 5	Language is still very much alive and used in community	Offer indigenous language literacy. Promote voluntary programs in schools and community institutions to improve prestige and language use. Use language in local government functions, especially social services. Award special local efforts.
Stage 4	Language is required in elementary schools	Improve instructional methods using immersion techniques, e.g., TPR (total physical response), TPR storytelling. Teach reading, writing and higher level language skills. Develop 2-way bilingual programs where non-speaking students learn the indigenous language and speakers learn a national or international language. Develop textbooks to teach literacy and academic subject matter.
Stage 3	Language is used in places of business, less specialized work areas	Promote language by making it the language of work throughout the community. Develop vocabulary so workers use their language in day-to-day work.
Stage 2	Language used in local government and in community's mass media	Promote written form of language for government and business. Promote indigenous language newsletters, radio stations, and television stations.
Stage 1	Some language used by higher levels of government and higher education	Teach college subjects in the language. Develop indigenous language oral and written literature through dramatic presentations and publications. Give awards for indigenous language publications and other notable efforts to promote indigenous languages.

Most probably, the Qitirmiut communities would be classified at Stage 6 in the Nattilik communities and Stage 7 in the Inuinnaqtun communities.

## 2.2.2 Francis and Reyhner's Model

In 2002 Francis and Reyhner adapted the Fishman GIDS scale and applied it to North American indigenous languages. Under the Francis/Reyhner scale there are four stages of language disruption: Stage 1 the most severely endangered and Stage 4 the most normal. In a general way, Stage 1 best describes the Inuinnaqtun communities of West Qitirmiut and Stage 2 those of the Nattilingmiutut communities of East Qitirmiut – see Table 3.

Table 3. Francis & Reyhner Adapted Fishman Scale for North American Indigenous Languages

Stage 1	SEVERELY ENDANGERED	<ol style="list-style-type: none"> <li>1. language is mostly used by the grandparents/elders generation</li> <li>2. parents generation is bilingual but are not passing the language to their children. Youth find it difficult to understand elders.</li> <li>3. the language not visible or heard much in the community</li> <li>4. very difficult to find fluent teachers, interpreters, etc.; very little teaching of the language – perhaps only in a language nest, but not beyond.</li> </ol>
Stage 2	DEFINITELY ENDANGERED	<ol style="list-style-type: none"> <li>1. the language is used by parents and children only when elders are present</li> <li>2. young parents understand the language but often are not using it with their children who come to school speaking English; the language is a little visible and heard in “traditional pockets” of community activity; churches may use the language, both spoken and written (e.g. the Bible).</li> <li>3. there are teachers and interpreters available; school uses the language in the early grades only; few adult learning opportunities</li> </ol>
Stage 3	ALIVE with parents passing on language at home to children	<ol style="list-style-type: none"> <li>1. there is some use of the language in community organizations</li> <li>2. the language is both seen and heard in the community</li> <li>3. the language is not used for “modern” functions (e.g. Internet, video-games); the language may not be the language of workplaces</li> <li>4. there is some literacy (beyond the use of written language in the churches)</li> <li>5. language is used as a language of instruction in primary and some secondary school subjects; adult learning opportunities beginning to appear</li> </ol>
Stage 4	NORMAL with grandparents, parents and children's generations sharing the language	<ol style="list-style-type: none"> <li>1. language is normally used in government offices, hamlet and regional government organizations – both written and spoken</li> <li>2. language is available in print media, on radio, TV and Internet</li> <li>3. language is normally used in workplaces</li> <li>4. language is used throughout the school system as a language of instruction in all (or most) subjects; adult learning opportunities widely available.</li> </ol>

### 2.2.3 UNESCO Model

In 2003, UNESCO's Expert Group on Endangered Languages developed a set of nine factors to evaluate a community's degree of language vitality<sup>2</sup>, and further, within each factor a scale of 1 to 5 to evaluate a Community's Degree of Language Vitality – see Appendix 2.

The nine factors are:

1. Intergenerational Language Transmission
2. Absolute Number of Speakers
3. Proportion of Speakers within the Total Population
4. Trends in Existing Language Domains
5. Response to New Domains and Media
6. Materials for Language Education and Literacy
7. Official language status
8. Community Attitudes toward their own language
9. Amount and Quality of Documentation.

Although the UNESCO Experts group cautions that none of these factors should be used alone – a language that is ranked highly according to one criterion may deserve immediate and urgent attention due to other factors – together the nine factors provide a useful instrument for assessing a language's current situation and could help a community discuss the type of interventions needed for language revitalization.

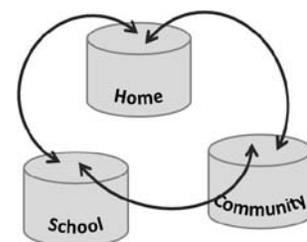
It is noteworthy that Factor 8 – Community Members' Attitudes Toward Their Own Language – is absolutely critical. This is where community members either see their language as a cultural core value, vital to their community and identity, or conversely as a hindrance to economic mobility and integration into mainstream society.

## 2.3 Observations & Conclusions

### 2.3.1 Three Pillars of Language Revitalization

The above models all agree on the importance of three domains or 'pillars' (home, community and school) in language revitalization. Indeed, the Kitikmeot School Operations (KSO) Office in Kugluktuk has incorporated the three in their Kitikmeot Language Revitalization Strategy with the KSO focusing on promoting a greater presence of the Inuit Language in schools while also reaching out from the schools to the home and community.

Figure 4.  
Three Pillars of Language Revitalization



<sup>2</sup> According to the organizations website, the United Nations Scientific and Cultural Organization (UNESCO) works to create the conditions for dialogue among civilizations, cultures and people based upon respect for commonly shared values – see [www.unesco.org](http://www.unesco.org)

### 2.3.2 Qitirmiut Language Loss

As shown in Table 4, in the West Qitirmiut 36%, and in the East Qitirmiut 66% say they can speak the Inuit Language. Using the Francis-Reyhner four-stage model, we can probably assess the West Qitirmiut at Stage 1 or Severely Endangered and the East Qitirmiut at Stage 2 or Definitely Endangered. If no measures are taken to reverse language loss and the trend of intergenerational disruption continues, within two generations or 40 years the situation will be a complete loss of the Inuit language by most residents as a means of communication – see Figure 3.

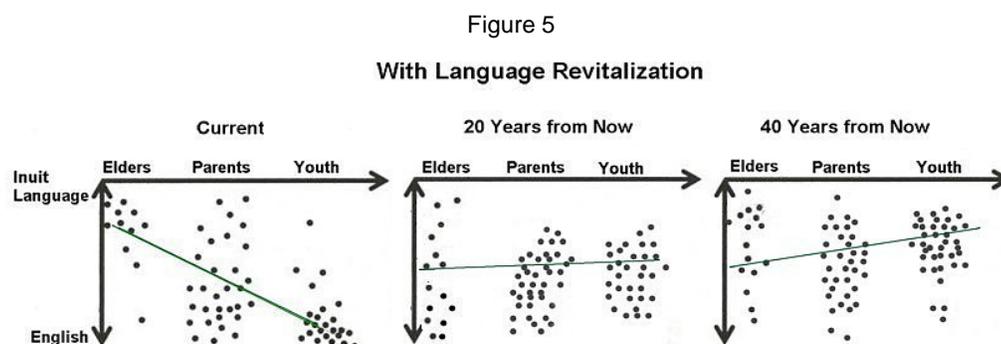
Table 4. Number and Proportion of Speakers of Inuinnaqtun and Nattilingmiutut in Qitirmiut Region

<i>Dialect</i>	<i># of Persons having Dialect as Ancestral Language</i>	<i># of Actual Speakers</i>	<i>% of Actual Speakers</i>
Inuinnaqtun	2775	1010	36%
Nattilingmiutut	2730	1815	66%

### 2.3.3 What Can Be Done?

Based on interviews a majority of Qitirmiut Inuit would like to prevent language loss and would support a KIA Language Strategy whose goals is establishing a thriving bilingualism – one in which the Inuit Language and intergenerational transmission are ensured.

The KIA Language Strategy should therefore aim to increase language vitality with more home transmission and community use and raise the level of vitality as defined in the nine UNESCO factors. The result would be a strong bilingual population across all three generations and a strengthening of the Inuit Language in all important domains. Since the Nunavut’s language policy applies to everybody, this would apply to Qallunaat residents of Nunavut as well. The long-term intergenerational effects of such a plan can be shown graphically – see Figure 5.



In this context, a KIA Language Framework would see the Inuit Language gradually gaining strength and becoming the normal language that people rely on in their daily lives with more families choosing to use the Inuit language in their homes, and where more opportunities to learn and use the Inuit language exist.

In the adapted Francis-Reyhner scale, a language which has reached Stage 3 is “alive” – it is a living language employed in the homes and seen as valuable and passed on by the parents to their children. Since Stage 3 is the stage at which a language is “alive”, we can measure the success of a KIA Language Strategy if it succeeds in bringing the Qitirmiut Inuit language to Stage 3.

How long would a revitalization plan take? A rough estimate is that with the three Nattilingmiutut-speaking communities 20 years and with the two Inuinnaqtun-speaking communities 40 years. This would depend on the degree to which:

- schools (required by the Inuit Language Protection Act to provide full high school education in Inuit Language by 2019) succeed;
- homes (who could, with advice and support, declare themselves Inuit Language-speaking at any time) implement language strengthening; and,
- communities (including public and private work-places) actively engage in language revitalization.

All three domains need to cooperate. Of course other factors could support or hinder success: community attitudes about the value of the Inuit language, discouragement from the lack of immediate success, the role of the media, stable funding, and so forth. One can only address such challenges with commitment and courage, supporting those who embrace one or more aspects of the KIA Language Strategy while constantly exploring new ways of inspiring people.

# 3 Qitirmiut Language Landscape

In the *Pinasuaqtavut Bathurst Mandate* (1999 and 2004) the Inuit Language in all its forms is to become by 2020 the working language of the Government of Nunavut with Nunavut a fully functional bilingual society in Inuit Language and English. The Nunavut Government goal of a fully functional bilingual society and the Nunavut Literacy Council goal of a thriving bilingualism are further acknowledgement that two languages are better than one and with two languages you can have the best of both worlds.

In this section of the report we provide an overview of the Qitirmiut language landscape, more specifically the organizations, companies and legislation in support of strengthening the Inuit language.

## 3.1 Kitikmeot School Operations

The Education Act is the legislation which governs the operation of Nunavut schools. The Education Act operates in harmony with the Inuit Language Protection Act (ILPA) which, starting in 2009, mandates the use of the Inuit Language as a medium of instruction from Kindergarten through Grade 3 and by 2019 the end of high school.

In line with the Education Act is the KSO's Kitikmeot Language Revitalization Strategy. The strategy has been operating for several years and achieving some success in promoting the Inuit Language in the early school grades. Two initiatives stand out:

- *Kindergarten Screening Tool* (currently being in-serviced) to assess children's language abilities as they enter the school system. The assessment includes a discussion with the child's parents about which languages are used in the home.
- *Master-Apprentice Program* (which follows a model developed in California) pairing an elder (master) with a student (apprentice) where the elder teaches the student a skill using the language appropriate to learning that skill.

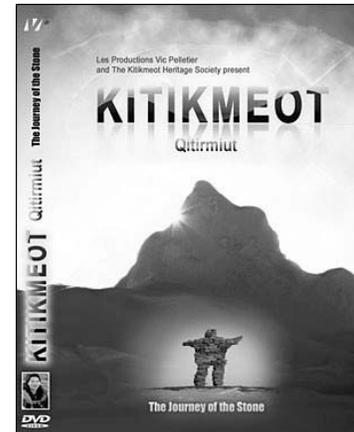


Master Apprenticeship Program participants in Kugluktuk 2010

KSO has also supported its staff in attending the University of Victoria Language Revitalization Certificate Program.

## 3.2 Kitikmeot Heritage Society (KHS)

The KHS mandate is to preserve, promote and celebrate language, culture, history and diversity with a focus on Elders and traditional knowledge. The KHS maintains historical and archaeological collections which it shares with high schools and libraries. The KHS produces teaching and learning materials listed on their web-site.<sup>3</sup> The KHS also has an Inuinnaqtun-English dictionary, several books of traditional stories and culture, organizes land camps and designs activities for skill-based learning. Significantly, when it comes to language-related activities KHS finds that Kugluktuk and Cambridge Bay are often left out while the three Nattilik communities are actively involved.



DVD The Journey of the Stone by Les Productions Vic Pelletier and the KHS

KHS would support three KIA language strengthening initiatives – in order of priority:

1. Radio and performing arts theatre to increase exposure to oral use of Inuit language in daily life. This would require on-going support.
2. Language promoters in each community to promote the use of the Inuit language. This would require staffing positions with dedicated, organized and creative people.
3. Publishing bilingual reading and visual materials. This would require contracting highly skilled and trained people to prepare such material.

## Nunavut Languages Commissioner and the Inuit Language Protection Act



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Uqauhinut Kamisinaup Havakvia Nunavunmi  
Office of the Languages Commissioner of Nunavut  
Bureau du Commissaire aux langues du Nunavut

On September 18, 2008, members of the Nunavut Legislative Assembly unanimously approved the Inuit Language Protection Act (ILPA). Under the ILPA the government commits itself to value the Inuit language as:

- A cultural inheritance and ongoing expression of Inuit identity;
- Fundamental medium of personal and cultural expression;
- Necessary to the development of dynamic and strong individuals, communities and institutions to implement the NLCA;
- Meaningful use at all levels of government and business, and
- Foundation necessary to sustain the Inuit of Nunavut as a people with a distinct cultural and linguistic identity within Canada.

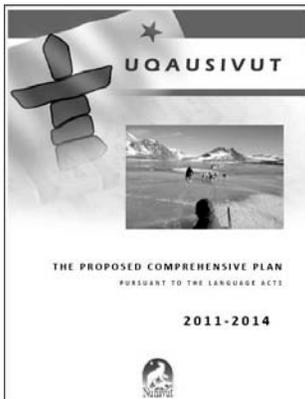
<http://www.kitikmeotheritage.ca/start.htm><sup>3</sup>

There are five pillars to the ILPA:

1. Beginning in July 2009, using the Inuit Language as a language of instruction in Nunavut schools from Kindergarten through Grade 3 and by 2019 the end of high school;
2. Establishing the Inuit Uqausinginnik Taiguusiliuqtiit (IUT) with five members (including one elder from the Qitirmiut) as the authority mandated to develop a new terminology, conduct orthographic reform and promote language use in communities;
3. Beginning in September 2011, using the Inuit language in the GN public sector and in September 2012 municipal government;
4. Mandating the Nunavut Language Commissioner with the responsibility to actively promote private sector compliance with the ILPA; and
5. Establishing a Minister Responsible for Languages.

There is a great deal of hope the ILPA will strengthen and support the Inuit language. Currently the GN is seeking response to its proposed plan to implement the ILPA.

### 3.4 CLEY



The GN Department of Culture Language Elders and Youth (CLEY) provides leadership in development and implementation of policies, programs and services that strengthen Nunavummiut culture, language, heritage and physical activity. CLEY has a Kugluktuk-based full-time Inuinnaqtun language researcher responsible for documenting and collecting fluent speakers' stories and promoting the new Inuinnaqtun writing system (the first such position in Nunavut). CLEY also provides limited funds to the Ikakuktigiit Society Nattilingmiutut Language Revitalization Project; a project currently focused on Nattilingmiutut research, documentation and material production.

CLEY has a grants program that support language promotion activities. Under the program applicants are expected to submit an annual proposal by March 31. CLEY has indicated they would support a KIA proposal focusing on language and culture revitalization.

In the background document to its ongoing consultations on language policy, titled *Uqausivut Aturlavut!* (Let's use our language!), the department lists four broad ILPA objectives:

1. Enshrine respect for the inherent rights of the Inuit including equality and human dignity as members of Canadian society;
2. Respond to the challenges confronting the Inuit Language and its speakers by assisting them to reverse language shift among young people while strengthening all Nunavummiut Inuit language use;

3. Ensure Inuit language speakers enjoy equal access to services and information; and
4. Address and provide remedies for historical mistreatment.

These objectives are very much in harmony with the goal and purpose of a KIA Language Framework.

### 3.5 Nunavut Arctic College



Nunavut Arctic College (NAC) provides training related to language and culture including those through the Teacher Education and Aboriginal Language and Culture Instructor programs. When there is demand, NAC also includes language and culture training in other programs. NAC has produced a number of language learning materials and terminological glossaries, currently reprinting their Inuinnaqtun/English dictionary, and developed materials for the interpreter/translator program in both Inuktitut and Inuinnaqtun.

The NAC Campus Director (Cambridge Bay) supports a number of possible KIA language strengthening initiatives including: language promoters, producing/ publishing bilingual reading/ video materials and sponsoring a youth writing contest with an oral presentation. The Director eloquently offered her opinion that “the Inuit language needs a voice.”

### 3.6 Nunavut Literacy Council

Nunavut Literacy Council (NLC) is a not-for-profit organization directed by a board comprised of Nunavut regional members. The NLC promotes literacy and provides support for all Nunavut official languages including Inuinnaqtun, Inuktitut, English and French. NLC’s definition of literacy goes well beyond reading and writing. For the NLC, literacy is defined as *“a skill that enables people to interpret and effectively respond to the world around them. Based on language development from birth, it includes the ability to learn, communicate, read and write, pass on knowledge and participate actively in society.”*

NLC’s primary activities include advocacy, information-sharing, training and resource development. Although NLC has no funding programs, they do offer advice and organizational support, train people as family literacy workers, day care workers, deliver community and regional workshops, and produce original materials for language learners.

Between 2005-2007, NLC undertook two research projects (*Atatittiniq* and *Strengthening our Communities*) focussed on Kivalliq and Qitirmiut where the researchers used radio call-in shows, interviewed language role models and held workshops with community residents working in the field of language and literacy. In January 2009 Shelley Tulloch released a report –



Literacy workshop participants

*Building a Strong Foundation: Considerations to support thriving bilingualism in Nunavut* – with 33 recommendations for building bilingualism.

NAC and NLC both have similar objectives to the 2005 GN-NTI Nunavut Adult Learning Strategy – in particular Objective #1: Ensure the Inuit Language Becomes the Foundation for Adult Learning in Nunavut. Since KIA is a member of NTI's Board Executive Committee it too shares in this objective.

## 3.7 Media

**Isuma and IsumaTV** is an Inuit-owned independent production company with a mission to produce independent community-based media (films, TV and Internet) that preserve and enhance Inuit culture and language, create jobs and economic development in Iglulik and Nunavut, and tell authentic Inuit stories to Inuit and non-Inuit audiences worldwide. IsumaTV has developed Isuma TV Media Player, which can solve the problem of slow speed internet connections and low band-width, and could link community centres across Qitirmiut.

**Inuit Broadcasting Corporation (IBC)** plans to resume Inuit language television broadcasting and is currently exploring options to develop such programs in Inuinnaqtun and Inuktitut. IBC has a Taloyoak-based office and could be a partner in developing television stories and programs. IBC is also planning to build a 10-million dollar media centre in Iqaluit.



**Piruvik** is a private business with the mandate to enhance Inuit language, culture and well-being. The company has a number of initiatives to promote the learning and use of the Inuit language and have recently developed basic on-line language-learning courses for Inuinnaqtun and Nattilingmiutut with an on-line dictionary for each. The company is exploring development of an iPod application for the two dialects.

All three organizations have indicated willingness to work closely with KIA on language strengthening.

The **Canadian Broadcasting Corporation (CBC)** has regional stations in Iqaluit and Rankin Inlet but not Cambridge Bay. The KIA has lobbied to have a regional based CBC station. Whether CBC does or does not establish a regional station remains uncertain.

## 3.6 Conclusion

Other than KOS which focuses on schools, there are many organizations and to some extent companies providing Inuit language strengthening. There is, however, a lack support in the home and community domains. There is also no one organization drawing together the different players to common purpose.

# 4 Lessons from Other Jurisdictions

In this section of the report we examine seven different jurisdictions and their approach to language strengthening. They include:

- Nunavik (Avataq Cultural Institute)
- Greenland (Home Rule Government)
- Toronto (Ciimaan)
- New Zealand (Maori)
- Alaska Native Knowledge Network
- Wales (Growth in Welsh Language - Twf)
- Northwest Territories

## 4.1 Nunavik (Avataq Cultural Institute)

The Avataq Cultural Institute (ACI) is an Inuit cultural center serving the needs of Inuit in Nunavik. According to ACL's website the organization's goal is *'to ensure that Inuit culture and language continue to thrive into the future, so that our descendants can benefit from the rich heritage passed down to us through the wisdom of our ancestors.'*<sup>4</sup>

ACI has one overriding concern: the survival of Inuktitut. In response, ACI launched the Inuktituurniup Saturtauninga Project (ISP) with the first step to evaluate through workshops the state of the Inuit language – including:

1. Assessing the current status of Inuktitut, threats facing the language and chances of survival;
2. Establishing community committees to define priorities with realistic action plans; and
3. Evaluating and adjusting language plans on an ongoing basis.

From these workshops a number of themes were identified all of which directed ACI in developing and providing support. They included:

- Inuktitut was deteriorating because of the mixing of English and Inuktitut. There was a need to develop literacy standards;
- Language and culture transmission were dependent on schools, family and intergeneration effort;

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<sup>4</sup> Avataq Cultural Institute (ACI) -([www.avataq.qc.ca](http://www.avataq.qc.ca)).

- Legislation was needed to support Inuktitut-usage in the workplace;
- Local Cultural Committees should be established to promote Inuktitut and provide opportunities for youth and elders to meet; and
- The arts (performing, sculpture, music, storytelling) were an effective means of strengthening the Inuit language. (In April 2008, in speaking to participants at the Iqaluit Language Symposium, Zebedee Nunagak, Director of the Inuktitut Language Department at Avataq, said that Inuit stories made into plays were an effective way to reach Inuit youth in the 18-25 year-old age group. To that end, Avataq had launched a youth theatre program with theatre workshops followed by community performances in Inuktitut).

## 4.2 Greenland (Home Rule Government)

Greenlandic (Kalaallisut) is the strongest of the Inuit languages and principal language in Greenland and, in 2009, the Greenland Home Rule Government declared Kalaallisut the country's only official language.

At a recent Iqaluit Symposium, Director of the Greenland Language Secretariat (Oqaasileriffik), Carl Christian Olsen – or Puju – stressed the importance of performing arts in strengthening Greenlandic language and culture. Puju noted the Greenland Home Rule Government had established a National Theatre of Greenland and National Theatre School where the Greenlandic Language was the main language employed and where theatre and musical productions, traditional stories and legends were given a modern twist with the main story elements relating to today's problems. Further, in each of Greenland regions there was a Director of Recreation and Arts tasked with working with young people to develop songs and plays from traditional stories, both to encourage creativity and strengthen language.

Speaking of his own experience growing up in Greenland, Puju said that 30 years earlier the Greenlandic language was in crisis – a time when he spoke Danish learned through the schools while using a Greenlandic language somewhat different from the traditional Kalaallisut of the monolingual Greenlandic-speaking elders. A step forward was when he and other youth realized the future of the Greenlandic language was theirs and they should never feel ashamed even if they used a different form of the language than their elders.

## 4.3 Toronto (Ciimaan)

The Ciimaan Anishinaabemowin Learning Community is a Toronto-based organization serving the needs of native urban youth and children. The organization is based out of a university Native Studies Department. The short name for the organization is Ciimaan (chee-maun) which means canoe in Ojibwe.

Ciimaan provides participants with the means of becoming skilled bi-lingual and bi-cultural residents in an urban environment. Ciimaan achieves this by teaching transferable

job-skills while teaching and promoting Anishinaabemowin (*Ojibwe Language*) through culturally-based activities and community projects.

Five Anishinaabe youth lead Ciimaan: each steadily gaining fluency and developing skills to become future community leaders, and are assisted by community Elders and traditional teachers who provide a cultural foundation to build upon.

Ciimaan brings together elders and young people (mostly in the 18-25 age range) with bilingual facilitators (30-50 age range) skilled in the performing arts, drawing, writing and storytelling, and through such meetings prepare radio broadcasts, videos, short plays, and bilingual books for children and adults.

Ciimaan organizes language camps and ceremonies where the Ojibwe language is employed, and Youth and Community Social Events featuring speed-dating, social games for youth learners of language, and children's language activities.

Ciimaan has placed the Ojibwe language on Twitter and YouTube and developed a 'cool dictionary' describing expressions young people like to use. Ciimaan combines cool and fun ways to learn language while keeping in touch with elders and grandparents with the aim of keeping a balance between tradition and "coolness."

Ciimaan often works with different groups including artists and indigenous performing arts groups, youth employment groups and community education and literacy groups.

## 4.4 New Zealand (Maori)

Since the 1970s, the Maori of New Zealand have been at the forefront of language revitalization introducing "Language Nests" where local parent-driven Maori-language immersion pre-school programs rely on elders working with children. Less well-known is the five-step Maori approach to community language planning, including:

**Step 1: Collect Information:** The community gathers information on the language resources and skills and activities available in the community that support language use. The community describes who is using the language, where the language is used, why and why not used, and whether community institutions support language use.

**Step 2: Establish Medium and Long term Goals:** The community draws people together, especially those who represent the main groups within the community (e.g., young parents, parents-to-be, young people aged 15-18, artists and creative people) with the aim to set realistic goals that have community meaning such as increasing the number of speakers, language proficiency, support for young parents, language use in certain settings, and increasing the presence of signs. Participants are also tasked with outlining a vision of the future – how success will appear.

**Step 3: Establish Short-Term Goals:** The community establishes more manageable goals linked to resident's everyday lives such as holding regular meetings where parents might

practice their language, discuss language issues, confirm if resources are adequate to support language development, and families develop individualized language plans.

**Step 4: Develop a Work Plan:** The community develops a detailed plan outlining the actions to be taken to achieve short term goals including: what activities to undertake, preparation, who undertakes and how to promote.

**Step 5: Plan Implementation:** The community focuses on implementing realistic and attainable activities being careful not to place too much responsibility on any one individual.

## 4.5 Alaska (Native Knowledge Network)

The Alaska Native Knowledge Network (NKN) has developed an excellent 27-page booklet for indigenous language strengthening titled ‘The Guidelines for Strengthening Indigenous Languages (2001)’<sup>5</sup>. The booklet outlines a step-by-step plan for strengthening language among a broad set of stakeholders including: elders, parents, aspiring language learners, community organizations, schools, education agencies and media. The booklet offers valuable suggestions for stimulating stakeholder involvement. Since youth are not identified as a distinct stakeholder group adapting the booklet to the Qitirmiut would mean adding youth as a stakeholder group.

## 4.6 Wales (Growth in Welsh Language - Twf)

Over several centuries Wales suffered severe language shift from Welsh to English. Although today there are no monolingual Welsh speakers – everyone speaks English – the country has a strong bilingual population. The Welsh experience tells us that with careful planning and community support a country can have the best of both worlds where there is no language loss but rather high levels of bilingualism.

In Wales, the Welsh Language Board is the public body concerned with promoting and facilitating the use of the Welsh language. The Board’s mission is to make it easier for everyone to use Welsh in all walks of life and its vision a bilingual Wales.<sup>6</sup>

In 2001 the Board established Twf (a Welsh word meaning “growth”) as a distinct unit within the Welsh language planning agency staffed with field workers who meet with families and, in particular, young mothers or mothers-to-be to encourage families to use the Welsh language in their homes<sup>7</sup>. Funded by the National Assembly of Wales through the Welsh Language Board, Twf aims to share information with parents and prospective parents about the advantages of raising children bilingually. Twf uses international research to highlight the advantages of bilingualism for children including:

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<sup>5</sup> <http://www.ankn.uaf.edu>

<sup>6</sup> [www.byig-wlb.org.uk](http://www.byig-wlb.org.uk)

<sup>7</sup> [www.twf.cymru.com](http://www.twf.cymru.com)

- *Cognitive advantages:* Bilingual children tend to think more creatively because they have more than one word for every object and concept;
- *Educational advantages:* Bilingual children tend to have a head start with reading and numeracy – later their exam performance is often better; and
- *Economic advantages:* Two languages offer a wider range of employment opportunities; often, many jobs require bilingual skills.

Twf operates with a staff of 19 who work closely with midwives, health visitors and a wide range of organizations, targeting young families so that key health professionals and others are able to share important information, thus enabling families to make informed choices about language strengthening.

Twf helps young parents strengthen their own knowledge of Welsh – communicating a positive message about language and identity and that English is not enough.

Twf provides a connection between language promotion, maternal health, and the advantages of bilingualism: a model the Qitirmiut might wish to adopt.

## 4.7 Northwest Territories

The Northwest Territories is the closest neighbour to the Qitirmiut. The community of Holman is Inuinnaqtun-speaking. Because of their proximity and shared Inuit languages the territory and community are potential partners for the KIA.<sup>8</sup>

In October 2010 the Government of the Northwest Territories (GNWT) outlined its vision for Inuinnaqtun, Inuvialuktun and Inuktitut communities in the NWT in a document titled *Aboriginal Languages Plan: A Shared Responsibility*<sup>9</sup>

*Vision:* The language will be the first language of the Inuvialuit Settlement Area, with everyone using the language to read, write and speak. All young people will be able to speak the language.

*Goals:*

- Making the language cool for youth
- Promoting the language everywhere in the communities
- Producing more learning material, CD's, books, music
- Keeping up with technology, computers that will have a dictionary in our language
- Language classes for the community
- Immersion classes for the first years of school, Pre-school, Kindergarten to Grade 3

<sup>8</sup> The NWT Literacy Council in conjunction with the University of Lethbridge, the community of Holman and the Inuvialuit Cultural Resources Center have launched the Holman Traditional Literacy Project to examine what counts as literacy in the context of a northern/Inuit community. Similar partnerships might be established to study and promote the use of Inuit languages in the Qitirmiut.

<sup>9</sup> [www.ece.gov.nt.ca/.../Aboriginal%20Lang%20Plan-%20Final%20Doc%20-%20%2022%20OCTOBER%202010.pdf](http://www.ece.gov.nt.ca/.../Aboriginal%20Lang%20Plan-%20Final%20Doc%20-%20%2022%20OCTOBER%202010.pdf)

- Elders compensated for their knowledge
- Fully knowledgeable and trained educators in all institutes

*Key Planned Actions:*

- Increase culture and language activities and training in communities
- Start/restart local community boards to discuss goals/objectives
- Network development between the regions to support languages

## 4.8 Lessons from Other Jurisdictions

In developing a KIA Language Framework the seven jurisdictions and organizations offer useful approaches to consider – not considering legislation and schools they include:

- Nunavik promoting language use in the homes and communities through increased language awareness, community-based planning and a focus on youth, especially through the performing arts;
- Greenland focus on youth and the performing arts;
- Urban Toronto Ojibwe focus on youth and tying employment skill training to language learning and creative activities;
- Maori focus on young families, language nests, and community planning;
- Alaska focus on families and planning;
- Wales focus on language promotion, especially with young families and parents-to-be; and working in partnership with health professionals; and
- NWT focus on making the language cool for youth, and increasing language activities and training in communities.

What appears to be important is the focus on young families and youth, and relying on different means of strengthening language through: performing arts, promoting the value of bilingualism and wherever possible tying new opportunities (such as employment training, new parents, new computer applications) to language training. There is also no one way – no cookie-cutter approach – to reverse language shift.

Further, there is no single definition of success, although the one proposed by the Nunavut Literacy Council appears to be one which the KIA might adopt: *“that all Nunavummiut are fluent and bi-literate in both English and one dialect of Inuit Language to the fullest extent they desire, and can choose to use their preferred language in any context, and that this state of functional bilingualism, once achieved, be a stable one for the generations to come.”*

The only one of the six jurisdictions which explicitly asks *What does success look like?* are the Maori who provide detailed monitoring and benchmarking. Adapting the nine UNESCO factors (Section 2.2.3) into the KIA Language Framework might be one way of addressing the need for monitoring progress.

# 5 What People Told Us

The consultants interviewed 50 Qitirmiut residents including those known to be language activists concerned about language loss in the region. In conducting interviews, the consultants posed questions about:

- Language trends including language use in the home and community. (The intent to learn about the relationship between older people who speak the language and those younger people who do not speak the language);
- Language revitalization activities;
- Forces and obstacles affecting revitalization; and
- What KIA might undertake to support language strengthening.

The consultants did not investigate the role of the school in promoting the Inuit language, although during the course of interviews they did receive comments about the role of schools.

In addition, one consultant reviewed the views and comments of a youth panel at a February 2010 Language Summit in Iqaluit, focusing on those of four representatives from the Qitirmiut whose comments are published on-line in a Radio Canada International interview (Eye on the North: Inuit Youth Speak Out) . The same consultant attended the Inuit Language Symposium in Iqaluit in February 2011 while another consultant travelled to Taloyoak to meet with a group of Elders.

Although Nattilingmiutut and Inuinnaqtun communities differ in Inuit language use, interviewees from both groups expressed much the same opinions and interview data has therefore been collapsed.

## 5.1 Inuit Language Loss

Some families use the Inuit language on land activities (hunting and fishing) and some in traditional activities (drum dancing) and communicating with elders. Still, Inuit language loss is evident with young parents speaking an Inuit language to elders but English to children. As a result, children speak mostly English and have limited ability to speak with elders – with the latter left unable to pass on their cultural knowledge and values to the younger generation many of whom are struggling with an identity crisis. In the words of an elder:

*The young people are not learning the values of our culture. They cannot communicate with the elders who could be teaching them. If the youth were strong in Inuktitut, they would be stronger in their culture, and this would make them strong in life - to deal with whatever is coming to them.*

Youth have a role in passing on the Inuit culture to future generations, as one elder said:

*The youth have the responsibility to pass on our language and culture. They need to be told to speak the language... The culture has always survived in this way, passing on the culture from generation to generation, and it is their responsibility to pass the culture and the language on...*

The role of parents was stressed, as one father said:

*It is our own fault. We spoke to our parents in Inuinnaqtun/Inuktitut, and we spoke to our children in English. About a year ago my wife and I made a decision to speak Inuktitut between ourselves in the home and to our children. Our children say they are learning Inuktitut so much faster now.*

Youth feel the deep loss of language, as one Qitirmiut youth said

*“I wish I could speak the language. We are the future”. While another youth said, “Maybe if we learned the language we could get our pride back.”*

## 5.2 Obstacles to Learning

A major obstacle is that parents do not speak the Inuit language with their children. This leaves youth, perhaps able to understand the Inuit language, relying on English to communicate, or when they do speak in the Inuit language lacking fluency, shy to make mistakes and subject to peer pressure to speak English.

Another obstacle is that the school system is ill-equipped and ineffective in teaching Inuit languages – to quote one youth interviewee, *“We never learned the language from our parents and we never learned to speak the language at school”* One language teacher bemoaned that language teachers are expected to fix something that needs to start in the home.

## 5.3 Remedies

### 5.3.1 A Coordinated Approach

Inuit language revitalization in the Qitirmiut requires a co-ordinated approach involving the home, community, media, school and workplace and a re-activated regional language committee overseeing efforts where community representatives provide information about support programs, funding, learning materials, share ideas and promote language revitalization. A coordinated approach would also mean ending dialect wars and celebrating all forms of the Inuit language.

### 5.3.2 Promotion

Inuit language promotion should target elders, parents and youth reminding them to speak the Inuit language in the home and with children. The Inuit language needs to be visible in signs, notices, and advertising and with visual and oral reminders asking people to speak the Inuit language. More people need to attend language revitalization conferences and workshops. Radio shows should provide examples of effective language use –although some reporters need language training.

### 5.3.3 Training

Language workers (teachers, interpreters and translators) need more language training and more teaching materials including books and visual aids in the different dialects. Inuktitut literacy training needs to be ongoing at all school levels. Daycare and primary school teachers need more training on language immersion techniques – where such immersion is working and “best practices”. School drop outs and young parents need language training, especially when combined with other types of training in the arts, music, sewing, hunting, tool making and harvesting. Although the GN Department of Education is responsible for schools and matters pertaining to education, KIA has an advocacy role and should lobby for education and training where it sees the greatest need.

### 5.3.4 Modern Applications

Since young people are spending increasing amounts of time on computers and cell phones, Inuit language learning could be extended to their application including Facebook, Twitter and other forms of social media and new technology.

## 5.4 Youth

Qitirmiut youth are struggling with Inuit language loss: English surrounds them in schools and most other aspects of community life while their parents speak mostly English to them. As a result, youth feel they are expected to be more English than Inuinnaqtun. In spite of this, most youth are passionate about learning the Inuit language as a means of strengthening and maintaining their Inuit cultural identity.

Qitirmiut youth see elders, primarily Inuit language speakers, as the vessels that hold Inuit values. In the words of one youth,

*What comes out of our elders' hearts, minds and souls is very valuable for me personally. What's stopping me from getting it is me not learning how to speak Inuktitut. So, I'm only 19 but I've got lots to learn yet. I know how to fish. I know how to hunt caribou. I think I could provide for a small family right now. But it's not just about hunting, it's your values in life, your knowledge, your language. It's important.”*

And from another youth:

*We need to speak to our elders while they're here. We're Inuit and we have to be proud of who we are and where we came from. Part of that is embracing our culture and identity and learning Inuinnaqtun or Inuktitut.*

For those young people trying to learn their Inuit languages, the biggest obstacle is the lack of an Inuit language environment. As with many people who have grown up with a language other than English, they find themselves understanding the Inuit language but unable to speak fluently and so responding to Inuit language speakers in English.

Ideas to learn the Inuit language and for youth to build confidence in using Inuit Language include elder/youth camps, cultural activities such as drum dancing, and language legislation protecting the Inuit Language.

Youth complain there are no community drop-in centers where youth can participate in inter-generational activities that would strengthen Inuit language use such as drum dancing, craft making, elder storytelling and learning and practicing the Inuit language.

## 5.5 KIA Language Revitalization Suggestions

Interviewees were offered three suggestions for Inuit language strengthening and asked to rank each. In order of importance, each is described below:

### Priority #1: Language Promoters

The most effective means of supporting language strengthening in the Qitirmiut would be to establish a Language Promoter in each community whose duties would include:

- i. *Promoting* the importance of teaching children the Inuit language (e.g. working with midwives to encourage mothers to teach their children the Inuit language and daycare workers to operate language nests) and working with community language committees to develop and implement community language plans;
- ii. *Providing* support materials (e.g. materials such as website “tusaalanga.com” with Inuinnaqtun and Inuktitut lessons; books such as Inuinnaqtun Phase 1 and Nattilingmiutun Phase 1 with audio lessons in the form of dialogues; “Aqaana” and accompanying notebook; Ronald Lowe’s Kangiryuarmitut dictionary and grammar; and Emily Kudlak Holman dictionary in progress) and contact information;
- iii. *Assisting* groups and individuals to access funding for language projects and programs including writing proposals.

Other Language Promoter duties might include: holding community events; providing answers to language questions; and informing people on their language rights.

Language Promoter's would be required to be fluent speakers in one or more of the Inuit language dialects and supported to obtain University of Victoria Language Revitalization Program Certification.

## **Priority #2: Umiaq Network**

The Umiaq Network would be a multi-media network focusing on increasing resident exposure to the oral use of the Inuit language in day-to-day life and provide a link to Language Promoters. The network would include:

- i. *Radio station* in Cambridge Bay broadcasting bilingual up-to-date programming such as news, weather, KIA news and announcements, soap operas, language lessons (e.g. Kindergarten on the Air), phone-in shows, special interest programmes such as Taloyoak doll-making; and fun broadcasts such as bingo or mystery games with prizes. The radio station would generate advertising revenues to offset expenses;
- ii. *Coffee shop* incorporating a resource library with computer stations for viewing films, listening to Radio station language programs, and taking language lessons. Menu items could include traditional foods such as bannock, dried fish/meat. Some tables could be reserved for Inuit language use only;
- iii. *Small performing arts auditorium* with performances taped for distribution to other community radio stations;
- iv. *Umiaq Network website*; and
- v. *Partnerships* with other radio stations in the Qitirmiut.

(Note: Christopher Morris and the group 'Human Cargo' recently produced and staged the bilingual Inuktitut-English play "Night". The company are scheduled to go on a cross Canada tour in 2012. With adequate planning, they might include Kitikmeot communities in their tour and, as part of the community visits, meet with the audience to discuss the play, remain in the community for workshops, and later have an experienced professional travel to the community to facilitate developing local stories into plays. Both the play and subsequent workshops would feature the use of Inuit language. According to the playwright, the Canada Council would likely provide funding for such tours and workshops.)

## **Priority #3 Publishing**

There is need to increase the amount of bilingual reading and viewing materials including:

- i. *Translated* books in the Inuit language;
- ii. *Published* bilingual and Inuit language personal stories, legends, myths, poetry, and graphic novels;
- iii. *Produce full-length and short clip videos* (e.g. U-Tube videos for youth and adults);
- iv. *Award annual prizes* (e.g. Giller Prize).

(Note: Suggestions included reviving the old Taqtu series; developing the Aqaana series for publication as plays, radio skits, and video; publishing the Pihit (traditional songs) from

the Jenness collection; and producing drum song CDs. Other suggestions were to establish Kugluktuk as a cultural/publishing centre since materials were already being developed in the community and consulting with Nunavut Arctic College, Neil Christopher, Inhabit Media, NAC Iqaluit.

## 5.6 Public Meetings

There was strong support for KIA taking on a significant role with language revitalization in the Qitirmiut, especially since participants agreed language loss was rapidly increasing. Participants commented:

- the school system was not really very supportive of Inuit language learning with many teachers functioning exclusively in English;
- there was need for trained language teachers; and
- there was lack of cultural and language learning space.

Public meetings Participants supported the three ideas for Inuit Language revitalization; however there was concern that Cambridge Bay should not be the exclusive site for the radio station and/or performing arts center primarily because it was the community least active with language revitalization. It was also more important to place resources in all communities so no one community was favoured – or appeared to be favoured – over others.

# 6 Analysis & Recommendations

## 6.1. Stress Home and Community

Qitirmiut language loss is impacting children and youth more heavily than any other generation; in 2001 with fewer than 25% in the Nattilingmiutut communities and fewer than 10% in the Innuinaqtun communities ‘speaking the Inuit language very well or relatively well’. Through interviews and public meetings the consultants were also told that children and youth were losing or had lost their Inuit language, choosing increasingly to speak English, or that language teachers in schools lacked training and often choose to speak English, and not enough measures were taken in the school, home and community to reverse language loss. Today, ten years after 2001, language loss among children and youth is likely much worse.

True, the government has introduced the ILPA with a commitment to have in place an implementation plan with the goal of having students speaking an Inuit language from K through high school and workers using an Inuit language in the work place, starting with government offices (municipal and territorial). These goals are commendable but unlikely to be sufficient to reverse Qitirmiut language loss. New initiatives, especially those in the home and community, are required – not only band aid solutions but those that are strategic, profound and likely to be long lasting. This will mean launching new initiatives that complement those in the schools.

## 6.2 Stress Oral Over Reading and Writing

Developing language almost always follows the path of acquiring oral skills (listening and speaking) over print skills (reading and writing) – this can be summarized as:

- Oral language skills forms the basis for developing literacy skills;
- Advanced oral skills forms the foundation for developing advanced literacy skills;
- Advanced language skills in one’s mother tongue supports developing advanced skills in another language.

There is another dimension which comes from the recognition that traditional Inuit culture is an oral culture. In this context, the term ‘literacy’ needs to be seen as a social practice that takes into account culture, language and local contexts, and the term ‘text’ as the

complex symbol system which people understand and use, including the range of modalities for communication beyond language and print, such as visual, oral, and gestural<sup>10</sup>

The Holman Island Literacy Research Project follows this new approach to literacy in gathering examples of traditional literacy practices and ways of reading:

1. pre-existing text of land forms and land beings, water and sea beings, sky and sky beings; and
2. created text of inukshuks, tattoos, food, clothing, drum dances and songs, naming, amulets, string and other games, stories, art/prints/tapestries/ writing.

The Holman Island Literacy Research Project is also a natural and potential partner with KIA on language revitalization; indeed many residents in Kugluktuk and Cambridge Bay have ties to the community, through family connections, while many are past residents of Holman.

A regional radio service broadcasting bilingual programming would increase the presence of the Inuit language in the Qitirmiut. If KIA controlled or were a partner in the service there would be opportunity to broadcast information that it considers important for beneficiaries – such as KIA programs and services, employment and training opportunities, cultural events, planned visits and meetings, and other news. The cost of operating a regional radio service could be offset by advertising revenues.

## 6.3 Engage Youth and Parents

Youth (18-25) represent the future generation and must be a high priority target group for language revitalization. Youth include those who have graduated from school, dropped out of school, employed and unemployed. There is every reason to believe youth would respond positively to informal out-of-school activities in which language and culture play an important role. If the culture and language were to embrace youth in all their vitality as wholly Inuit, then they would be likely to embrace their Inuit culture and language as wholly theirs.

Parents are another high priority group since they are the ones who must be committed to teaching their children the Inuit language in the home. It is not enough to leave teaching the Inuit language to the school and occasional discussion with elders, there needs to be parent commitment. Think of Wales where midwives engage soon to-be- mothers in teaching their children traditional language. The Qitirmiut needs to take a similar approach.

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<sup>10</sup> Do My Literacies Count as Literacy?" Helen Balanoff and Cynthia Chambers, 2005.

## 6.4 Address Major Gaps

Other than the CLEY Kugluktuk-based full-time Inuinnaqtun language researcher there is no other full time Language Promoter working in the Qitirmiut. Based on our discussion with residents and other agencies this is perhaps the greatest gap in language revitalization in the region: the lack of Community Language Promoters.

Another gap is the absence of daily radio broadcasts with interesting and engaging Inuit language programming or places where residents have the opportunity to view, hear and perform drama, music and dancing in the Inuit language.

Still another gap is the lack of published material in the Inuit language based on the history, stories and myths of the Qitirmiut Inuit. Although some material exists, much more is needed, especially for adults.

Still another is the lack of inter-agency coordination including developing a link between the CLEY and KIA so that language strengthening activities can be shared and worked on together. Other partners would include KSO, Kitikmeot Heritage Society, Nunavut Language Commissioner's office and others. An organization to oversee the KIA Language Framework could bring such coordination while focusing on raising funds, monitoring and reporting on implementation and revising the KIA Language Framework when, and if, required. In the short term such coordination might be accomplished through the KIA's own Department of Beneficiaries.

Finally, KIA as the Inuit birthright organization for the Qitirmiut must take a leadership role in strengthening the Inuit language, especially after launching the KIA Language Framework Study, and lead by example. This can be accomplished through a number of initiatives:

- Using the Inuit language in all KIA meetings and increasingly the work place;
- Providing more opportunities for KIA staff to learn and use the Inuit language;
- Placing more bilingual signs on KIA-owned buildings and offices;
- Undertaking a language audit on KIA activities to determine where there could be more use of the Inuit language in communication with the public (spoken and written) and internal workings. Very likely the GN Office of the Languages Commissioner would be willing to undertake such audit.

By taking such measures KIA would create strong symbols that it is committed to Inuit language strengthening in the region, thereby encouraging others to follow by example.

# 7 KIA Language Framework

In this section of the report we outline the KIA Language Framework including:

- Vision
- Organization Structure
- Language Promoters
- Language Cafe
- Regional Radio Service
- Culture and Language Fund
- Timetable
- Monitoring & Performance Measurement

## 7.1 Vision

The KIA vision of the future is that in 40 years time (or two generations from now) the KIA Language Framework will have been operational resulting in a majority bilingual population speaking both the Inuit language and English. The vision of the future can best be captured in the following statement:

*Qitirmiut residents are bilingual, fluent in both English and their Inuit language. The region continues to support Inuit language use through a non-profit Society overseeing a network of Language Promoters, regional radio service, community language cafes, and culture and language fund that supports traditional camps, performing arts, writing, publishing, dialect projects and offers prizes. The region is a well spring of culture that attracts tourists and supports healthy living.*

## 7.2 Organization Structure

**Goal:** Establish a cost-effective organization to oversee Language Framework implementation.

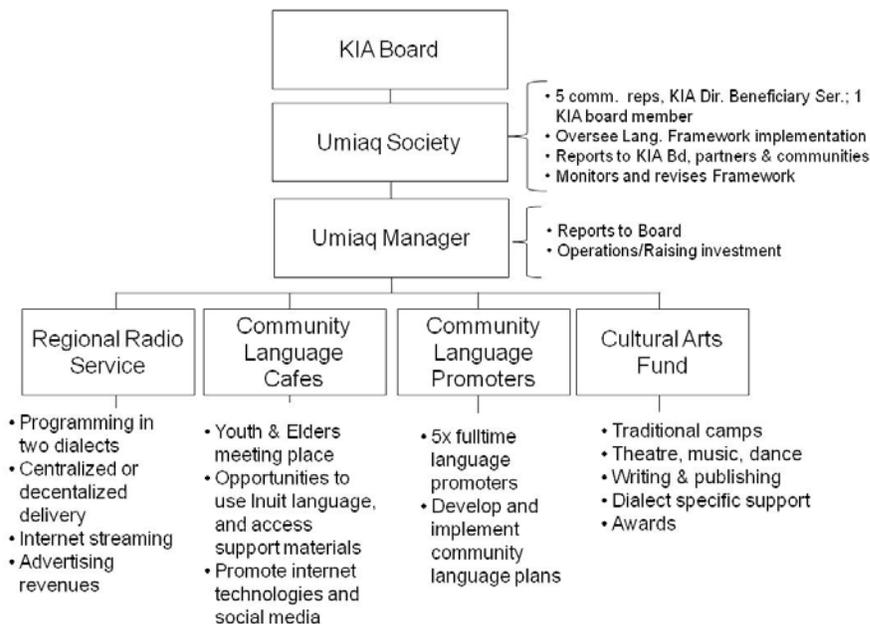
Over the next five years, the KIA Department of Beneficiaries Services will oversee Language Framework implementation with one of its staff serving as the Co-ordinator Language & Culture reporting to an Advisory Committee comprised of one representative from each of the communities – see Figure 7.

Figure 7. Organization Chart Short Term



Beyond 5 years, a non-profit society –the ‘Umiq Society’ – will oversee Language Framework implementation. The Umiq Society will operate with a KIA appointed board comprised of seven members (KIA Director of Beneficiary Services, one KIA Board member and five community representatives) monitoring and revising the framework and reporting to the KIA Board, partners and local communities on achievements. The Umiq Society will operate with a Manager responsible for day to day activities reporting to the Umiq Board – see Figure 8.

Figure 8. Umiq Society Organization Structure (3 years and beyond)



Both the KIA Department of Beneficiary Services and later the Umiaq Society will operate from a KIA-owned building in Cambridge Bay that will house the KIA, Kitikmeot Economic Development Commission (KEDC), Kitikmeot Corporation (KC) and NTI Lands Department. One benefit of having a number of Inuit organizations in the same building will be to allow different organizations to share reception, financial administration and board room.

The KIA Department of Beneficiaries and later the Umiaq Society Manager will participate in Nunavut-wide initiatives, and attend meetings and conferences that support Inuit language revitalization.

### **Short & Medium Term (1-5 year) Priorities**

1. KIA Department of Beneficiary Services implements the Language Framework and reports to the KIA Executive Director. The department meets at least once per year with an Advisory Committee. The Department of Beneficiaries assigns one staff person to serve as Coordinator Language and Culture.

### **Longer Term (Beyond 5 Years) Priorities**

1. KIA establishes the Umiaq Society to implement the Language Framework with a Board comprised of seven members and Manager responsible for day-to-day activities.
2. The Umiaq Society Board monitors and revises the framework, and reports annually to KIA Board, partners and communities.

## 7.3 Language Promoters

**Goal:** Establish Language Promoters in each community to promote and support language and culture revitalization.

**Description:** Language Promoters will be based in the language cafes where they will have an office and resource library. The Language Promoters will work on a full time basis and promote the importance of teaching children the Inuit language— such measures would include working with:

- midwives and health professionals and encouraging parents to teach children the Inuit language;
- day cares to incorporate language nests; and
- families on strategies for language revitalization within their families.

Language Promoters will provide materials and contact information for people and organizations that assist in realizing their language goals. Such material would include language lessons, videos, books and film, many of which would be housed in the language cafés.

Language Promoters will develop with a local Language Committee (comprised of language activists, parents, elders, and youth) a Community Language Plan outlining base line information, medium and long-term goals, shorter more manageable goals, work plan and implementation plan (see Section 4.4 Maori).

The Language Promoters will facilitate support from other organizations such as the KSO, Kitikmeot Heritage Society, Language Commissioner’s Office, Nunavut Literacy Council and Nunavut Arctic College by writing and submitting proposals.

Language Promoters will work with community groups and individuals to access funding for language projects including elder/youth culture camps, theatre, radio programs and signage.

Language Promoters will be responsible for reporting in the short term to the KIA Department of Beneficiary Services and longer term Umiaq Society Manager.

### **Short Term (1-2 year) Priorities**

1. Develop position job descriptions outlining duties and responsibilities
2. Develop Language Planning Manuals outlining steps in language planning and resources.
3. Obtain office space.
4. Advertise, recruit and train Language Promoters.
5. Develop Language Plans and implement.
6. Report to Director KIA Department of Beneficiaries

### **Longer Term (Beyond 2 Years) Priorities**

1. Continue Language Plan implementation.
2. Report annually to Umiaq Society and based on results adjust language plans.

## 7.4 Language Cafés

**Goal:** Establish and maintain a language café in each community.

**Description:** Each language café will house a resource library, coffee counter, computer terminals, rich warm cultural elements and bilingual signage, serve as the Language promoter's office, and serve as a meeting place for elders and youth, opportunity to learn and practice the Inuit language, and access support materials such as language lessons, tapes, videos, and books.

The language cafes will provide computer links that allow residents to join other social networks where they can practice and use the Inuit language.

The language cafes will showcase where Inuit language and culture are celebrated and used daily, and operate with staff who report to the language promoter.

Wherever possible, the language cafés will be part of existing buildings or projects thereby sharing in O&M expenses and keeping costs at a minimum, rather than a stand-alone building.

The rapidly evolving field of social media may create interesting opportunities to promote and preserve Inuit languages in the region. Three general types of technologies are given consideration here and can be considered as part of the language cafes:

### #1 Smartphones and Tablet Computers

Smartphone and tablet computer technologies, such as those developed by Research in Motion (Blackberry) and Apple Corporation (iPhone and iPad), use software applications or "Apps" that could be employed in the service of Inuit language revitalization. These electronic devices, particularly smartphones, are now prevalent among Inuit youth in the Kitikmeot and expected to become more so in the upcoming years.

There is an opportunity for Inuit organizations, such as the KIA, to sponsor the development of Apps and other software that support digital communication in syllabics, and promote Inuit language and culture through games and education software. Some of this work is already underway by parties such as the Montreal-based company NunaSoft, which is apparently working towards development of the necessary software to allow Inuktitut speakers to use syllabics on touch-based systems such as iPads. This type of innovation would allow, among other things, enhanced use of correct Inuktitut for social media applications.

### #2 Social Media

Similar to other Canadians, Inuit are using social media applications, such as Facebook and Twitter, to communicate among friends and colleagues. These applications could be effectively employed in forums where the Inuit language is used and promoted. Many social media systems also integrate well with smartphone and computer tablet devices. One important social media system, YouTube, could be particularly effective in promoting Inuit language use among Kitikmeot Inuit if videos containing Inuit language content were

posted for viewing. YouTube also allows video subscribers to respond to the videos they watch through the posting of their own videos and through posting of messages. This suggests there could be opportunity to create dialogue around such videos.

In order to take full advantage of the language preservation opportunities afforded by social media, KIA have to have to give some consideration to any potential role it might take as coordinator and sponsor of social media, and how any possible language initiatives could result in the development of content that could be posted to social media sites such as YouTube.

### **#3 Teleconferencing**

At the international level, web-based video teleconferencing is being effectively used in language instruction. The technology is particularly effective in allowing for one-on-one instruction or small group lessons.

Enhancements to internet bandwidth in the Kitikmeot communities may allow for the greater use of video teleconferencing applications to promote and preserve the Inuit language. The technology could be used to link fluent Inuit language speakers to language students living in different communities. This could be particularly useful in providing language training services in communities where there are a limited number of Inuit language speakers. For example, one possible application of this technology might see an elder from Kugluktuk, engaged as an Inuit language instructor, speaking to a young Inuk in Cambridge Bay via internet video.

There are a wide variety of video conferencing programs available, some, such as the well-known Skype, are principally video chat programs, while others, such as WebEx and Desire2Learn Capture, provide opportunities to combine video conferencing with rich media content (i.e. presentations, visual aids, text) for more elaborate teaching experiences. The type of system that could work for the Kitikmeot will depend upon the nature of the learning task, the technical abilities of the users, and the local bandwidth limitations.

#### **Short Term (1-2 year) Priorities**

1. Develop specific language café business plans for each community that support language revitalization including where the language cafes might be housed in the most cost-effective way. Confirm the use and application of new technologies as part of the business plans.
2. Confirm capital and O&M requirements and circulate to funding agencies.

#### **Longer Term (Beyond 2 Years) Priorities**

1. Implement language business plans

## 7.5 Regional Radio Service

**Goal:** A regional radio service providing Inuinnaqtun and Nattilingmiutut programming.

**Description:** There are a few different approaches to integrate such a service with the existing community radio stations operating in the Kitikmeot. The following are the two most feasible scenarios:

1. **Centralized model** – Under the centralized model, the community stations would broadcast to their local audiences a radio transmission originating from a central regional studio in Cambridge Bay (or other community if deemed appropriate). This type of broadcast model is very common in Canada and is familiar to the north. The nearest existing parallel to this scenario is that of *Native Communications Society of the Northwest Territories*, which broadcasts daily to 32 NWT communities and three diamond mines in six Na-Dene languages, in addition to English. The central studio for the Society is located in Yellowknife, locally broadcasting as CKLB-FM 101.9.

During daytime or peak listening hours, it is anticipated the majority of programming would originate from the central regional studio. Residents from around the Kitikmeot, and perhaps beyond, would presumably have the ability to call into the studio in order to participate in live interviews, conversations, games or other forums. This type of arrangement could foster language sharing and communication between communities given that listeners would have an opportunity to speak to a regional audience via telephone dial-in.

If, and when needed, the community stations could retain the ability to interrupt the broadcast in order to make announcements or provide local programming. Depending upon the interest of the local radio societies in each community, certain times of the day and night could be specifically scheduled for local programming.

The establishment of a KIA-sponsored regional radio station would likely improve the content and production quality of programming currently broadcasted locally because the operation would require an increased level of professionalism and technical competency.

A regional radio station broadcasting primarily in the Inuit language would fill a social niche that isn't current fulfilled as individual community radio stations in the Kitikmeot Region have limited capacity to broadcast much beyond their own communities. Some community stations are, under favourable conditions, capable of broadcasting to other communities with existing equipment. For example, Kugluktuk's broadcast is sometimes received in Ulukhaktok and Cambridge Bay – however, reaching further afield to more distant communities in the east is not possible given the current licensing arrangements and technical limitations.

Beyond linking the Kitikmeot’s communities together to improve language discourse, a centralized regional station could provide greater opportunity to reach other audiences, such as Inuit working in regional mines if the signal were to be transmitted to those work sites. Inuit language speaking communities outside the region, particularly Ulukhaktok, could also be incorporated into the broadcast area.

The improving situation for broadband access in the Kitikmeot, in conjunction with the establishment of a regional radio station, could create opportunities for internet “streaming”. This would allow Inuit living outside of the Kitikmeot region to maintain linguistic ties to their communities, and even provide an opportunity for non-Inuit to learn some of the language.

Social media could also be employed in the service by using it as a means for the listening audience to communicate with station staff, as well as provide information on schedules and special programming.

The proposed Canadian High Arctic Research Station, as well as infrastructure projects led by the Nunavut Resource Corporation, may also result in the improvement of telecommunications facilities in the Kitikmeot Region that could possibly benefit the operation of a regional radio station.

Under the centralized model, a regional radio station would require considerable advance planning, as well as some technical enhancements at the local level. This includes:

- Engagement of part time or full-time staff to manage the facility.
- Likely regulatory approval from the Canadian Radio-television and Telecommunications Commission (CRTC) to permit a regional broadcast.
- Satellite uplink from the central radio station and the ability of the community stations to receive and locally broadcast the transmission (this should not be an insurmountable problem as many of the community radio stations appear capable of transmitting the regional CBC service).
- Establishment of a toll-free number to facilitate communication between listeners and the station.
- Arranging to stream the radio broadcast over the internet in a manner that does not significantly draw down local bandwidth or create large operating costs for the station.

2. **Decentralized** – Under the decentralized model, local community radio stations would remain fully autonomous and, rather than broadcast live-to-air programming, the regional radio station would serve as a “production house” mainly focusing on developing recorded content in various forms such as radio dramas, interviews, and language lessons<sup>11</sup>. A similar type of approach is often used by university, college and community radio stations which often broadcast recorded syndicated programs. The programming created by the production house would presumably be forwarded to the

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<sup>11</sup> This presumes that a regional radio station, as described in Scenario 1, would, in addition to transmitting a daily live-to-air daily regional radio broadcast, be also involved in production of recorded content.

communities as either physical recordings, or via the internet in a saveable digital form. The local radio societies would be responsible for setting their own programming schedules and for ensuring material gets played. The regional radio station, or equivalent organization, might play a role in coordinating with the local stations that content is played.

The advantage of the decentralized model is lower cost – no new facilities would be required – compared to the more centralized approach. It could also be implemented almost immediately as soon as radio program content becomes available from the production house.

The obvious drawbacks are that the broadcasting of material relies on a limited staff and volunteer base to run the local stations. As such, there could be issues of commitment, reliability and technical competency concerning the community stations' ability to broadcast material. Additionally, the arrangement described in the decentralized model does not offer as comprehensive a platform for fostering regional dialogue and language sharing as would a live-to-air radio station.

### **Short Term (1-2 year) Priorities**

1. Research the pros and cons of centralized radio station or decentralized regional radio production house and develop a business plan on the preferred option including markets, operation, management, capital and O&M and sources of financing. As part of the study consult with IBC, Isuma, CBC and local radio operators.
2. Hold a meeting with local radio station operators to confirm support.
3. Circulate the business plan, raise investment and implement.

### **Longer Term (Beyond 2 Years) Priorities**

1. Expand programming.

## 7.6 Culture & Language Fund

**Goal:** Establish a KIA Culture and Language Fund.

**Description:** The KIA Culture and Language Fund will provide contribution funds:

6. Traditional Camps.
7. Performing Arts
8. Writing and Publishing
9. Dialect Specific Support
10. Prizes

Traditional camps would provide opportunity for youth to experience an 1-4 weeks of time on the land where they would be immersed in Inuit language learning through traditional activities including hunting, fishing, crafts, hear myths and incorporate both traditional and western thinking with the Inuit language – e.g. the latter might include links to CHARS where Inuit knowledge was included in scientific research and decision-making..

Performing arts would include plays, dances, and musical performances. Such performances would be taped and sent to community radio stations (and streamed on-line through video links) and shown on local cable television channels where available.

Writing and publishing would include fiction and non-fiction, youth and adult material; the aim to increase the amount of written material for schools, home and community.

Dialect-specific support would be for the two dialects including: corpus planning (dictionaries, orthographies, documenting elders' speech and knowledge), status planning (increasing use of language in school, home and community) and acquisition planning (providing learning opportunities, both formal and informal).

Annual prizes awarded for individuals or organizations that most contributed to language and culture revitalization.

The KIA Department of Beneficiaries would administer the Culture and Language Fund with the Advisory Committee providing recommendations. The KIA board would make final decisions on any contribution. Once the Umiq Society was established it would replace the Advisory Committee while the KIA board would retain the right of approving any funding request.

### **Short Term (1-2 year) Priorities**

1. Develop a KIA Culture and Language Fund Policy.
2. Provide funding for traditional camp, performing arts, writing and publishing, and dialect specific projects.
3. Award at least one annual prize.

### **Longer Term (Beyond 2 Years) Priorities**

1. Expand funding through partnerships.
2. Monitor assess benefits.

## 7.7 Timetable

As shown in Table 5, there are 14 short term and 8 long-term KIA Language Framework priorities.

Table 5. KIA Language Framework Short and Long Term Priorities

	1-2 Years	Beyond 2 Years
Organization	<ol style="list-style-type: none"> <li>1. KIA Board confirms and appoints Advisory Committee members</li> <li>2. KIA Dept Beneficiary Services and Advisory Committee reviews, revises and implements Framework implementation plan 2x's/year</li> </ol>	<ol style="list-style-type: none"> <li>1. KIA Board incorporates Umiq Society and appoints Board of Directors</li> <li>2. Umiq Society tracks KIA Language Framework; reports annually to KIA board, communities and partners</li> </ol>
Language Promoters	<ol style="list-style-type: none"> <li>1. Develop job descriptions outlining duties and responsibilities.</li> <li>2. Develop language planning manuals outlining steps in language planning and resources.</li> <li>3. Obtain office space.</li> <li>4. Develop language plans and implement.</li> <li>5. Report to Director KIA Dept of Beneficiaries</li> </ol>	<ol style="list-style-type: none"> <li>1. Continue Language Plan implementation.</li> <li>2. Report to Umiq Society; adjust language plans based on results.</li> </ol>
Language Cafés	<ol style="list-style-type: none"> <li>1. Develop language café business plans specific to each community.</li> <li>2. Confirm capital and O&amp;M requirements and circulate to funding agencies.</li> </ol>	<ol style="list-style-type: none"> <li>1. Implement language café business plans.</li> </ol>
Regional Radio Service	<ol style="list-style-type: none"> <li>1. Research pro's and con's of regional centralized or decentralized production house service and develop business plan on preferred option including markets.</li> <li>2. Hold meeting with local radio station operators to confirm overall support.</li> <li>3. Circulate business plan, raise investment and implement.</li> </ol>	<ol style="list-style-type: none"> <li>1. Expand programming.</li> </ol>
Culture & Language Fund	<ol style="list-style-type: none"> <li>1. Develop KIA Culture and Language Fund policy.</li> <li>2. Provide funding for traditional camps (four weeks), performing arts activities, writing and publishing.</li> </ol>	<ol style="list-style-type: none"> <li>1. Expand funding by seeking partners.</li> <li>2. Track and assess benefits.</li> </ol>
Total Tasks	14	8

## 7.8 Monitoring & Performance Measurement

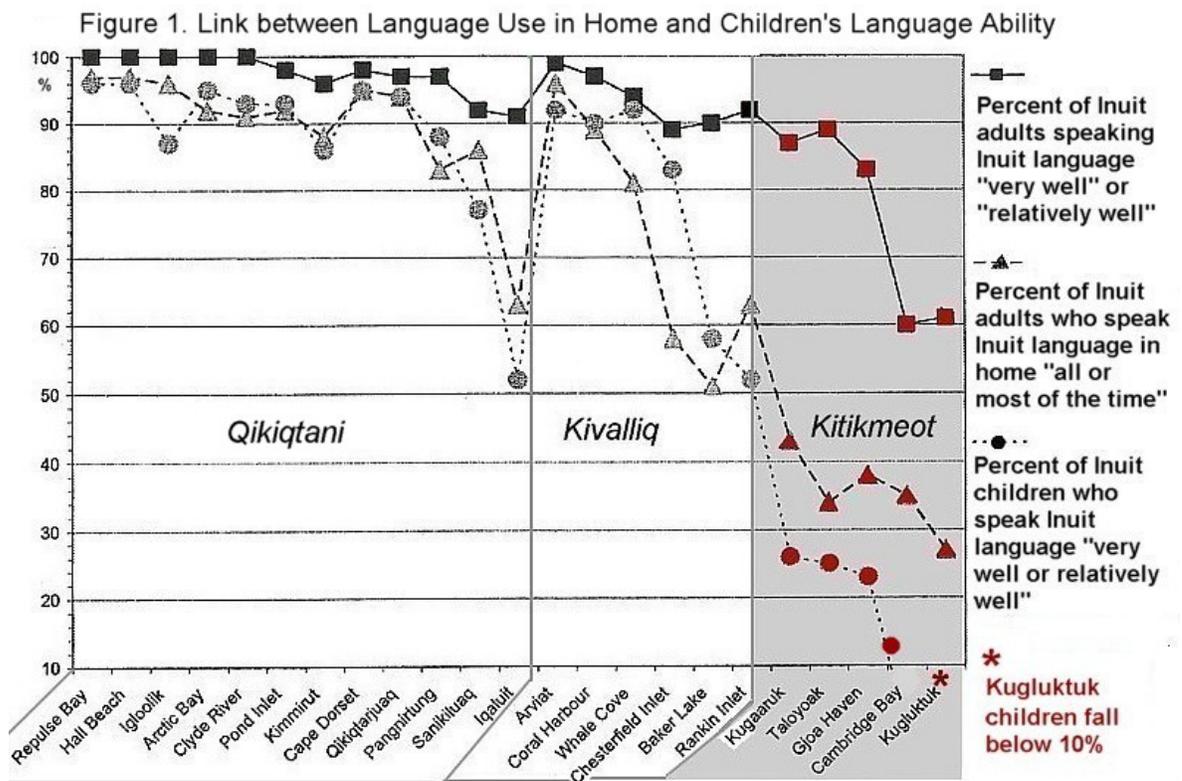
The KIA Language Framework will rest on whether it achieves the goal of Inuit language revitalization in the region and the performance measurement indicators would include government statistics on language use; level of participation in KIA language initiatives; case studies; community satisfaction surveys; and the views and opinions of other agencies – see Table 7. There would also be the benefits of an improved quality of life and the performance indicators would include higher self-esteem (less mental illness and deviant behavior), higher educational achievement, more cultural tourism visitation, and increased arts employment and income – see Table 7.

Table 7. Performance Measurement Indicators

<i>Language Revitalization Indicators</i>	<i>Quality of Life</i>
<ul style="list-style-type: none"> <li>• Statistics</li> <li>• Participation in Initiatives</li> <li>• Case Studies</li> <li>• Community Satisfaction</li> <li>• Views &amp; Opinions of Other Agencies</li> </ul>	<ul style="list-style-type: none"> <li>• Higher Self-Esteem (less mental illness and deviant behavior)</li> <li>• Higher Educational Achievement</li> <li>• More Cultural Tourism Visitation</li> <li>• Increased Arts Employment and Income</li> </ul>

# Appendix 1

## Link between Language Use in Home and Children's Language Ability



Source: Tulloch, Shelley. Building a Strong Foundation: Considerations to Support Thriving Bilingualism in Nunavut. Prepared for the Nunavut Literacy Council, January 2009.

## **Appendix 2**

# **UNESCO Model to Evaluate a Community's Degree of Language Vitality**

## UNESCO Model to Evaluate a Community's Degree of Language Vitality

<b>Factor 1: Intergenerational Language Transmission</b>		
<b>Degree of Endangerment</b>	<b>Grade</b>	<b>Speaker Population</b>
Safe	5	The language is used by all ages, from children up
Unsafe	4	The language is used by some children in all domains; it is used by all children in limited domains
Definitively Endangered	3	The language is used mostly by the parental generation and up.
Severely Endangered	2	The language is used mostly by the grandparental generation and up
Critically Endangered	1	The language is used mostly by very few speakers, of the great-grandparental generation.
Extinct	0	There exists no speaker.
<b>Factor 2: Absolute # of Speakers:</b> The smaller the community of speakers, the more vulnerable to language loss.		
<b>Factor 3: Proportion of Speakers within the Total Population</b>		
Safe	5	All members of the group (i.e. all Inuit) speak the language
Unsafe	4	Nearly all speak the language
Definitively Endangered	3	A majority speak the language
Severely Endangered	2	A minority speak the language
Critically Endangered	1	Very few speak the language
Extinct	0	None speak the language.
<b>Factor 4: Trends in Existing Domains:</b> This factor considers the community-wide use of the language; in all community institutions, work-places, shops, community centres, meeting places, events and occasions.		
Universal Use	5	the language is used in all domains and for all functions
Multilingual Parity	4	Two or more languages may be used in most social domains and for most functions
Dwindling Domains	3	The language is used in home domains and for many functions, but the dominant language begins to penetrate even home domains
Limited or Formal domains	2	The language is used in limited social domains and for several functions
Highly limited Domains	1	The language is used only in very restricted domains and for very few functions
Extinct	0	The language is not used in any domain or for any functions
<b>Factor 5: Response to New Domains and Media:</b> This factor looks at the degree to which the language can be found in new domains (new kinds of work, new media, on the radio, TV, on the Internet, in theatre and performing arts, in fields such as medicine and the law, literacy, government etc.)		
Dynamic	5	The language is used in all new domains
Robust/active	4	The language is used in most new domains
Receptive	3	The language is used in many domains
Coping	2	The language is used in some new domains
Minimal	1	The language is used in only a few new domains
Inactive	0	the language is not used in any new domains
<b>Factor 6: Materials for Language Education and Literacy:</b> This factor looks at the degree to which mother-tongue medium education is available in the language, and the degree to which there is an establishing writing system with reading materials available (to some degree) to those who wish to read in the language.		
<b>Factor 7 Official Attitudes to the Language: the degree to which the language is protected and promoted, and its speakers supplied with rights to use the language. This ranges from Equal Support to Prohibition.</b>		
<b>Factor 8: Community Members' Attitudes Toward Their Own Language</b>		
	5	<i>All</i> members value their language and wish to see it promoted
	4	<i>Most</i> members support language maintenance
	3	<i>Many</i> members support language maintenance; others are indifferent or may even support language loss
	2	<i>Some</i> members support language maintenance; others are indifferent or may even support language loss
	1	<i>Only a few</i> members support language maintenance; others are indifferent or may even support language loss
	0	<i>No one</i> cares if the language is lost; all prefer to use a dominant language.
<b>Factor 9 Amount and quality of documentation:</b> This factor focuses on the number and quality of texts (spoken or written), materials for language learning, recordings and videos, useful grammatical descriptions and dictionaries, everyday print and spoken media. Translations into and out of the language can be a measure of the degree of language strength		