

Hazqò T̥hçq Yatì Hoghàdets'etq:
A Community-Based Approach to Learning T̥hçq Yatì Online

By

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Bachelor of Education, University of Toronto, 2011

A Project Submitted in Partial Fulfillment of the Requirements for the Degree of

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We acknowledge and respect the Lək̓ʷəŋən (Songhees and X̱wsep̓səm/Esquimalt) Peoples on whose territory the university stands, and the Lək̓ʷəŋən and W̱SÁNEĆ Peoples whose historical relationships with the land continue to this day.

We acknowledge and respect that this project was carried out both in Chief Drygeese territory, on the traditional lands of the Yellowknives Dene First Nation, and within Mq̓whì Gogha Dè Ṉttfèè, the traditional territory of the T̥hçq people. We also recognize the North Slave Métis and all Indigenous peoples whose presence and stewardship continue to shape these regions.

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Abstract

As Indigenous communities continue to strengthen, revitalize, and promote their languages, there is an urgent need for accessible, culturally grounded learning opportunities. This Indigenous language revitalization project responds to this need through the design of an asynchronous Tłchq language online course grounded in community collaboration and Indigenous methodologies. Developed in partnership with Tłchq Elders, Knowledge Holders, educators, and learners, the course supports language reclamation and revitalization for diverse learners, including community members within and beyond Tłchq communities, as well as non-Indigenous allies. The flexible asynchronous format increases accessibility for teachers, students, government employees, and independent learners, while maintaining structured engagement through a 14-week, 42-hour program facilitated by instructors who provide ongoing feedback and support.

Guided by an Indigenist research paradigm and community-based language research, the course is rooted in Tłchq values, relational accountability, and culturally grounded ways of learning. It emphasizes not only language acquisition but also the strengthening of identity, community connection, and intergenerational knowledge transmission. Grounded in land-based and community-centered approaches to learning, this course model also offers a framework that can be adapted by other Indigenous language communities seeking to develop accessible, culturally relevant online language learning programs.

Keywords: *Tłchq yatì*, Indigenous language revitalization, asynchronous online learning, task-based language learning, Land-based education

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Dedication

This project is dedicated to all Tł̥ch̥q̥ yatì students and teachers—past, present, and future. *Masi t'à masi* for your dedication, curiosity, and commitment to learning, which continue to inspire this work and reaffirm its purpose. May the collective knowledge shared within these pages support your journeys in learning, reconnecting with language, and carrying it forward for future generations.

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Hazòò Ṭḥcḥo Yatì Hoghàdets'etò:

A Community-Based Approach to Learning Ṭḥcḥo Yatì Online

There is a growing need and demand for accessible Ṭḥcḥo language learning opportunities that reflect the diverse realities of learners today. In collaboration with Ṭḥcḥo Elders, Knowledge Holders, educators, and learners and in response to this, my project has focused on designing an asynchronous online Ṭḥcḥo language course to support language reclamation and revitalization efforts. The course was designed for Ṭḥcḥo language learners, including community members living within and beyond the Ṭḥcḥo communities of Behchokò, Whatì, Gamètì, and Wekweètì. It also welcomes non-Indigenous allies who live and work alongside Ṭḥcḥo people and are committed to supporting the language's continued use. The asynchronous format will make learning more accessible for Ṭḥcḥo teachers aiming to increase their pay grade, university students seeking credited language courses, government employees applying for the bilingual bonus, and learners who prefer to study independently or whose schedules do not align with in-person classes. The course outline was designed for a 42-hour program delivered over 14 weeks, with learners engaging in approximately three hours of study per week with the facilitation of two instructors. The instructors will be responsible for actively monitoring learner progress, providing timely and meaningful feedback on assignments and assessments, moderating discussion forums through responses and reflective prompts, and offering individual learning support, either synchronously during office hours or asynchronously as needed.

The research for developing the course is grounded in an Indigenist research paradigm (Wilson, 2007, 2008) and shaped by community-based language research. This approach will ensure that the course content and structure are rooted in Ṭḥcḥo values, ways of knowing,

relational accountability, and cultural and personal motivations of learners. In doing so, it not

¹In this paper, the word yatì is capitalized and italicized in titles, and lowercase and in regular font elsewhere.

only supports language acquisition but also offers a pathway to strengthen identity, community connection, and the intergenerational transmission of knowledge. Grounded in the understanding of land as teacher (Canadian Commission for UNESCO, 2021; Engman and Hermes, 2021; Simpson, 2014) and a community-based approach to learning, the course outline can also be adapted by other Indigenous language groups wishing to offer online language learning opportunities tailored to their own communities and ways of knowing.

Definition of terms

Andragogy described as the “art and science of helping adults learn” (Knowles, 1980, p. 43). It is based on the understanding that adult learners are self-directed, bring prior experiences to their learning, and are motivated by the relevance of learning to real-life situations. It emphasizes learner autonomy, experiential and problem-based learning, and the application of knowledge in meaningful contexts, with instructors acting as facilitators of learning rather than direct transmitters of knowledge (Beeson, 2018).

Asynchronous learning refers to a mode of teaching and learning in which students engage with course materials, such as recorded lessons or online activities, at different times, rather than participating in instruction simultaneously with the teacher and other learners (Cambridge University Press & Assessment, 2026).

Indigenist refers to an approach grounded in Indigenous worldviews, values, and ways of knowing, where research and practice are guided by relational accountability, respect for community, and the recognition that knowledge is created and shared through relationships. In an Indigenist paradigm, the researcher or practitioner is responsible to the people, the land, and the knowledge itself, emphasizing that knowledge is not owned individually but exists within a network of relationships (Wilson, 2008).

Yati (or *yati*¹) is a Tłıchǫ word that means language or speech, and more broadly refers to the living expression of communication, knowledge, and identity within the Tłıchǫ culture. It encompasses not only words and grammar, but also the ways of speaking, storytelling, and sharing knowledge that are deeply connected to the land, relationships, and Tłıchǫ ways of life. (Tłıchǫ Community Services Agency, 2020; Tłıchǫ Government, 2025).

¹In this paper, the word *yati* is capitalized and italicized in titles, and lowercase and in regular font elsewhere.

Locating Myself

Tôi tên Hồng. Je m'appelle Rosie. Hozì sìyeh. Semq Hà wiyeh eyits'q setà Thắng wiyeh.

Vietnam gots'q agít'e. Ontario gots'q aht'e hanìhò Sqòmbak'è nàhdè.²

My name is Rosie Benning and I have lived and taught on the traditional territories and homeland of the Dene, Inuit and Métis peoples of the Northwest Territories (NWT) since 2012. My home is with my husband and two children in Yellowknife, where I have the privilege of working with Tłıchọ and Wıılıideh Elders, Knowledge Holders, and community members. I was raised in Brampton, Ontario, on the Treaty Territory of the Mississaugas of the Credit First Nation, and before them, the traditional territory of the Haudenosaunee, Huron, and Wendat. My parents, Hà and Thắng Trầ, are Vietnamese people who fled their country in the early 1980s to provide a better future for their family.

I have worked in Indigenous language revitalization since 2020 through my work with Collège Nordique, a post-secondary institution located in Yellowknife, NWT. We work in close collaboration with local Indigenous Elders, Knowledge Holders, and community members to decolonize our adult education programs by respecting the Indigenous worldviews that are grounded in the local culture and communities. The heart of my work involves developing the Tłıchọ curriculum for in-person and online adult language learning. Georgina Franki and I co-authored the workbook *Tłıchọ Yatì eyits'q Dq Nàowò* (2022), which was attentively and devotedly edited by Tłıchọ Elder Rosa Mantla and Professor Emeritus Leslie Saxon. Through various partnerships with Collège Nordique, the Tłıchọ Government, the Government of the NWT, Yellowknife school boards, and other local organizations, I work with Tłıchọ language

²I introduce myself in Vietnamese, French, and Tłıchọ yatì because it allows me to proudly share the language of my ancestors and the language of the people whose land I live on, while opening a window into the passions that guide my journey.

instructors to offer adult language classes, on-the-land programming, and culture classes where we create a safe space for our students to learn and practice the Tłchq language.

When people see me, a Vietnamese person speaking Tłchq, they often ask how I got here. To answer that, I have written a bit about my family's history, shaped in part by the colonization of Vietnam by the French from 1858 to 1954 (Brocheux et Hémery, 2001; Vo, 2025). Long before I was born, my uncle Quàn learned French and English in Vietnam from Quebec missionaries. During the war, his multilingual capabilities allowed him to avoid the front lines by becoming an interpreter for high-ranking officers. After the Vietnam War, he was invited to emigrate to Canada in recognition of his service. Years later, I was born in Canada, speaking only Vietnamese until the age of four. Like many, I lost much of my first language when I entered an English-speaking school system, an experience that parallels broader patterns of language loss shaped by colonial education systems here and beyond Canada. During my schooling, however, I was able to learn French with relative ease. Although my parents never spoke to me in French, I attribute this skill to the strong linguistic foundation my parents provided me by speaking exclusively Vietnamese to me during the early years of my childhood. This passion for language eventually led me to become a French teacher at Collège Nordique in Yellowknife. My experience in additional language learning then led me to work alongside Tłchq instructors in developing language teaching resources.

What I find most beautiful is how interconnected these seemingly separate and different languages come together full circle as integral parts of my language journey. In our Tłchq classrooms, I have witnessed the solidarity of people who live in the North, especially Indigenous people who work hard to reclaim their languages and cultures, despite the difficulties of intergenerational trauma caused by the complex layers of colonialism. There are also members

of the non-Indigenous population who are interested in learning the language because they work and/or have friendships with Tłıchǫ people and are sincere in their desire to put reconciliation into action. I have the pleasure of working with an active community, made up of many individuals and organizations who put their energy into the vitality of this language and culture (Tammy Steinwand-Deschambeault, Rosa Mantla, Maro Sundberg, Leslie Saxon, the Tłıchǫ Government, Yellowknives Dene First Nation, the Government of the NWT, Dechinta Centre for Research and Learning, Wek'èezhìı Land and Water Board, Yellowknife Education District No. 1, Yellowknife Catholic Schools, Bushkids, to name a few). I am most inspired by the students, especially those who tell me that they were able to communicate in Tłıchǫ with a family member, whether it be their grandparent, parent, or child. There are also the students who develop sincere and meaningful relationships with community Elders through their shared passion for language and culture. Finally, I think of those students for whom learning the language is difficult, but for whom the human connections that are made through a shared language are worth all the effort.

All these examples are a source of inspiration for me. For example, it was when I saw the determination of Tłıchǫ students to defend their language that I found the courage to introduce myself in Vietnamese and to start reusing my maternal language, which I had almost lost, to communicate with the Vietnamese people in the community and with my family. When I think about it, I am moved by the strength of this cycle: born to a Vietnamese family, I grew up in an English-speaking environment, then developed a passion for the French language. Without my knowing it, this language played a determining role in my family's journey to Canada and, more obviously, in my career choice. The experience I gained then led me to co-teach Tłıchǫ and to meet Indigenous students who, through their desire to reclaim their history, culture and language,

led me back to the search for my own roots. The overall exposure that interwove the three languages in my life provided me with an incredible experience of spiral learning (Government of the Northwest Territories, 1993; Jakbarova, 2025) in which increasingly in depth and elevated spiral guides (James, 2016) allowed me to develop stronger levels of understanding and meaning-making in both my personal and professional life.

I must admit that this journey has not been an easy one. All the work that I do is community-based, and all the Indigenous language courses offered at Collège Nordique are based on requests from the community and are built in collaboration with Elders, language holders, educators, and community members. Despite these efforts, as a non-Indigenous person working in Indigenous Language Revitalization (ILR), I have still encountered resistance from others towards my role. Whenever I feel this resistance, I remind myself that I am here because I am accountable to the relationships that I have developed. In June 2025, as a language learner in the Mentor-Apprentice Program³ (MAP), I was invited to attend a sharing circle. During this gathering, I spoke vulnerably and admitted that I sometimes question my role in ILR as a non-Indigenous person. Afterwards, one of the Elders thanked me in the circle, sharing with everyone that it was through the programs at Collège Nordique that she had begun to reclaim her language. Her involvement in the Intercultural and Intergenerational Mentorship program that we offer gave her the confidence and motivation to work on her language and help her children learn it too. Now she and her daughter are doing their second year together in MAP and continue to increase their language learning skills. After the sharing circle, one of the previous students who took the Tłıchǝ classes that Georgina Franki and I taught, came up to me and said that those language classes were where her reclamation journey began, and now, she continues her journey

³The Mentor-Apprentice Program, offered through the Government of the Northwest Territories in collaboration with several Indigenous governments, supports one-on-one learning between adult learners and fluent speakers to complete 200 hours of immersion for 1 year.

as a MAP participant with her dad. As such, when I feel discouraged or disillusioned about my role in ILR, I return to this story, along with many other heartfelt moments in which Elders and students have expressed their gratitude for the programs that have helped them on their own language journeys. These reminders help me trust that the work that I am doing is meaningful and makes a difference.

It is this relational accountability and responsibility that motivate my commitment to this work. I have grown to recognize that my gift for learning languages carries with it a responsibility to hone that skill and share it with others (Kimmerer, 2017). “If one comes to understand and appreciate the power of a particular knowledge, then one must be ready to share and teach it respectfully and responsibly to others in order for this knowledge, and its power, to continue” (Archibald, 2008, p. 3).

Context

Tłıchǰ Yatı̄ History and Revitalization Efforts

The history of the Tłıchǰ language is deeply intertwined with the colonial legacy of Canada and the enduring resilience of the Tłıchǰ people. As with many Indigenous languages across the country, the vitality of Tłıchǰ has been significantly impacted by the former Indian residential school system, which aimed to sever children from their language, culture, and identity (Government of the Northwest Territories, 2013). For decades, Tłıchǰ children were removed from their families and placed in institutions where they were punished for speaking their language, resulting in intergenerational trauma and disruption in the natural transmission of Tłıchǰ from Elders to youth.

Despite these challenges, the Tłıchǰ people have worked tirelessly to reclaim and strengthen their language. The Tłıchǰ Government has been a key leader in this work, investing in language revitalization through policy, research, and language planning. Their initiatives include the development of language resources (e.g., *Tłıchǰ Online Dictionary*; Tłıchǰ Government, 2025), place name documentation (e.g., *Tłıchǰ Placenames: Indicators of Knowing Mǰwhı̄ Gogha Dè Nı̄tlèè*; Dedats'eetsaa: Tłıchǰ Research & Training Institute, 2024), support for Elders' storytelling (e.g., *A Collection of Tłıchǰ Stories from Long Ago: Tłıchǰ Whaèdǰ Godı̄ Elexè Whela*; Tłıchǰ Government, 2018), and community-based language gatherings (e.g., *Tłıchǰ Yatı̄ Gha Elets'ehdèe 2026 Tłıchǰ Language Symposium*; Tłıchǰ Government, 2026). These efforts reinforce the importance of Tłıchǰ Yatı̄ as a living language tied to land, governance, and cultural identity. The Tłıchǰ Community Services Agency (TCSA) has also had a significant role in this work by developing language resources such as *Tłıchǰ K'èè Ets'eetl'èe xè Enı̄htl'è K'e Yats'ehtı̄: Reading and Writing in Tłıchǰ Yatı̄, Tłıchǰ k'èè Yats'ehtı̄: Tłıchǰ*

Prayer Book, and a guide for seasonal on-the-land camps, *Dechĩnĩ ts'ò Ts'eedè: We Are Going in the Bush* (TCSA, 2007, 2011, 2020). It has also supported this work through the delivery of Tłıchų yatı̄ immersion education in local schools up to grade two, an important component of broader revitalization efforts. Through culturally grounded curricula and strong community involvement, these programs help young learners build fluency and pride in their language from an early age. In recent years, Collège Nordique has contributed to the revitalization movement by offering adult Tłıchų language courses in collaboration with fluent speakers, Elders, and community leaders. These courses provide opportunities for both Tłıchų and non-Tłıchų learners to engage with the language in respectful and community-informed ways, supporting intergenerational learning and cross-cultural understanding. Together, these initiatives reflect a powerful commitment to revitalizing Tłıchų Yatı̄ through education, community collaboration, and the assertion of language rights—reclaiming what was once suppressed and ensuring it thrives for generations to come.

Context of Language Classes at Collège Nordique

Collège Nordique, where I work as the Director of Education and Training, was founded in 2011 to support the vitality of Northern French-speaking communities by offering high-quality education that fosters inclusion and celebrates linguistic and cultural diversity. Initially, Collège Nordique started primarily as a language school offering French and English classes. In its first few years, it started to develop a good reputation for the quality of its language courses. In 2016, Yellowknife community members working alongside fluent Tłıchų speakers approached the Collège to request that Tłıchų language courses be offered. From 2016 to 2019, Madeleine Pasquayak (née Chocolate), a Tłıchų language instructor, taught the classes before moving on to teach children in the public school system. In 2019, Georgina Franki was hired as a Tłıchų

language instructor to allow the courses to continue being offered. At the time, I had also taken on the role of Language School Coordinator, which involved providing curricular and instructional support to the instructors. During my first meeting with Georgina, she made me aware of the limited availability of language learning and teaching materials for the Tłıchǵ language. Shortly afterwards, we agreed to collaborate on the development of teaching resources for the Tłıchǵ language classes.

I have a background in teaching French as a second language and specialized in language acquisition using the Common European Framework of Reference for Languages (CEFR) during my studies in France at the Université Paris Descartes and in Toronto at the Ontario Institute of Studies in Education (OISE), University of Toronto. Together, with Georgina's expertise of the Tłıchǵ language and culture, and my training in language teaching methods, we developed a curriculum and lesson plans. We knew that the work had to be rooted in Tłıchǵ culture, so in addition to basing the lessons on Georgina's knowledge of the language and her upbringing on the land, we sought guidance from other language experts. Elders Rosa Mantla and Maro Sundberg, along with Professor Emeritus, Leslie Saxon, played a significant role in shaping this work. In many ways, I was engaged in community-based language research as an Indigenist researcher before I had the language to describe it. At the time, I knew very little about Indigenous research methods and proceeded by building relationships with Tłıchǵ and Wııłııdeh speakers, allowing their expertise to guide the process.

This collaborative foundation led to the publication of a beginner Tłıchǵ language learning workbook in 2022 titled *Tłıchǵ Yatıı eyıts'ǵ Dǵ Nàowo* (Tłıchǵ Language and Culture), through TC Media Books. The workbook is used in all our Tłıchǵ language classes and shared with language instructors and learners throughout the Tłıchǵ region. Since then, the program has

continued to grow through the collective efforts of the teaching team at Collège Nordique, the dedicated team of language activists within the Tłchq Government's Department of Culture and Lands Protection, the guidance of Elder mentors, and the commitment of motivated students who continue to enroll in classes. Community partnerships with organizations such as Bushkids, the Yellowknife Education District No. 1, and Yellowknife Catholic Schools, along with funding support from the Government of Canada's New Horizons for Seniors Program and Hotì ts'eeda, have further strengthened this work. Together these efforts have expanded to include on-the-land classes, immersion camps, mentorship opportunities, and synchronous online courses. These experiences have directly informed the design of the asynchronous course, ensuring that it remains grounded in community priorities while increasing accessibility.

Central to the development and delivery of the asynchronous course are the Tłchq language instructors themselves, whose knowledge, teaching philosophies, and lived experiences shape both the content and the approaches to language learning. Cecilia Wood, a respected Tłchq language teacher and interpreter based in Yellowknife, brings a deep understanding of the connections between language, culture, and community. As the daughter of Monique and Jo Drybones, and through the legacy of her father's work as an interpreter for Chief Jimmy Bruneau and government institutions, she carries forward teachings that emphasize the relational nature of language. For Cecilia, teaching extends beyond grammar or vocabulary; it is about sharing a worldview, a history, and a deep sense of connection between generations and cultures. She sees learning and teaching as an act of relationship-building, respect, and healing. Her approach informs how the asynchronous course integrates cultural context, storytelling, and opportunities for reflection and connection.

Camilia Zoe-Chocolate, the daughter of the late Johnny and Lucy Zoe-Chocolate, was born and raised in Behchokò, NT. Fluent in her Tłıchǝ language, she spent her childhood living on the land with her parents, who traditionally trapped and hunted for a living. She brings twenty years of experience in Indigenous knowledge research, environmental and wildlife research, community engagement and project management, along with Tłıchǝ Language education and translation. Camilia is a graduate of Aurora College's Natural Resource Technology Program and holds a Bachelor of Education from the University of Saskatchewan. She has contributed to numerous boards and working groups, including the Mackenzie Valley Land and Water Board, Wek'èezhìi Land and Water Board, and Arctic Athabaskan Council's Sustainable Development Working Group, and represents the Arctic Athabaskan Council on the Conservation of Arctic Flora and Fauna Working Group. She currently lives in Yellowknife, where she teaches Tłıchǝ, runs her Consulting and Photography business, participates in cultural on-the-land activities, and spends time with her family.

Most recently, the Tłıchǝ Government approached Collège Nordique to work together to create post-secondary, accredited, asynchronous online Tłıchǝ language courses. Offering accredited Tłıchǝ language courses would respond to several needs of the community:

- 1) Students that are required to take language courses for their university or college degree would be able to take an accredited Tłıchǝ language course.
- 2) Tłıchǝ school teachers could earn credits towards their salary evaluation and be formally recognized for their language expertise.
- 3) Learners who prefer to study independently or whose schedules do not align with in-person classes would still be able to take a Tłıchǝ language course asynchronously.

To address the needs and priorities identified by the community, my MILR project was to design an accredited, asynchronous Tłchq language course. This work draws on the experiences of researchers who have maintained longstanding relationships within Tłchq and Wiilideh communities and is guided by the principles of Indigenous stewardship and allied research within an Indigenist research paradigm.

Research Question

This project was guided by the following leading question:

How can Tłchq ways of learning and teaching be delivered through virtual, asynchronous language courses to support Tłchq language learners?

This project seeks to show how Tłchq ways of learning, including land-based education, can be incorporated into a virtual, asynchronous course to help Tłchq language learners build connections with place and community, while fostering an understanding of how language is interconnected with *Dq Nàowò* (Tłchq culture, knowledge systems, worldview, governance, laws, and ethics).

Chapter 2: Literature Review

The following literature review includes knowledge about Tłıchǵ Language and Culture, adult language education, online learning and online language learning in the context of ILR, and land-based education. As my project of designing an online language learning course for the Tłıchǵ language is primarily for members of the Tłıchǵ community, the most important research that I have drawn upon is from Tłıchǵ Elders and Knowledge Holders, and scholars who have worked in relation with Tłıchǵ communities. These works offer culturally grounded, place-based approaches to language revitalization that are aligned with Tłıchǵ ways of knowing. Research from other Indigenous communities has also been included, as the principles and values that guide their work—relationality, respect, reciprocity, and responsibility—are in harmony with Tłıchǵ worldview. Their expertise and experience have informed and strengthened the design, delivery, and andragogy of the asynchronous language course that is the focus of my project.

Tłıchǵ Yatı̀ eyıts'ǵ Dǵ Nàowǵ (Tłıchǵ Language and Culture)

Revitalizing the Tłıchǵ language requires ways of learning rooted in cultural values, community relationships, and land-based traditions. This emphasis on land as a source of learning is reflected in key resources such as *Dechı̀nı́ ts'ǵ Ts'eedè: We Are Going in the Bush* (TCSA, 2020), which provides guidance for seasonal on-the-land camps, including teaching activities, preparation, and follow-up grounded in *Dene Kede* and community-based learning frameworks. The guide affirms that Tłıchǵ Yatı̀ and Tłıchǵ Nàowǵ are foundational to life and positions language and way of life as inseparable from identity, knowledge, and community continuity. Through on-the-land camps, Elders, teachers, students, and school staff come together in traditional settings to share knowledge, skills, and values across generations, reinforcing the importance of relational, experiential learning.

This emphasis on land as a source of learning is further reflected in *See the Trails of Our Ancestors*, produced by the Tłı̨chǫ Government (2023), and *Trails of Our Ancestors* by Zoe et al. (2023). These multimedia projects digitally recreate the annual canoe journey undertaken by Tłı̨chǫ youth and community members, integrating the knowledge of Elders and land experts with filmmaking, computer mapping, and interactive web design. The journeys, following ancestral routes from Behchokò to Whatì and Gamètì, serve as immersive, intergenerational learning experiences. Elders teach through stories, place-based reflections, and cultural protocols, turning land into a living archive. Youth actively participate—paddling, portaging, storytelling—thereby reclaiming language and identity through practice. These projects demonstrate how on-the-land education fosters resilience, cultural continuity, and community connection. Together, these works underscore the central role of land, storytelling, and relationality in Tłı̨chǫ language and cultural revitalization.

The *Our Languages Curriculum (OLC)* framework developed by the Government of the Northwest Territories (2020) for the nine official Indigenous languages of the NWT, supports Indigenous language revitalization through a competency-based approach to language education, which is not focused simply on transmitting knowledge, but on developing the integrated ability to apply knowledge, skills, attitudes, and values in real-life contexts (Organization for Economic Cooperation and Development, 2005). The framework organizes learning into proficiency stages, allowing students to develop communicative abilities in their Indigenous language at their own pace. The curriculum emphasizes the integration of language learning with cultural knowledge, community contexts, and relationships to the land. This emphasis aligns with the *Indigenous Languages & Education Handbook* (Government of the NWT, 2021), which highlights culturally responsive, relationship-based learning environments and positions Indigenous ways of knowing,

doing, being, and believing as foundational to learners' development as capable people. The handbook further underscores the role of educators in creating inclusive, equitable classrooms that support diverse learners through collaboration with families and communities. Drawing on foundational northern education frameworks such as *Dene Kede* (Government of the NWT, 1993, 2003), these resources situate language learning within Indigenous worldviews and lived experiences. The development of *Dene Kede* involved significant contributions from Tłıchǫ Elders, Knowledge Holders, and educators, including Lucy Lafferty, Rosa Mantla, Phillip MacKenzie, Mary Siemens, and Jim Martin, whose work helped ensure that the curriculum reflects Tłıchǫ cultural values, language, and connections to the land. Developed in collaboration with Elders, educators, and community language experts, the curriculum also reflects broader research emphasizing the importance of community involvement and culturally grounded ways of learning in Indigenous language revitalization efforts.

Alice Legat's (2012) *Walking the Land, Feeding the Fire* was built upon the foundation of Tłıchǫ culture and worldview, offering a longitudinal reflection on knowledge transmission in the Tłıchǫ context. Her work, grounded in participatory action research (PAR), highlights the community's emphasis on "learning two ways"—valuing both Indigenous and Euro-Canadian knowledge systems. Working in close collaboration with over 70 Tłıchǫ Elders and Knowledge Holders (see full list of names in Legat, 2012, pp. v–vii), Legat explores how language, place names, and storytelling sustain knowledge embedded in the land. Through her long-term relationships with Tłıchǫ Elders, Legat models humility and relational ethics in research, providing a valuable framework for others conducting research in Indigenous contexts.

Dryneck et al. (2025) illustrate the power of storytelling as a teaching strategy in early childhood education. Their study, conducted by Tłıchǫ educators, used storytelling sessions in

Tłchq paired with culturally grounded follow-up activities such as crafts and role-play. These sessions not only helped children hear and practice the language but also strengthened cultural identity by embedding language learning within familiar traditions. This work offers valuable insight into how storytelling and culturally grounded activities can be adapted for an asynchronous environment, where learners engage with language through guided narratives and reflective, interactive tasks. It highlights the importance of designing online learning experiences that go beyond content delivery to foster cultural connection, identity, and meaningful engagement with the language.

Adult Language Education

As the number of fluent Elder speakers diminishes, adult learners are increasingly tasked with becoming the next generation of language leaders. Benson (2024) addresses this critical yet underexplored area of ILR: strategies for achieving advanced oral proficiency in the absence of first-language speakers. Through research with Skwxwú7mesh learners, she outlines effective methods including self-talk, transcription, storytelling, and peer collaboration. Learners were encouraged to engage deeply with recordings, grammar explanations, and storytelling, and to apply their learning through teaching and parenting. The study also highlights the value of intrinsic motivation, community collaboration, and metacognitive awareness. These strategies are directly relevant to the development of the Tłchq online language course, offering adaptable methods to foster fluency in asynchronous, instructor-supported learning environments.

Lukaniec and Palakurthy (2022) complement Benson's study by theorizing Indigenous language learning through the lens of reclamation rather than acquisition. Drawing on Leonard (2011), reclamation can be understood as a process that goes beyond increasing language use to include reclaiming the cultural value of the language and asserting community authority over

how it is learned, used, and sustained. Framing language work as inherently tied to healing, identity, and resistance, they critique standard second language acquisition (SLA) models for failing to capture the multilingual, sociopolitical and cultural dimensions of Indigenous language work. They emphasize that learning happens across diverse ecologies, from communities with fluent speakers to contexts that rely entirely on archival materials, and argue for educational flexibility grounded in Indigenous values. The chapter validates reciprocal learning dynamics, such as those seen in Tłıchǫ classrooms, where language holders and learners collaborate by exchanging traditional knowledge and learning strategies.

The emotional labour of ILR is further explored in Manatowa-Bailey's (2024) doctoral dissertation, which emphasizes the importance of well-being and trauma-informed practice. Drawing on his own experience in the field and disciplines such as neuroscience, Indigenous epistemologies, and somatic education, he presents ILR not just as a linguistic process but as a healing journey. He critiques colonial systems—including those within academia and tribal governance—that perpetuate burnout, shame, and oppression. Instead, he advocates for relational, sustainable approaches that prioritize embodiment, emotional honesty, and community care. Although directed toward practitioners, the dissertation's insights are also relevant to language learners, who often navigate trauma and vulnerability as they reclaim their language. Manatowa-Bailey highlights the need for safe, compassionate learning environments, reinforcing that language revitalization must attend to the whole person.

Online Learning and Online Language Learning

Developing Indigenous language learning in digital contexts introduces unique challenges and opportunities. Chew et al. (2022) offer a guidebook on creating online courses grounded in Indigenous epistemologies, particularly relationality. Drawing from participatory action research,

they stress that online courses must embed local culture, include diverse speaker voices, and reflect community values and dialects. The authors caution against “digital colonialism” and urge Indigenous communities to maintain control over course content, data, and intellectual property. Although the examples in the guide are focused on self-guided models, many of their best practices—such as embedding stories, emphasizing relationality, and incorporating community art and knowledge—can be thoughtfully adapted to hybrid models with the presence of an instructor, such as the Tłı̨chʔ course outline developed for this project.

Tessaro and Restoule (2022) examine how Indigenous pedagogies can be adapted for Massive Open Online Courses (MOOCs). Their case study integrates place-based and holistic learning frameworks, including the Medicine Wheel, and supports learners through reflective activities and informal instructor engagement in the form of screen side chats. Despite acknowledging the limitations of online formats—especially for land-based learning—the study demonstrates that meaningful engagement with Indigenous pedagogies is possible online. Strategies like asking learners to share stories about meaningful places offer promising entry points for integrating land-based learning into digital classrooms. These insights are particularly useful for institutions like Collège Nordique that are transitioning from synchronous to asynchronous learning environments.

Wemigwans (2018) further frames digital technologies as tools for Indigenous self-determination, conceptualizing online knowledge-sharing through the notion of “digital bundles,” which emphasize cultural protocols, responsibilities, and Indigenous epistemologies in digital spaces. This perspective highlights that online environments can support Indigenous resurgence and nation-building when grounded in community values and ethical practices. In a similar vein, Restoule (2019) examines the possibilities and challenges of integrating Indigenous

knowledge into online learning environments, noting that while digital platforms can expand access, foster community, and connect learners to diverse Indigenous perspectives, they also risk decontextualizing knowledge from land, relationships, and cultural protocols.

Together, these studies underscore a central tension: while digital spaces offer powerful opportunities for knowledge mobilization, accessibility, and connection, they also require careful design rooted in Indigenous worldviews to ensure that knowledge remains relational, respectful, and culturally grounded. When guided by community input, relational intent, instructor presence, and land-centered values, online learning can meaningfully support Indigenous language revitalization and educational goals, as reflected in the course outline developed for this project.

Land as Teacher

Land-based education remains a powerful vehicle for language learning, especially when guided by Elders and grounded in community relationships. Engman and Hermes (2021) document a project in which Ojibwe Elders and students engage in intergenerational forest walks, using storytelling and observation to reclaim the language. Their analysis shows how language is “storied” through gestures, talk, and sensory engagement with the land. The authors critique “mortuary linguistics”—approaches that treat language as something to preserve rather than live—and argue that revitalization must be dynamic and relational. Their methodology resonates with Tłıchǫ educational practices, where land, language, and memory are tightly interwoven.

Simpson (2014) provides a broader philosophical framework for land-based learning in her articulation of Nishnaabeg intelligence. She contends that Western education systems are fundamentally incompatible with Indigenous worldviews and calls for a radical transformation rooted in grounded normativity—ethics based in land and relationships. For Simpson, the land is not a setting but an active teacher. Her work, though not directly about language, has influenced

curriculum development at Collège Nordique, particularly following a land-based training delivered to staff by Dechinta Centre for Research and Learning in 2021. This alignment with Simpson’s work reinforces the importance of community-led, culturally grounded learning that honours Indigenous governance and knowledge systems.

Across all four themes—Tłıchǫ language and culture, adult language education, online learning, and land as teacher—a clear set of principles emerges. Language revitalization must be relational, community-led, culturally grounded, and responsive to learners’ lived realities. Whether through storytelling, adult language learning strategies, online course design, or land-based learning, the literature affirms that Indigenous language work is more than an educational endeavor; it is a process of healing, reclaiming identity, and enacting sovereignty. These sources offer a roadmap for building effective, ethical, and empowering Tłıchǫ language programs, whether in-person or online, on the land or in digital spaces.

Chapter 3: Methodological Perspectives

This research project is grounded in a community-based and Indigenist research paradigm that centres Tłıchǫ knowledge systems, relational accountability, and community priorities in the design of an asynchronous online Tłıchǫ language course. The project follows the principles of Community-Based Language Research (CBLR), a model which, as Czaykowska-Higgins (2009) explains, “not only allows for the production of knowledge on a language, but also assumes that knowledge can and should be constructed for, with, and by community members” (p. 17). In this model, researchers are not experts acting upon a community but engaged partners working collaboratively with Elders, educators, and language learners in respectful relationship.

The foundation of this work is relational. As Shawn Wilson (2008) emphasizes in *Research Is Ceremony*, “research itself is a sacred ceremony within an Indigenous research paradigm, as it is all about building relationships” (p. 87). This means that research is not solely about producing knowledge but about deepening one’s responsibilities to land, community, and the language itself. Similarly, Venegas and Leonard (2023) emphasize that Indigenous language learning is grounded in relationality, where language is understood as inseparable from the social, cultural, and land-based relationships that give it meaning. Every stage of the project, from course development to student assessments, has been shaped through ongoing dialogue with Knowledge Holder Cecilia Wood, a language expert, who has extensive experience as a language interpreter and instructor. These dialogues were grounded in relational, Indigenist research practices that prioritize listening, consent, and knowledge stewardship. Conversations were approached as guided dialogue rather than structured interviews, allowing contributors to lead the exchange in accordance with Tłıchǫ protocols.

This methodology is further shaped by the “Six Rs” framework as outlined by Tsosie et al. (2022). These six principles—Respect, Relationship, Reciprocity, Relevance, Representation, and Responsibility—offer a comprehensive, ethical foundation for the research of my project. Respect emphasizes the importance of honouring Tłıchq protocols and traditional knowledge systems; relationship reminds us that research is embedded in connections to community, land, and generations past and future; reciprocity encourages a mutual exchange of knowledge between Tłıchq language experts and myself as an experienced additional language instructor; relevance ensures the work directly responds to the needs and priorities identified by the Tłıchq community; representation affirms that the voices of the community are represented throughout the design of the course; and responsibility calls for long-term commitment and ethical accountability in supporting the vitality of the Tłıchq language and people.

Across Indigenous and allied scholarship, language is deeply relational, inseparable from culture, identity, spirituality, and well-being (Czaykowska-Higgins, 2009; Leonard, 2011, 2017, 2023; Venegas & Leonard, 2023; Wilson, 2008). In this spirit, the project does not treat language as an object of study, but as a living embodiment of Tłıchq worldviews. The online Tłıchq language course outline is therefore grounded in values that honour the broader cultural and ethical frameworks from which the language emerges..

The methodological approach also recognizes the value of bringing together Indigenous ways of learning and second language acquisition (SLA) research. My professional background in teaching French as a second language and my training in the Common European Framework of Reference for Languages (CEFR) help inform the structure of the course, alongside the principles of Tłıchq Dq Nàowò that have been shared with me by Elders, Knowledge Holders, and scholars. Additionally, CEFR provides a communicative, proficiency-based approach that

focuses on learners' ability to use language in real-world contexts rather than on the memorization of grammatical rules. These principles align well with the *Our Languages Curriculum* (OLC) developed by the Government of the Northwest Territories (2020), which organizes learning according to proficiency stages such as Emergent and Beginner and emphasizes communication, cultural context, and experiential learning.

Together, these methodological perspectives ensure that the course design remains both culturally grounded and educationally effective, supporting learners in developing language proficiency while strengthening their relationships with land, community, and identity. In this way, the project situates language teaching within a broader movement of Indigenous resurgence, contributing to collective efforts to reclaim, teach, and live the Tłıchǫ language in meaningful, accessible, and intergenerational ways under the guidance of those who carry its knowledge and spirit.

Chapter 4: Methods

The methods used in this project combined community consultation, curriculum analysis, and instructional design to develop an accredited asynchronous online Tłchq language course.

Community Collaboration

The project began with confirmation from the Tłchq Government's Department of Culture and Lands Protection that there was a need to develop accredited asynchronous Tłchq language courses in collaboration with Collège Nordique. These initial conversations provided the foundation for the project and ensured that the work responded to a community-identified priority.

Throughout the development process, the course outline was created in consultation with Tłchq language expert, Cecilia Wood. Regular meetings were held to review course content, discuss language use, and ensure that the cultural and linguistic knowledge represented in the course aligned with community perspectives. These meetings prioritized relationship building and respectful dialogue. Time was intentionally reserved for informal conversation, and consent was granted before taking notes or making recordings. The intended use of the information shared was discussed in advance, and Cecilia Wood was given the opportunity to indicate which aspects could or could not be included in the project.

OCAP Principles and Relational Accountability

The development of this course is guided by Indigenous ethical frameworks that prioritize community authority, respect for knowledge systems, and responsible use of language resources. Central to this approach are the First Nations Principles of OCAP® (Ownership, Control, Access, and Possession), which affirm that First Nations communities have the right to own, control, access, and steward their cultural knowledge and data (First Nations Information

Governance Centre, 2024). In the context of this project, these principles inform decisions related to the use, adaptation, and sharing of Tłıchǫ language materials, ensuring that the course remains grounded in community priorities and respects existing protocols around language and knowledge transmission.

In addition to OCAP, this work is informed by digital stewardship guidelines such as *Check Before You Tech* (First Peoples' Cultural Council, 2020), which emphasize the importance of critically assessing how technologies are used in Indigenous language initiatives. These guidelines encourage careful consideration of issues such as data storage, access, consent, and long-term sustainability when using online platforms. As this course is delivered through Moodle and incorporates recorded materials, these considerations are particularly relevant in ensuring that digital tools support, rather than compromise, community values and control over language resources.

This project is also grounded in principles of relational accountability, which emphasize that research and educational practices must be accountable to the people, communities, and knowledge systems they engage with (Galla, 2021; Wilson, 2008). Relational accountability requires ongoing reflection on how knowledge is shared, who benefits from its use, and how relationships are maintained throughout the process. In the design of this course, this includes working in collaboration with Elders, educators, and community members, respecting guidance on what knowledge can be shared, and ensuring that the course contributes to community-defined goals for language revitalization.

Together, these frameworks ensure that the course is not only pedagogically sound, but also ethically grounded, supporting Indigenous data sovereignty, community control, and the responsible use of language and cultural knowledge in digital learning environments.

Literature and Curriculum Review

A review of relevant literature was conducted to inform the design of the course. This included research in the following areas:

- *Tłıchq Yatı̀ eyıts 'q Dq Nàowò* (Tłıchq language and culture)
- Indigenous language revitalization and adult language education
- Online learning and online language learning within Indigenous adult education
- Land-based education
- Indigenist research methodologies

In addition to academic literature, key curricular resources were analyzed, including:

- the Our Languages Curriculum (OLC) framework (Government of the NWT, 2020)
- the Dene Kede Curriculum (Government of the NWT, 1993, 2003)
- the Guide and Resources for Seasonal On the Land Camps, *Dechı̀nı ts 'q Ts'eedè: We are Going in the Bush* (Tłıchq Community Services Agency, 2020)
- the Common European Framework of Reference for Languages (Council of Europe, 2026)

These resources provided guidance on proficiency levels, communicative competencies, and culturally grounded approaches to language learning.

Chapter 5: The Asynchronous Course

Educational Foundations: Indigenous and SLA Approaches

The structure and delivery of the asynchronous Tł̓ch̓q language course are grounded in a design that weaves together Indigenous ways of learning and second language acquisition (SLA) approaches, reflecting what scholars such as McIvor (2020) describe as a purposeful merging of these perspectives in Indigenous language revitalization contexts. Rather than replacing Indigenous teaching practices with Western language education, this project is designed to create space for a dialogue between the two. Indigenous education principles, including land-based learning, storytelling, relational learning, and community involvement, shape the cultural and epistemological foundations of the course. SLA principles such as communicative practice, repetition, comprehensible input, and learner autonomy inform the instructional design of the course outline. In addition, the design draws on specific language teaching methods such as Asher's Total Physical Response (TPR), which emphasizes learning through physical movement and listening (Asher, 1969; First Peoples' Cultural Council, 2023), Greymorning's Accelerated Second Language Acquisition (ASLA), which supports immersive, intensive language use and rapid vocabulary development (Greymorning, 2020; Shek, 2020), and approaches reflected in the Indigenous Language Fluency Transfer System (ILFTS), commonly known as the Paul Creek Method, which emphasizes oral language development, pattern recognition, and the transfer of fluency through meaningful, context-based interaction and extensive audio resources (First Peoples' Cultural Council, 2025; Indigenous Language Fluency Transfer System, n.d.). This approach aligns with Czaykowska-Higgins et al. (2017), who emphasize that language revitalization initiatives in post-secondary contexts must be developed in ways that are

responsive to community needs and grounded in Indigenous educational values while engaging with institutional frameworks.

The course outline that emerged from this approach reflects these combined perspectives. The curriculum is structured around eight competencies: listening, speaking, reading, writing, vocabulary development, cultural and community awareness, learning strategies and engagement, and holistic engagement. Each of these competencies is supported by specific learning outcomes and observable elements of performance. Drawing on the insights from the literature and curriculum review, the existing in-person Tł̓ch̓ language curriculum used at Collège Nordique has been redesigned for delivery in an asynchronous online format. The resulting course is organized as a 42-hour program delivered over 14 weeks, with learners engaging in approximately three hours of learning activities each week.

Course Structure and Delivery

The asynchronous course embeds the existing Tł̓ch̓ curriculum by adapting its chapter-based structure into a sequence of task-based learning modules that prioritize meaningful language use. The course is delivered through the Moodle learning platform, where learners access recorded lessons, interactive activities, quizzes, and vocabulary help and discussion forums that support both independent study and cohort-based engagement. The vocabulary help forum provides a space for learners to ask questions, share examples, and support one another in developing their understanding and use of new words, while discussion forums invite students to respond to each other's journal reflections, fostering peer interaction, relational learning, and a sense of community within the cohort.

Each lesson is anchored in a chapter from the workbook and begins with an audio recording of sample dialogues aligned with specific communicative objectives, alongside

targeted vocabulary. Learners are further supported through recorded lessons on Tłıchǫ pronunciation and the writing system, drawing on resources such as the online Tłıchǫ dictionary, to help them develop accurate pronunciation and literacy skills. All learning activities are conducted in Tłıchǫ to maximize language exposure and immersion, with the exception of reflection journals, which may be completed in English to allow for deeper critical thinking and personal reflection. Learners are invited to complete their land-based journal reflections after each module, providing an opportunity to consolidate their learning and connect course content to their lived experiences on the land.

Land-Based Education

A central component of the course design is the use of on-the-land activities and sit-spot journals, which encourage learners to observe their environment and practice describing plants, animals, weather, and land-based activities in Tłıchǫ. A sit-spot is a regular practice in which learners return to the same outdoor location over time, quietly observing and building a relationship with that place through attentive listening, reflection, and description. Each sit-spot activity is intentionally aligned with the learning outcomes and communication objectives of the corresponding online module, ensuring that land-based observation directly supports language development. Students are invited to complete their sit-spot practice after finishing each module, allowing them to reinforce and apply what they have learned in a meaningful, place-based context. Together, these assignments reflect the principles of land-based education, recognizing the land as both a source of knowledge and a living teacher.

Learning Outcomes

Each week's learning outcomes focus on a specific communication objective, such as greeting someone, describing family members, or talking about the land (see Appendix 1 for the full

course outline, including competencies, outcomes and elements of performance). In the course outline, the competencies were adapted from the *Our Languages Curriculum (OLC)* (Government of the NWT, 2020) to fit the context of a credited post-secondary course for adult learners, while the components and learning outcomes remain consistent with the beginner (B) levels of the OLC. These outcomes are introduced alongside a gradual progression of the Tłıchǫ writing system, while emphasizing a competency-based approach to Indigenous language learning, where learners develop the ability to use the language meaningfully in real-life contexts. Within this framework, learning is organized around progressive proficiency stages and “can-do” statements that reflect what learners are able to understand and communicate at each stage, supporting individualized and non-linear learning pathways.

In alignment with this approach, the course outcomes prioritize communicative competence, cultural understanding, and relational engagement with the language, integrating linguistic skills with cultural knowledge and connections to the land. The elements of performance (EOPs) (see Appendix 1, Course Outline, p. 4-11), developed by Cecilia Wood and myself building on earlier curriculum work with Georgina Franki, define specific, measurable, and observable actions that demonstrate achievement of these outcomes. Learning activities are designed to address multiple competencies simultaneously and include listening tasks, recorded speaking exercises, reading activities, written reflections, and land-based observation assignments, allowing learners to demonstrate their learning in diverse and contextually meaningful ways.

Task-Based Approach and Interactive Learning Activities

Building on a task-based approach to language learning, these materials are transformed into interactive activities that allow learners to engage with the language in context (e.g. meeting

someone for the first time and introducing family members, or hosting a guest and offering them coffee, tea, or snacks). Learners complete these tasks through the Moodle online platform, where activities are structured to support guided, independent engagement with the language, as well as interaction through discussion forums that foster peer-to-peer communication and collaborative learning. To develop their listening, speaking, reading, and writing skills, learners engage in a range of asynchronous activities in place of in-person or synchronous group interactions. These include responding to audio prompts, matching spoken or written language to images, sequencing elements of conversations, and identifying vocabulary connected to the land. Productive tasks include recording introductions, describing images, exchanging voice messages with peers, and completing written exercises such as short texts, dialogues, and reflections. Vocabulary development is supported through digital tools such as flashcards and categorization activities, while cultural learning is integrated through listening to Elders' recordings, engaging with stories, and reflecting on land-based knowledge.

Relational Learning in a Digital Environment

Some of these activities resemble those found in language learning applications such as Duolingo or 7000 Languages, particularly in their use of listening exercises, matching tasks, and immediate feedback. However, the course is distinct in its emphasis on relational learning and community engagement. Through Moodle, learners participate in discussion forums with others in their cohort, receive written, audio, and video-recorded feedback from instructors, and engage in assignments that connect language learning to lived experience and cultural context.

As a post-secondary accredited course, it also provides structured progression, assessment, and recognition of learning that extends beyond what is typically available in standalone language apps. In this way, the asynchronous format maintains the integrity of the

original curriculum while expanding opportunities for independent, flexible, and interactive language learning grounded in real-world communication.

Language Assessment

Assessment strategies were developed to align with both Indigenous education principles and recognized language evaluation frameworks. The course incorporates formative and summative assessments that measure learners' progress across all competencies. The course is evaluated on a complete or incomplete basis rather than through graded marks. This approach reflects a commitment to reducing performance anxiety and creating a supportive learning environment that prioritizes growth, effort, and engagement over comparison or competition. It also aligns with Indigenous education principles that emphasize relational accountability, learner well-being, and the understanding that language learning is a lifelong, non-linear process.

The design of assessment activities draws upon the NETOLNEW principles for Indigenous language assessment (NETOLNEW Collective, 2025), which emphasize that evaluation should support language growth, community relevance, and learner well-being rather than solely measuring linguistic accuracy. These principles encourage assessment practices that are relational, supportive, and reflective of learners' cultural contexts. In line with this perspective, a complete or incomplete model allows instructors to provide meaningful, individualized feedback while recognizing diverse learning trajectories and lived experiences.

Consistent with communicative language teaching and CEFR-inspired evaluation methods, oral communication is given significant weight in the course. The primary summative assessment is an Oral Proficiency Conversation (OPC) in which learners demonstrate their ability to communicate in a natural conversational setting designed to support language learning and relational engagement (PENÁĆ & Caldecott, 2025).

Additional assessments include:

- reading, writing, and vocabulary quizzes
- discussion forum reflections on cultural topics
- land-based observation journals
- self-reflection on learning strategies and language progress

Together, these assessments evaluate learners' ability to demonstrate the course competencies and the associated elements of performance, which define the observable actions that indicate successful learning outcomes.

Validation and Revision

The completed course outline has been submitted to the Tłchq Government for review and feedback. Based on this feedback, revisions will be made to ensure that the course content, language use, and educational approaches were culturally appropriate and aligned with community expectations.

The final course outline has also been submitted as part of the Master of Indigenous Language Revitalization program at the University of Victoria and will serve as the foundation for future asynchronous Tłchq language courses developed and offered through the partnership between the Tłchq Government and Collège Nordique.

Chapter 6: Expected Project Outcomes

Learning Ṭ̀cḥ̀q̣̀ yaṭ̀i, has given me a window into *Ḍ̀q̣̀ Ṇ̀aoẉ̀ọ̀* (Ṭ̀cḥ̀q̣̀ culture, knowledge systems, worldview, governance, laws, and ethics). My favourite word in Ṭ̀cḥ̀q̣̀ yaṭ̀i is *ṇ̀iḍ̀è*, which roughly translates to ‘if and when,’ and is used for statements about the future. The humility of this word carries with it an understanding that we are not in control of the future, as well as the teaching that every day is a gift. Keeping that in mind, several expected outcomes emerge from the project of designing an asynchronous online Ṭ̀cḥ̀q̣̀ language course.

1. Increased Access to Language Learning

Learners with varying schedules, geographic locations, and learning preferences will have greater access to Ṭ̀cḥ̀q̣̀ language education, including those who were previously unable to attend synchronous classes, either in-person or online.

2. Strengthened Ṭ̀cḥ̀q̣̀ Identity and Cultural Continuity

Participants will have the opportunity to reconnect with or deepen their understanding of the Ṭ̀cḥ̀q̣̀ language, culture, and worldview, contributing to personal and collective identity formation.

3. Support for Professional and Academic Advancement

Learners may use course credits for university programs, teacher salary classifications, or government bilingual bonuses, helping to reinforce the value of Indigenous language learning within institutional systems.

4. Enhanced Community-Based Language Resources

The development process will produce culturally grounded, community-informed teaching materials that can be adapted or reused in other educational settings, both online and in-person.

5. Increased Confidence and Learner Autonomy

The flexible format may empower learners who prefer to study independently, helping them build confidence in their language abilities in a self-paced, private learning environment.

6. Capacity Building for Indigenous-Led Education

The project will contribute to local capacity in curriculum development, online education, and Indigenist research methods, supporting long-term community self-determination in education.

7. Strengthened Research Relationships and Accountability

Grounded in community-based language research and an Indigenist paradigm, the project will serve as a model for ethical and relational approaches to research and course development that prioritize community voices and knowledge systems.

8. Inspiration for Future Initiatives

This course may serve as a model for other Indigenous language communities seeking to create flexible, community-informed, and digitally delivered learning experiences.

Chapter 7: Conclusion

In conclusion, the asynchronous Tłıchǫ language course outline responds to a clear and pressing need for accessible, flexible, and culturally grounded language learning opportunities that reflect the diverse realities of today's adult learners. This 42-hour course, delivered over 14 weeks with the facilitation of an instructor, was designed to accommodate Tłıchǫ language learners both within and beyond the four Tłıchǫ communities of Behchokò, Whatì, Gamètì, and Wekweètì. It also welcomes non-Indigenous allies who live and work alongside Tłıchǫ people and are committed to supporting the ongoing use and revitalization of the language. The asynchronous format makes the course particularly accessible for learners with varying schedules and commitments, including university students seeking credited language courses, teachers pursuing salary advancement, government employees applying for bilingual bonuses, and individuals who prefer to study independently or outside of group settings. This flexibility is critical in meeting the needs of those who may not be able to attend in-person or online synchronous classes due to geographic, professional, or personal constraints.

Rooted in an Indigenist research paradigm and shaped by community-based language research, the course content and learning environment reflects Tłıchǫ values, ways of knowing, and relational accountability. It is not only a vehicle for language acquisition but also a means of strengthening identity, fostering community connection, and supporting the intergenerational transmission of knowledge. By integrating land as teacher and a community-based approach to learning, the course structure offers a flexible and meaningful model that can be adapted by other Indigenous language groups seeking to develop their own online language learning initiatives. In doing so, it contributes meaningfully to broader efforts of language reclamation, cultural resurgence, and self-determination within education.

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Appendices

Appendix A

Course Outline

Course Title:	Tłıchq Yatıı eyıts'q Dq Nàowò, beginner 1
Delivery method:	Asynchronous, online
Number of hours:	42
Course duration:	14 weeks
Number of credits:	3
Pre-requisites:	n/a
Associated Courses:	Tłıchq Yatıı eyıts'q Dq Nàowò, Beginner 2 Tłıchq Yatıı eyıts'q Dq Nàowò, Beginner 3 Tłıchq Yatıı eyıts'q Dq Nàowò, Beginner 4 Tłıchq Yatıı eyıts'q Dq Nàowò, Reading and Writing
Name of instructors:	Cecilia Wood and Rosie Benning

COURSE DESCRIPTION

This course introduces students to the Tłıchq language (*Tłıchq yatıı*) within the cultural context of the Tłıchq people of Treaty 11 in the Northwest Territories. Designed for learners at the Beginner levels as defined by the Northwest Territories' *Our Languages Curriculum* (OLC), the course focuses on developing foundational language skills in listening, speaking, reading, and writing as students begin to communicate in everyday situations.

Students will learn how to pronounce words and communicate using simple phrases and sentences. Instruction includes the sounds and writing system of Tłıchq Yatıı, as well as practical conversational skills such as greeting others, offering food and drink, and speaking about familiar topics like family, clothing, and weather. Through guided engagement with everyday vocabulary and language structures, learners will build confidence in using the language in meaningful ways. The on-the-land component of the course strengthens the connection between language and land, as students practice using Tłıchq Yatıı to observe, describe, and reflect on the plants, animals, weather, and activities that shape life on the land.

The primary course resource, *Tłıchq Yatıı eyıts'q Dq Nàowò*, is designed for both Indigenous and non-Indigenous learners who wish to learn the language for work, community engagement, or personal enrichment. Interactive activities encourage communication with Elders, Knowledge Holders, family members, and the broader community. The course honours the richness of Tłıchq Yatıı and its oral traditions by acknowledging variations in both spoken and written forms.

Guided by the Northwest Territories' OLC and the Dene Kede curriculum, and aligned with Government of the Northwest Territories Key Competencies, the course emphasizes cultural relevance, community connection, and the relationship between language, identity, land, and lived experience. Learners are encouraged to view language as a living practice of culture and relationships, supporting continued growth toward greater language proficiency.

The table below outlines the characteristics of Beginner learners as defined by the OLC (Government of the NWT, 2020, p. 66)

LEVELS	GENERAL CHARACTERISTICS OF A LEARNER	STAGES OF THE LEARNER
Beginner	Beginner learners may still be nervous about speaking in front of groups. While learners need to spend a lot of time actively listening and thinking, they should also be encouraged to speak—consistently using and re-using the phrases they hear, in different situations.	Beginner learners are in the early production stage, speaking one or two word phrases, experimenting, and listening closely to the speech of mentors, teachers, and peers. There will be many errors in this early production stage. Learners will develop an active vocabulary of about 60 words and a receptive vocabulary of about another 60 words.* At this stage, learners begin to create with language and are able to communicate their own thoughts in a very simple manner.

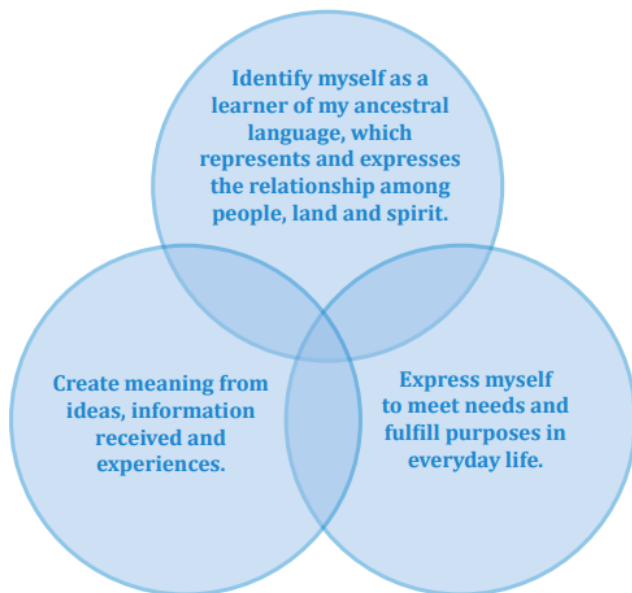
* The suggested word count in each of the levels should be taken very generally as it is possible to know a number of words, but perhaps not be able to communicate. For example, does the learner simply know a lot of nouns or can they form sentences and communicate basic needs? There is also a challenge in how you count words when Indigenous languages usually have grammar systems that build complex concepts by adding parts on to a word. Is the new word one longer word or a phrase with many words? How would that be counted? However, a guideline can be helpful in knowing where a learner is at and to provide a goal... In all languages, speakers rely on high-frequency words and these are the words that teachers and learners should focus on (Ignace, 2016).

The information below outlines the 3 Disciplinary Competencies and 7 components that guide the learning outcomes of this course (Government of the NWT, 2020, p. 64).

3 Disciplinary Competencies

All new curricula in the NWT are based on the Key Competencies. Each discipline in turn develops its own disciplinary competencies.

The *Our Languages* curriculum is framed by three overarching disciplinary competencies. They are:



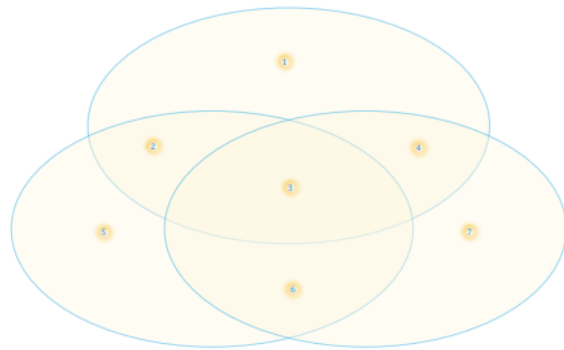
The three disciplinary competencies define the goals of the language program – connecting the learners to their cultural community and providing them with the knowledge of their language to enable them to function as capable individuals, proud and confident learners and speakers of their language. The three disciplinary competencies will continue to grow throughout the learners' life.

The diagram intends to represent that the disciplinary competencies are interconnected. When three circles are integrated in a Venn diagram they make 7 overlapping shapes. These shapes each represent the following 7 components.

7 Components

Complementing the disciplinary competencies are seven sub-competencies which are called components in this curriculum. The components are also life-long.

The interconnected shapes are an attempt to illustrate the integrated nature of the components and the interplay between and among them and the disciplinary competencies.



The seven components are:

- 1 Students adapt as their language learning strengthens their identity.
- 2 Students apply their community's traditions and worldview.
- 3 Students experience emotional, physical, spiritual, and intellectual enjoyment.
- 4 Students display their sense of belonging to the community of language speakers.
- 5 Students recognize, understand and confirm meaning.
- 6 Students acquire their language through personal, family, community, school and cultural experiences.
- 7 Students produce a message and validate it for themselves and others.

The table below outlines the course competencies as they relate to the components and outcomes of this course based on the beginner (B) levels as described in the *Our Languages Curriculum (OLC)* (Government of the NWT, 2020, p. 85), as well as the elements of performance (EOPs) that are the specific, measurable, and observable actions that define what a student must demonstrate to show they have achieved the course learning outcomes.

Course Competencies, Components and Outcomes, and Elements of Performance (EOPs)				
No.	Course Competencies	Components and Outcomes	Elements of performance (EOPs)	Activity / Assessment
1	<p>Listening</p> <p>Demonstrate understanding of familiar words, greetings, and simple phrases related to everyday topics when spoken clearly and at a supported pace.</p>	<p>BE 5.1</p> <p>Listen for and distinguish critical sound distinctions in known words spoken (glottals, clicks, tones, nasals)</p> <p>(GNWT, 2020, p. 85)</p>	<ol style="list-style-type: none"> 1. Identify basic greetings and introductions (e.g., Dààt'e? – <i>How are you?</i> Dàniyeh? – <i>What is your name?</i> Nets'aja sòò. – <i>See you later.</i>). 2. Understands simple instructions (e.g., K'atsj hajdi. – <i>Say that again.</i> Tı seghàaıdı – <i>Get me some water.</i>). 3. Understand basic personal information when someone describes themselves (e.g., name, work, where they live) when spoken slowly and clearly. 4. Understand simple descriptions of family members when familiar vocabulary is used. 5. Understands very short questions about personal information. 6. Identify key information about people, such as their name or where they are from. 7. Understand simple statements about where an object is located when supported by context or visuals. 8. Understand simple descriptions of clothing related to weather when common vocabulary is used. 	<p>Activities</p> <p>Listen to an audio recording and answer comprehension questions</p> <p>Listen to a question and select an appropriate response.</p> <p>Listen to a response and select the appropriate question</p> <p>True / False statements based on recorded sentences.</p> <p>Listen and match words or phrases to pictures</p> <p>Listen and sequence phrases from a conversation</p> <p>Listen to the location of animals or objects and</p>

			<p>9. Recognize when someone offers food or drinks and understand simple responses (e.g., hęʔę - <i>yes</i>, ɿle - <i>no</i>, masì – <i>thank you</i>).</p> <p>10. Understand basic information about everyday food and clothing in short spoken phrases.</p> <p>11. Understand simple descriptions of hobbies or pastimes when the topic is familiar.</p> <p>12. Recognize basic expressions of feelings (e.g., sɿnàà – <i>I'm happy</i>, nèèhtsq – <i>I'm tired</i>, dehdi – <i>I'm hungry</i>) when spoken clearly.</p> <p>13. Identifies common on-the-Land vocabulary (ex. tɿ - <i>water</i>, dèè - <i>land</i>, kwe - <i>rock</i>, dechɿŋɿ - <i>bush</i>).</p>	<p>place them in the appropriate locations.</p> <p>Listen and identify vocabulary related to the land</p> <p>Assessment</p> <p>Oral Proficiency Conversation (OPC)</p>
2	<p>Speaking</p> <p>Communicate in simple conversations using memorized and recombined phrases on familiar topics such as introductions, family, food, weather, and daily activities.</p>	<p>BE 5.5</p> <p>Interact with others using a variety of responses to different greetings, introductions, farewells, questions and commands</p> <p>BE 5.6</p> <p>Interpret and respond to differences in volume, intonation, gestures and body language that may accompany a statement, command or warning in different settings</p> <p>BE 7.1</p>	<p>1. Greet people and introduce themselves using simple phrases.</p> <p>2. Use simple communication strategies to stay in the language, such as asking the speaker to repeat, using gestures, or asking how to say or word or phrase in the language.</p> <p>3. Give basic information about themselves, such as what they do and where they live.</p> <p>4. Describe their family using simple words and short phrases.</p> <p>5. Ask and answer simple questions about familiar topics (e.g., name, home, family).</p> <p>6. Give basic information about people, such as their name or where they are from.</p> <p>7. Say where an object is located using simple location words or phrases.</p> <p>8. Describe clothing they wear according to the weather using familiar vocabulary.</p>	<p>Activities</p> <p>Listen and repeat audio recordings for pronunciation practice</p> <p>Make audio and visual flashcards using Quizlet</p> <p>Audio/video recording of self introduction</p> <p>Audio/video recording introducing a family member</p> <p>Voice messages to a peer asking and answering simple questions</p> <p>Describe an image in the language</p>

		<p>Apply rules of language to scripted conversations and simple stories (pronouns, noun-verb patterns)</p> <p>BE 7.2</p> <p>Use key phrases, and scripted questions and answers to converse with others (GNWT, 2020, p. 85)</p>	<p>9. Offer food and drinks using simple expressions and respond to similar offers.</p> <p>10. Talk about everyday food and clothing using short phrases.</p> <p>11. Describe simple pastimes or activities they enjoy.</p> <p>12. Express basic feelings or states (e.g., sɪnàà – <i>I'm happy</i>, nèèhtsɔ – <i>I'm tired</i>, dehdì – <i>I'm hungry</i>).</p> <p>13. Say simple things about the land and environment, such as places on the land, weather, or activities done there, using familiar words.</p>	<p>Record responses to prompts or questions</p> <p>Assessment</p> <p>OPC</p>
3	<p>Reading</p> <p>Recognize and interpret basic written words, phrases, and short texts related to familiar topics.</p>	<p>BE 5.2</p> <p>Pronounce known words accurately with attention given to unique features of the alphabet (diacritics)</p> <p>BE 5.9</p> <p>Read simple patterned text on familiar topics (GNWT, 2020, p. 85)</p>	<p>1. Recognize letters and special characters used in the Tłıchǝ Yatıı writing system, including letters with diacritics (e.g., ą, ę, ì, ò, ł).</p> <p>2. Match written Tłıchǝ words with sounds and meanings when supported by pictures, audio, or context.</p> <p>3. Use simple reading strategies to understand short texts, such as recognizing familiar words, sounding out words, or using pictures for meaning.</p> <p>4. Identify key information about people in short texts (e.g., names, where they are from, or what they do).</p> <p>5. Understand simple written questions and answers about familiar topics.</p> <p>6. Understand simple written information about the land, such as place names.</p>	<p>Activities</p> <p>Read a short text and answer comprehension questions</p> <p>True / False statements based on a reading</p> <p>Read and sequence phrases from a conversation</p> <p>Match written words or sentences to pictures</p> <p>Read a question and select the appropriate response and vice versa</p> <p>Multiple choice questions</p>

			7. Read familiar Tłıchq̓ words and short phrases aloud, demonstrating awareness of the writing system and pronunciation.	Assessment Quizzes
4	Writing Write simple words, phrases, and short sentences using appropriate vocabulary and basic language structures.	BE 7.3 Identify the topic of an oral or written message about familiar situations BE 7.5 Write simple messages and stories using patterned text (daily journals, shared writing experience, autobiography) BE 7.6 Participate in writing activities that promote socialization (paired writing, plays and skits, pen pal, games, social media) (GNWT, 2020, p. 85)	<ol style="list-style-type: none"> 1. Write common greetings and introductions using simple words or short phrases (e.g. in an email). 2. Write letters and special characters used in the Tłıchq̓ Yatıı̄ writing system, including characters such as ą, ę, ì, ò, and ł. 3. Copy and write familiar Tłıchq̓ words using correct spelling with support (e.g., word lists, models). 4. Write simple personal information, such as their name, where they are from, or what they do (e.g. in an auto-biography). 5. Write simple questions and answers using familiar vocabulary. 6. Write basic information about people, such as their name or where they are from (e.g. in a biography). 7. Write simple words or short phrases about the land, such as place names, weather, animals, or activities done on the land. 	Activities Short written responses Sentence creation exercises Fill-in-the-blank sentences Dialogue writing Write a short autobiography (30-50 words) Write a short biography Write captions for images Spelling practice Land Journals Assessment Quizzes
5	Vocabulary Development Use a functional beginner-level vocabulary (approximately 60 high-	BE 5.4 Connect ideas using common connection words (and, but, or, then, because) (GNWT, 2020, p. 85)	<ol style="list-style-type: none"> 1. Use simple strategies to recall and expand vocabulary, such as repetition, gestures, pictures, or word lists. 2. Recognize and use common vocabulary related to <ol style="list-style-type: none"> a) greeting and introduction words 	Activities Vocabulary matching using words and pictures Flashcard review

	frequency words) in guided oral and written tasks.		<ul style="list-style-type: none"> b) describing oneself and others, including such as names, origins, relationships, work, etc. c) family members d) simple expressions e) everyday questions f) locating a person, animal, or object g) clothing and weather h) food and drinks i) pastimes and everyday activities j) basic feelings or states. k) the land and environment, such as place names, animals, weather, or land-based activities. 	<p>Fill-in-the-blank sentences</p> <p>Word sorting or categorizing</p> <p>Drag-and-drop vocabulary activities</p> <p>Labeling diagrams or images</p> <p>Create a collaborative vocabulary list</p> <p>Create a personal vocabulary notebook</p> <p>Assessment</p> <p>Quizzes</p>
6	<p>Cultural & Community Awareness</p> <p>Identify connections between the language and its cultural, community, or land-based contexts.</p>	<p>BE 1.2</p> <p>Engage in conversations through authentic experiences (seasonal activities and community settings)</p> <p>BE 1.3</p> <p>Make connections with the language used in my home and community (store, Rec Centre)</p> <p>BE 2.1</p>	<ol style="list-style-type: none"> 1. Describe or give examples of how the language is connected to the land, community, or cultural practices, orally or in a written reflection in Tłıchq and/or English. 2. Identify and explain words related to the land (e.g., place names, animals, weather, seasonal activities) when reading, listening to, or discussing language examples. 3. Explain the role of Elders or Knowledge Holders in language learning, or describe something learned from an Elder during a language or cultural activity. 4. Identify and describe cultural practices or traditions connected to the language, such as 	<p>Activities</p> <p>Listen to an Elder recording and reflect</p> <p>Read a story connected to cultural practices</p> <p>Identify words related to the land</p> <p>Match place names with locations on a map</p> <p>Reflect on a cultural teaching</p> <p>Research or describe a cultural practice</p>

		<p>Participate in community and cultural activities</p> <p>BE 2.2</p> <p>Follow the protocols and use appropriate language in various settings and activities</p> <p>BE 4.1</p> <p>Speak my language to people I know in school and community settings (other teachers, store, bush camp, playground)</p> <p>BE 6.1</p> <p>Seek out new ways to describe and interpret my community, surroundings and my experiences (personal dictionary)</p> <p>BE 7.7</p> <p>Participate in cultural experiences and describe these through simple phrases</p> <p>(GNWT, 2020, p. 85)</p>	<p>storytelling, harvesting, or community gatherings.</p> <ol style="list-style-type: none"> 5. Give examples of words or expressions that reflect cultural values or ways of living on the land, and briefly explain their meaning or context. 6. Identify and use kinship terms appropriately, or explain how certain family terms show respect or relationships within the community. 7. Describe the meaning or story connected to a place name, or explain how a place name relates to features of the land. 8. Identify situations where the language is used in the community, such as ceremonies, cultural events, or gatherings. 9. Reflect on how learning the language contributes to cultural identity or community connections, through discussion, journaling, or short presentations. 10. Demonstrate respectful participation in language learning activities, such as listening to Elders, and following cultural protocols. 	<p>Discussion posts about cultural topics</p> <p>Community knowledge sharing</p> <p>Interview an Elder, family or community member</p> <p>Assessment</p> <p>Discussion forums</p> <p>Land journals</p>
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7	<p>Learning Strategies & Engagement</p> <p>Apply basic language-learning strategies (e.g., repetition, listening practice, goal-setting) to support continued language development.</p>	<p>BE 1.5</p> <p>Recognize the strategies of a successful language learner (take risks, make an effort, stay in the language, set goals)</p> <p>BE 5.7</p> <p>Ask questions or make statements to seek clarification (survival phrases, when)</p> <p>BE 5.8</p> <p>Use supports to build a bank of sight words from familiar topics and common vocabulary (word wall, dictionary) (GNWT, 2020, p. 85)</p>	<ol style="list-style-type: none"> 1. Repeat words and phrases aloud to practice pronunciation and improve memory. 2. Listen attentively to spoken language models (e.g., instructor, Elders, recordings) and attempt to repeat or imitate them. 3. Practice new vocabulary regularly, using strategies such as flashcards, word lists, or labeling objects. 4. Ask for clarification or repetition when a word or phrase is not understood. 5. Use gestures, visuals, or context clues to help understand and remember new language. 6. Set simple personal language-learning goals. 7. Track progress in learning the language, for example by keeping a vocabulary notebook or journal. 8. Practice the language outside of class, such as greeting family members, listening to recordings, or reviewing notes. 9. Participate in language-learning activities, including pair work, speaking practice, and group exercises. 10. Reflect on learning strategies that help with remembering or understanding the language. 	<p>Activity and Assessment</p> <p>Self-reflection on learning strategies</p> <ul style="list-style-type: none"> - Language learning logs - Personal goal-setting - Progress trackers - Practice schedules or study plans - Goal reviews
8	<p>Holistic Engagement</p> <p>Demonstrate respectful, reflective, and active</p>	<p>BE 1.1</p> <p>Use the language as a tool to express my basic needs, desires and emotions</p>	<ol style="list-style-type: none"> 1. Participate consistently in online learning activities, such as discussion forums, recorded language practice, quizzes, and reflection assignments. 2. Communicate respectfully in online interactions, including discussion posts, peer responses, and 	<p>Activities</p> <p>Reflection prompts</p> <p>Peer response posts</p> <p>Personal reflections about language learning</p>

	<p>participation in language learning by engaging intellectually, physically, emotionally, and spiritually.</p>	<p>BE 3.1 Practice behaviour that is consistent with spiritual teachings</p> <p>BE 5.3 Comprehend elements within sentences in guided situations (word order, possession, number, object or subject, preposition of place)</p> <p>BE 7.4 Make personal connections to the teachings of the stories either told or read to me (GNWT, 2020, p. 85)</p>	<p>feedback to others, showing encouragement and engagement with their ideas.</p> <ol style="list-style-type: none"> 3. Engage with cultural teachings shared through course materials (e.g., videos, readings, Elder recordings) and respond through reflections or discussion posts. 4. Submit audio or video recordings practicing the language, demonstrating willingness to use the language and improve. 5. Connect language learning to personal, cultural, or community experiences through reflections, discussion posts, or learning journals. 6. Complete experiential or land-based activities independently and share observations or reflections through written posts, photos, or short recordings. 7. Reflect on personal learning and engagement with the language and culture through written or recorded reflections. 8. Make connections between course content and personal or community experiences, through discussion posts, journals, or assignments. 9. Reflect on how learning the language influences personal identity or connection to culture and community, through online reflections or journals. 	<p>Connecting course content to personal experiences</p> <p>Participating in land-based observations and sit spots</p> <p>Assessment</p> <p>Discussion forums</p> <p>Land journals</p>
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COURSE CALENDAR

The course will be delivered online through Moodle and students will engage in approximately three hours of work per week. Learning activities will take place both online and on the land in your local area. Each week, students will work toward specific communication objectives (listed below) through activities that develop the course competencies: listening, speaking, reading, writing, vocabulary, cultural and community awareness, learning strategies and engagement, and holistic engagement.

Week	Communication objective	Writing system	On the land *See below for On-the-Land Assignment Suggestions
1	Greet someone, introduce yourself	a e i o	Adjì nàhdè – <i>Where I live</i>
2	Use strategies to stay in the language	à è ì ò	Tìchq̄ yatìi k'è dàani _____ ts'edì? <i>How do you say _____ in Tìchq̄</i>
3	Describe yourself, what you do, and where you live	ą ę ı ọ	Ayìi la eghàlajda? <i>What work do you do (on-the-Land)?</i>
4	Describe family	à è ì ò	Gòet'ìì eyist'ọ kòta got'ìì <i>Families and Communities (on-the-Land)</i>
5	Ask and answer simple questions	Review	Qhdaa ts'ọ gots'ede <i>We are speaking with Elders</i>
6	Describe people (e.g. name, where they are from, etc.)	Glottal weweèk'è ' ʔ	Gowhaèhdq̄ Gıretq̄ k'è weghàjda <i>See the Trails of Our Ancestors</i>
7	Describe the location of an object	long or “dragged” vowels	Weladì? <i>Where is it?</i>
8	Describe the clothing you wear according to the weather	ł family	Mòht'a dàgòht'e? Ayìi t'à ałt'ì? <i>What is it like outside? What are you wearing?</i>
9	Offer people food and drinks	Review	Negha dàani ledì? <i>How does it taste to you?</i>
10	Describe everyday food and clothing	s family	Wetsì negha dàani ledì? <i>How does it smell to you?</i>
11	Describe feelings	x family	Hq̄t'ìi dexèehdì <i>Full of Feelings</i>
12	Describe pastimes	wh family	Dè k'e ayìi dàahq̄ì? <i>What are you doing on the land?</i>
13	Share information about the land	sh family	Dègozì ghq̄ Qhdaa ts'ọ gots'ede <i>We are speaking with Elders about Placenames</i>
14	Review communication objectives	Review	Dàts'ììwq̄q̄ <i>What we think</i>

EVALUATION

Assessment in this course focuses on the achievement of all course competencies, learning outcomes, and elements of performance listed at the beginning of this course outline. Rather than assigning numerical grades, student progress is evaluated on a Complete (C) / Incomplete (IC) basis. This approach prioritizes language growth, consistent engagement, and meaningful participation over performance-based ranking.

To successfully complete the course, students must demonstrate satisfactory progress across all competencies through participation in learning activities and completion of key assessments.

Assessment Components (aligned with Course Competencies).

Course Competency	Assessment Methods	Complete (C) or Incomplete (I)
1: Listening	Oral Proficiency Conversation	
2: Speaking	Oral Proficiency Conversation	
3: Reading	Quizzes	
4: Writing	Quizzes	
5: Vocabulary	Quizzes	
6: Cultural & Community Awareness	Discussion posts Land Journals	
7: Learning Strategies & Engagement	Self-reflection on learning strategies	
8: Holistic Engagement	Discussion posts Land Journals	

Completion Criteria

To receive a **Complete (C)** in the course, students are expected to:

- Participate regularly in weekly modules and activities
- Complete all major assessments, including:
 - Oral Proficiency Conversation (OPC)
 - Quizzes and written tasks
 - Discussion forum contributions
 - Land-based journal assignments
- Demonstrate progress across all competencies
- Engage respectfully and consistently with peers, instructors, and course materials

Students who do not meet these expectations will receive an **Incomplete (IC)** and may be provided with opportunities to complete outstanding work, where appropriate.

Final Standing

Standing	Description
C (Complete)	The student has met course requirements and demonstrated satisfactory achievement of learning outcomes across competencies.
IC (Incomplete)	The student has not yet met course requirements. Additional work may be required to demonstrate achievement of outcomes.

MANDATORY REQUIREMENTS

1. Students are responsible for familiarizing themselves with College policies, which contain specific information regarding academic fraud, academic discipline, exemptions, course withdrawal, failing grades, retake privileges, the academic calendar, academic records, tuition fees, etc.
2. Students are responsible for attending classes, participating, and bringing any required tools, documents, or supplies.
3. Students whose behaviour is deemed inappropriate may be denied access to classes.
4. All assignments and work must be submitted by the specified date. Exceptions can be discussed with the course instructor.
5. Assignments and projects must be submitted in accordance with the requirements specified in the course.
6. Active participation: Class participation via forum discussions are an important part of the learning process.

RESOURCES

Required resources:

- Benning, R. & Franki, G. (Tłıchq). (2022). *Tłıchq Yatıı eyıts'q Dq Nàowo*. TC Media Books Inc.
- Government of the Northwest Territories. (n.d.). *Our languages curriculum and resources*.
<https://www.ourlanguagesnwt.com/>
- Tłıchq Government. (2023). *See The Trails of Our Ancestors*. <https://tlichovirtualtrails.ca/en/>
- Tłıchq Government. (2025). *Tłıchq dictionary*. <https://tlichodictionary.ca/>

Recommended resources:

- CBC/Radio-Canada. (2026). *Tide Godi (Tłıchq Yatıı) with Harriet Paul*.
<https://www.cbc.ca/listen/live-radio/1-417-tide-godi-tlicho>
- Dedats'eetsaa: Tłıchq Research & Training Institute. (2024). *Tłıchq Placenames – Indicators of Knowing Mqwhi Gogha Dè Nııttèè*.
https://research.tlicho.ca/sites/default/files/tlicho_placenames-mar.24.pdf
- IsumaTV. (n.d.). *Tlicho*. <http://www.isuma.tv/language/tlicho>
- LaWest Games. (n.d.). *Edàni Nqgèè Dqne Gok'eıdı* [Video game]. <https://lawest.itch.io/nogee>
- NWT Literacy Council. (2008). *Annotated Bibliography of Aboriginal Books Volume II: Pre-school to Adult*. <https://nwtliteracy.ca/sites/default/files/resources/biblio08.pdf>
- Prince of Wales Northern Heritage Centre. (2015). *Yamqòzha: Storytellers, legends, artwork and more*. <https://www.nwtexhibits.ca/yamoria/>
- Tłıchq Community Services Agency. (2007). *Reading and writing in Tłıchq Yatıı*.
- Tłıchq Government. (2018). *Collection of Tłıchq stories from Long Ago*.
<https://tlicho.ca/sites/default/files/2018CollectionofTlichoStories.pdf>

Appendix B

On the land Assignments

A central component of the course design is the use of on-the-land activities and sit-spot journals, which invite you to observe your environment and practice describing plants, animals, weather, and land-based activities in Tłıchq̓. Each sit-spot and land-based journal assignment is associated with a specific week of the course (weeks 1-14), ensuring alignment with the progression of learning throughout the program.

A sit-spot is a regular practice where you return to the same outdoor location over time, quietly observing and building a relationship with that place through attentive listening, reflection, and description.

Each sit-spot activity is intentionally aligned with the learning outcomes and communication objectives of the corresponding online module, helping you connect what you learn online to real-life, land-based contexts.

You are encouraged to complete your sit-spot practice after finishing each module, allowing you to reinforce and apply your learning in a meaningful way. Sit-spot activities typically take about 20 minutes to complete, with longer sessions of up to one hour when you have the opportunity to work with a fluent speaker.

Your land-based journal reflections are kept brief, around 10 to 15 minutes, and may be written in English to support deeper reflection while you continue developing your Tłıchq̓ language skills. These activities reflect the principles of land-based education, recognizing the land as both a source of knowledge and a living teacher.

When submitting your reflections in the discussion forums within the Moodle platform, you have the option of sharing your reflections either in written form, as a voice recording, or through a combination of both. You are then invited to respond to a classmate's post, encouraging you to make connections between your learning and that of others, while supporting relationship building within the cohort.

Note: Tłıchq̓ words have not been italicized in this document to support readability. English translations are presented in italics here for illustrative purposes only and will not appear when assigned to the students, as the vocabulary will have been introduced and reviewed during the lesson.

1. Assignment: Adjì nàhdè (Where I live)

The land that surrounds you is unique to the place where you live. The plants, animals, water, and landforms around us help tell the story of our home.

Instructions

1. Go outside and choose a **spot in nature near where you live**. This could be a trail, park, shoreline, forest area, or any place where you can observe the land around you.
2. Take a few minutes to **look carefully at your surroundings**.
3. Take a photo* of the **plants, animals, land features, or water formations** that you see.

Examples may include:

- ts'ì (*trees*)
- kwe (*rocks*)
- tìch'aàdì (*animals*)
- tì, deh / dehtsoa (*lakes, rivers / streams*)
- shìa (*hills*)

* Students who do not have access to a phone and/or camera may apply to receive one through the Computers for Schools program, with support provided through Collège Nordique.

4. Name as many of these things as you can in **Tìchq̄ yatì**. You may record yourself saying the names or write the words down.
5. If you are not sure how to say a word, use resources such as: <https://tlichodictionary.ca>
6. Write in your **land journal** or record **3–4 sentences** describing the place you chose using the words you learned.

Examples

- a) K'ì wègaat'ì. (*I see birch trees / Birch trees are visible*).
- b) Kwe wègaat'ì. (*I see rocks / Rocks are visible*).
- c) Dets'q̄ wègaat'ì. (*I see ducks / Ducks are visible*).

Reflection

Include a short reflection:

- Why did you choose this place?
- What did you notice about the land that you had not noticed before?
- How does this place describe where you live?

Goal of the assignment:

To practice Tìchq̄ vocabulary while paying attention to the land, plants, animals, and water that shape the place where you live.

2. Assignment: Tł̥chq̥ yatì k'è dàani _____ ts'edi?

Tł̥chq̥ yatì k'è dàani _____ ts'edi? (*How do we say _____ in Tł̥chq̥?*)

Last week you described the **plants, animals, land, and water formations** that help describe where you live.

This week we will focus on **listening to the land**.

Instructions

1. Return to your **sit spot** (or choose a quiet place outside in nature).
2. Sit quietly and **close your eyes for a few minutes**.
3. Listen carefully to the sounds around you.
 - Asjì hatsògà wjìkw'q (*Do you hear ravens?*)
 - Asjì nł̥hts'ı wjìkw'q (*Do you hear wind?*)
 - Asjì tı wjìkw'q (*Do you hear water?*)
 - Asjì ts'òà wjìkw'q (*Do you hear insects?*)
 - Asjì tich'aàdì wjìkw'q (*Do you hear animals?*)
4. In your **land journal**, write down or record the sounds that you hear. Try to describe these sounds using **Tł̥chq̥ yatì**.

Examples

- a) Deh yehkw'q (*I hear the river*)
- b) Hatsògà yehkw'q (*I hear ravens*)

If you are not sure how to say a word, you can:

- a) Use resources like the Tł̥chq̥ dictionary to help you.
- b) Use the vocabulary help forum to ask
Tł̥chq̥ yatì k'è dàani _____ ts'edi? (*How do you say _____ in Tł̥chq̥?*)

Reflection (Optional)

Write one or two sentences about your experience:

- What sounds did you notice the most?
- Did you hear anything new that you had not noticed before?

Goal of the assignment:

To practice **listening to the land** and describing what you hear in **Tł̥chq̥ yatì**.

3. Assignment: Ayii la eghàlajda?

This week we learned about **different kinds of work**, including the important work that is done **on the land**. Every region has its own land-based activities depending on the animals, water, plants, and seasons.

Instructions

1. Return to your **sit spot** or spend some time thinking about the land around your community.
2. Reflect on the kinds of **work that people do on the land in your region**.

Think about questions such as:

- What kinds of animal **traps** are set in your area?
 - What **animals are hunted**?
 - What kinds of **fish are caught** in nearby lakes or rivers?
 - What kinds of **hides or furs are prepared or worked on**?
3. Write in your **land journal or record 2-3 short sentences** in **Tłıchq̄ yatì** about the kinds of land-based work that happen in your region. Use the examples from this week's lesson to help you. You may also use resources like the Tłıchq̄ dictionary.

Examples

- a) Ekwò nàts'ezè (*We hunt caribou*)
- b) Dediiwò k'e eghàlats'eda (*We work on moose hide*)
- c) Ehdzoo nèts'ele (*We set traps*)

If you are not sure how to say a word, you can:

- a) Use resources like the Tłıchq̄ dictionary to help you.
- b) Use the vocabulary help forum to ask **Tłıchq̄ yatì k'e dàani _____ ts'edi?** (*How do you say _____ in Tłıchq̄?*)

Reflection

Write a short reflection:

- Why is this work important for people in your region?
- Where do they do this work?
- What does this work teach us about living with the land?

Goal of the assignment:

To think about the **knowledge, skills, and traditions connected to working on the land**, and to connect these activities with **language and place**.

4. Assignment: Gòet'jì eyits'ò kòta got'jì

In this week's lesson, we saw examples of community members doing different kinds of **work and activities on the land**. These activities help families gather food, prepare for the seasons, and stay connected to the land.

Instructions

1. Think about the activities that **your family members or people in your community do on the land**.
2. Write in your land journal or record 2-3 short sentences in Tłìchq̄ yatì about the kinds of land-based work that your family or community members do in your region. Use the examples from this week's lesson to help you. You may also use resources like the Tłìchq̄ dictionary.

Examples

- a) Semq̄ jìe yebe (*My mom picks berries*)
- b) Setà tso tàkwì (*My dad chops wood*)
- c) Sehtsèe ehdzoo k'ele (*My grandfather sets traps*)
- d) Sàgìq̄ łwe elì (*My friend catches fish*)

For each activity, explain:

- What the activity is
- Who usually does it (family members, Elders, hunters, etc.)

If you are not sure how to say a word, you can:

- a) Use resources like the Tłìchq̄ dictionary to help you.
- b) Use the vocabulary help forum to ask
Tłìchq̄ yatì k'e dàani _____ ts'edì? (*How do you say _____ in Tłìchq̄?*)

Reflection

Write one or two sentences about why these land activities are important to you or your community.

Goal of the assignment:

To recognize and describe the **land-based activities that connect people, culture, and language to the land**.

5. Assignment: Qhdaa ts'ò gots'ede

Spend time at your **sit spot** with a **family or community member**.

Instructions

1. Invite a **family or community member** to join you at your sit spot.
2. Ask them a few questions about themselves and their connection to the land, such as:
 - Adlì gots'ò anet'e (*Where are you from?*)
 - Adlì nàqè? (*Where do you live?*)
 - Amì nèt'lì ne? (*Who are your family members?*)
3. While sitting together, ask them to describe what they notice around them:
 - Nemqò ayì wègaat'lì? (*What do you see around you? / What is visible?*)
 - Ayì wìjkw'ò? (*What do you hear?*)
4. Write down or record the conversation in your **land journal**. Try to include **Tłchq language** as much as possible.

If you are not sure how to say a word, you can:

- a) Use resources like the Tłchq dictionary to help you.
- b) Use the vocabulary help forum to ask **Tłchq yatì k'e dàani _____ ts'edi?** (*How do you say _____ in Tłchq?*)

Alternative Option

1. If you are unable to bring someone to your sit spot, you may **call a family or community member** and ask them to share a **memory of being on the land**. Ask questions such as:
 - Akwee whaà dèk'e ayì wene? lè? (*Long ago, what did you used to see on the land?*)
 - Ayì wìjkw'ò lè? (*What did you used to hear?*)
 - Ayì wena?di? (*What do you remember?*)
2. Record or write down their responses in your land journal.

Language Support

If you do not have access to a **family or community member who speaks Tłchq**, we can help connect you with an **Elder or Knowledge Holder** who can share their experiences and language with you.

Goal of the Assignment

To practice **conversation in Tłchq**, learn from community knowledge, and connect personal stories with the land.

6. Assignment: Gowhaèhdoò Gıretò k'è weghàjda

Visit the **Whati Trail** in the *Trails of Our Ancestors* virtual project:

<https://tlichovirtualtrails.ca/en/trails/whati-trail/#portag>

This interactive site shares stories, landscapes, and knowledge connected to an ancestral **Tłıchq̓ trail used for travel, hunting, and connecting communities**.

Instructions

1. Explore the **Whati Trail** on the website.
2. **Read and listen to the stories from Elders.**
3. **Watch the videos** and take time to look closely at the **landscapes and maps**.
4. As you explore, **pay special attention to Tłıchq̓ place names** along the trail.

Place Name Task

5. While exploring the trail, identify **at least 3 Tłıchq̓ place names**.

For each place name:

- In your land journal, write the **Tłıchq̓ name**.
- Note the **meaning or translation** if it is provided.
- Briefly describe **what you learned about that place**.
- Think about what the name tells us about the **land, animals, or history** of that place.

Reflection questions

Write a **short reflection (300–500 words)** responding to the questions below.

1. Personal response
 - How did exploring the trail make you feel?
 - What stood out to you the most (a story, place, video, or idea)?
2. Connection to the land
 - What did you learn about how Tłıchq̓ people traveled and lived on the land?
 - Why were trails like this important for survival and connection between communities?
3. Personal or real-world connections
 - Did anything remind you of a place you know or have visited?
 - Share how you can relate the stories or landscapes to your own experiences with land, travel, or community.
4. Importance of place names
 - Why do you think it is important to keep and use Tłıchq̓ place names?
 - What knowledge about the land can place names teach us?

Goal of the assignment

This activity helps you understand how **land, stories, language, and place names are connected**, and why preserving them is important for future generations.

7. Assignment: Weladi?

Return to your **sit spot** or choose a quiet place outside where you can observe the land around you.

This week we practiced **location words** in Tłjchq̓ (for example: on, under, beside, etc.).

Instructions

1. Sit quietly and observe the **people, animals, and natural surroundings** around you.
2. Notice **where things are located** and what they are doing.
3. In your **land journal**, write or record **3–4 sentences** describing what you see using the **location words from today's lesson**.

You might describe, animals, birds, people, trees or plants, water or land features.

Try to include words that describe **position or movement**, such as:

- weka (*on*)
 - wetł'a (*under*)
 - weyì (*in*)
 - wegà (*beside*)
 - nàwo (*standing*)
 - k'eʔehka (*jumping*)
 - k'ebe (*swimming*)
4. Write your sentences **in Tłjchq̓ yatì as much as possible**. If you are unsure how to say something, you may ask or look it up in the **Tłjchq̓ dictionary**.

Examples

- a) Sa ts'ł gà nàwo (*The bear is standing beside the tree*).
- b) Gah dechìŋì nada k'eʔehka (*The rabbit is jumping in front of the bush*).
- c) Łıwe tı yì k'ebe (*Fish are swimming in the water*).

If you are not sure how to say a word, you can:

- a) Use resources like the Tłjchq̓ dictionary to help you.
- b) Use the vocabulary help forum to ask
Tłjchq̓ yatì k'e dàani _____ ts'edı? (*How do you say _____ in Tłjchq̓?*)

Goal of the Assignment

To practice describing **location and movement** in Tłjchq̓ while observing the land around you.

8. Assignment: Mòht'a dàgòht'e? Ayii t'à at'j?

Return to your **sit spot** or go outside to observe the weather where you live.

Weather affects how people travel, work, and dress on the land. In this activity, you will observe the weather and think about **what clothing is needed for those conditions**.

Instructions

1. Go to your **sit spot** and spend a few minutes observing the weather.
2. Think about questions such as:
 - Asjì edza hanile dè edì nì? (*Is it cold or hot?*)
 - Asjì sa daeʔa hanile dè k'oh gòhlì nì? (*Is it sunny or cloudy?*)
 - Asjì zah hanile dè tsq at'j? (*Is it snowing or raining?*)
 - Njhts'iì nàtso nì? (*Is it windy?*)
3. In your **land journal**, write or record **3–4 sentences** in **Tjchq yatì** describing the weather.
4. Then describe the **clothing you are wearing** or the clothing someone should wear in this weather. Use the vocabulary from this week's lesson to help you.

If you are not sure how to say a word, you can:

- a) Use resources like the Tjchq dictionary to help you.
- b) Use the vocabulary help forum to ask

Tjchq yatì k'e dàani _____ ts'edì? (*How do you say _____ in Tjchq*)

Reflection

Think about a time when you or someone you know did not dress appropriately for the weather. Share what happened in your land journal. What advice would you give someone who is visiting your region during extreme temperatures or conditions. Share why it is important **to dress properly for the weather when spending time on the land**.

Goal of the Assignment

To practice describing **weather and clothing in Tjchq** while paying attention to how weather affects our daily lives on the land.

9. Assignment: Negha dàani lèdì?

Many plants on the land have **unique tastes** and are used for food, medicine, or tea. In this activity, you will think about the **tastes found on the land around you**.

Instructions

1. Go to your **sit spot** or spend time outside observing the plants and natural foods in your area.
2. Think about plants or foods from the land that you know.

Examples

- ɪtʰ'ò (*cranberries*)
 - dechɪdzèè (*spruce gum*)
 - ligæzq̄q̄ / gots'agoò (*Labrador tea*)
3. In your **land journal**, write or record **2-4 sentences** in Tłıchq̄ yatì describing the tastes of foods from the land. Use the vocabulary from this week's lesson to help you.

You might describe:

- what the food or plant is
- how it tastes (dɪɪts'aa (*sour*), ɬekq̄ (*tasty*), nàtso - *strong*)
- when people gather or use it

Examples

- a) ɪtʰ'ò dɪɪts'aa (*Cranberries are sour*).
- b) xat'ò nɪdè ɪtʰ'ò ts'ebe (*We pick cranberries in the fall*)
- c) Sehtsɪ ɪtʰ'ò ɬèt'è yehts'ɪ. (*My grandmother is making cranberry Bannock*)

If you are not sure how to say something, you can:

- a) Use resources like the Tłıchq̄ dictionary to help you.
- b) Use the vocabulary help forum to ask

Tłıchq̄ yatì k'e dàani _____ ts'edì? (How do you say _____ in Tłıchq̄?)

Reflection

Write one or two sentences about:

- Why foods from the land are important to your family or community.

Goal of the Assignment

To think about the **plants and foods found on the land** and practice describing their **taste and importance** using Tłıchq̄ language.

10. Assignment: Wetsì negha dàani fedi?

The land has many **different smells** that come from plants, water, soil, and the weather. Paying attention to these smells helps us notice more about the environment around us.

Instructions

1. Go to your **sit spot** and spend a few minutes quietly observing your surroundings.
2. Take a moment to **focus on the smells around you**.

Think about questions such as:

- What smells do you notice?
- Do the smells come from **plants, trees, water, soil, or the air?**
- Are the smells **strong, fresh, earthy, sweet, or smoky?**

Examples might include:

- ts'i (*spruce*)
- gqts'iì (*jack pine*)
- dègots]ì (*smell of dirt / earth*)
- ło - *smoke (from a fire)*

3. In your **land journal**, write or record **3–4 sentences** in Tłıchq̓ yatì describing the smells you notice.

If you are not sure how to say something, you can:

- a) Use resources like the Tłıchq̓ dictionary to help you.
- b) Use the vocabulary help forum to ask

Tłıchq̓ yatì k'e dàani _____ ts'edi? (*How do you say _____ in Tłıchq̓?*)

Reflection

Write one or two sentences about:

- Which smell stood out the most to you and why.

Goal of the Assignment

To practice observing the land using your **sense of smell** and to connect those observations with **Tłıchq̓ language and vocabulary**.

11. Assignment: Hot'ìi dexèehdi

Over the past several weeks, you have been learning about the **land, language, and activities connected to the land** through your sit spot journal. For this week's sit spot, you will explore how you feel spending time on the land.

First, read and listen to the book: <https://www.ourlanguagesnwt.com/tlichofulloffeelings>

This book helps readers understand and talk about their **feelings and emotions**, and it is available in several Indigenous languages of the Northwest Territories to support language learning and emotional expression.

Instructions

1. Read and listen to the story “Hot'ìi dexèehdi” in Tłıchq.
2. Go to your **sit spot** and spend a few minutes quietly reflecting on the land around you.
3. Think about everything you have learned during the past several weeks, such as:
 - plants, animals, and landscapes
 - sounds, smells, and tastes of the land
 - weather and clothing
 - activities and work on the land
 - place names and stories
4. In your **land journal**, write **3–4 sentences** describing **how these experiences make you feel**. Use the words from the book to help you.

If you are not sure how to say something, you can:

- a) Use resources like the [Tłıchq dictionary](#) to help you.
- b) Use the vocabulary help forum to ask **Tłıchq yatì k'e dàani _____ ts'edì?**

Reflection Questions

You may think about questions such as:

- How does spending time on the land make you feel?
- What activity or lesson did you enjoy the most?
- How are language and land connected?
- Why is it important to learn about the land and language?

Goal of the Assignment

To reflect on your learning and practice describing **feelings in Tłıchq**, while thinking about your connection to the **land, language, and culture**.

12. Assignment: Dè k'e ayii dàah?

Spending time on the land involves learning important **skills and activities** that help people gather food, travel safely, and care for the land.

Instructions

1. Watch **one of the instructional videos** provided in class.

Examples may include:

- jìe ts'ebe (*we are berry picking*)
 - kò naèts'eetla (*we are lighting a fire*)
 - ehdzoo k'ets'ele (*we are setting traps*)
 - ɪwekw'qò xàts'ewa (*we are filleting fish*)
 - lèt'è ts'eht'è (*we are making bannock*)
2. After watching the video, try to **follow the instructions** and practice the activity if it is safe and possible to do.
 3. Take **photos of the steps or the final result** showing what you were able to accomplish.
 4. In your **land journal**, write or record words you recognized from the video.

Note: It's okay if you didn't understand every word in the video. Were you able to use visual cues to help you figure out what to do? Using visual cues is an important strategy for understanding. It's normal not to understand everything right away. Learning a language takes time and repetition in different contexts to become familiar with new words and their meanings.

Reflection

Reflect and write about your learning experience. Questions to consider:

- What steps were you able to follow?
- Was the activity easy or challenging?
- How did you feel doing the activity?
- What did you learn from doing it?
- Why is this activity an important skill for people in your community?

Goal of the Assignment

To learn about **traditional land-based skills** and practice observing, following instructions, and reflecting on what you learn from the experience.

13. Assignment: Dègozì ghò Qhdaa ts'ò gots'ede

Place names carry important knowledge about the **land, history, and language**. Many Tłıchq̓ place names describe what happened in a place, what the land looks like, or how people used the area.

Instructions

1. Interview an Elder or knowledgeable community member **about a traditional** Tłıchq̓ place name.
2. Ask questions such as:
 - Edlì Tłıchq̓ nèk'e negha wet'àhonıwì? (*What place on Tłıchq̓ lands is meaningful to you?*)
 - Dàanì ghò dèk'e hàwiyeh? (*Why does it have that name?*)
 - Asjì godı wexè hòḡḡ? (*Is there a story connected to this place?*)
 - Akḡḡ ayì dàḡòdzà nḡḡ? (*What happened there in the past?*)
3. If the Elder or Knowledge Holder allows it, write down or record the information you learn.
4. Prepare a short video presentation to share with the class. Try to present some or as much of the information in Tłıchq̓ yatì as you can.

Your presentation should include:

- The Tłıchq̓ place name
- The meaning of the name
- The story or history connected to the place

Language Support

If you do not have access to a **family or community member who speaks Tłıchq̓**, we can help connect you with an **Elder or Knowledge Holder** who can share their experiences and language with you.

Goal of the Assignment

To learn how **place names hold knowledge about the land**, and to practice sharing that knowledge using **Tłıchq̓ language and oral storytelling**.

14. **Assignment: Dàts'jwq**

Dàts'jwq - Our Thoughts

During your Sit Spots, you spent time observing the land, practicing new Tłchq vocabulary, and reflecting on your experiences in nature. This activity is an opportunity to look back on what you learned and share your thoughts with others in the class. Reflecting on your experiences can help strengthen your connection to the language and the land while also reinforcing the vocabulary and ideas you explored in the unit.

In this final reflection activity, you will think about what stood out to you during the sit spot activities. Consider what you noticed about the land, the new Tłchq words or phrases you learned, and which activity felt most meaningful to you. After writing your post, read your classmates' reflections and respond to at least one of them to continue the conversation and learn from each other's experiences.

Instructions

1. Think about the activities you completed during the sit spot unit.
2. Write a short discussion post (150–250 words) answering:
 - What is one observation or lesson the land taught you during your sit spot?
 - What new Tłchq word or phrase did you learn that you will pass on to others?
 - Which sit spot activity was most meaningful to you?
3. Respond to at least one other learner's post.

Goal of the Assignment

Review vocabulary while sharing personal experiences.