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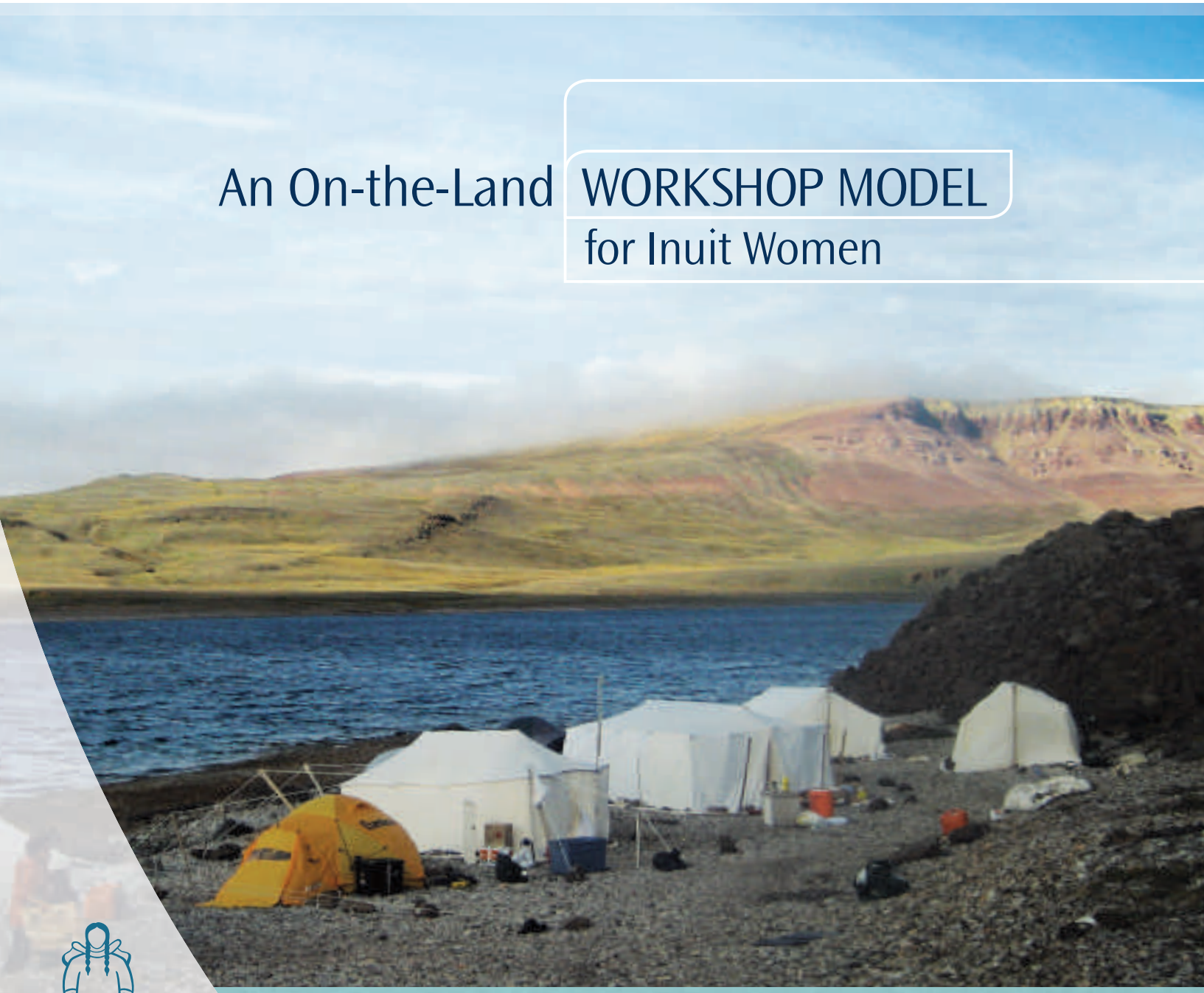
An On-the-Land WORKSHOP MODEL for Inuit Women



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INUIT WOMEN OF CANADA
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PREVENTING ABUSE THROUGH SUPPORTING WOMEN'S LEADERSHIP

NATIONAL STRATEGY TO PREVENT ABUSE IN INUIT COMMUNITIES

ACKNOWLEDGEMENTS

Pauktuutit Inuit Women of Canada would like to thank the many individuals and organizations that played a significant role in developing the *Preventing Abuse Through Supporting Women's Leadership* workshop models. Pauktuutit also expresses its sincere thanks and appreciation to its Board of Directors and staff. This project would not have been possible without their ongoing support and commitment.

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BACKGROUND

NATIONAL STRATEGY TO PREVENT ABUSE IN INUIT COMMUNITIES

In 2007, Pauktuutit Inuit Women of Canada published the first such document developed by Inuit for Inuit. The vision of this strategy is an Inuit society of healthy individuals who respect the past and embrace the future as Inuit, and who live in supportive families and caring communities. In this vision, violence and abuse are rare occurrences that are dealt with swiftly and justly according to Inuit ways. Abusers are held accountable for their actions, and both victims and abusers are supported in their healing process.

This workshop was developed over several years as part of Pauktuutit's ongoing work to prevent violence and abuse in Inuit communities and is based on the *Somebody's Daughter* workshop designed by the Social Development Department of the Kivalliq Inuit Association. Traditionally, in order to survive in a harsh environment, Inuit values included survival, knowledge, love, sharing, caring, and strength, all of which are values still needed to survive in a healthy way today. *Somebody's Daughter* is an on-the-land workshop that uses a holistic approach to developing self-esteem, enhancing cultural identity and pride, and promoting healing through the writing of personal stories and experiences. It will also help your community to develop recommendations and/or future actions to address violence and abuse issues and priorities that are specific to your community or region.

This document will provide you with the information you need to hold a similar workshop in your region or community. It contains information to help you plan and hold such a workshop including daily activity programs, supplies and equipment, resource persons and some costs that you may have to consider. You will also find sample public notices, check lists, liability waivers, application forms and evaluation questions that you can customize for your own use.

The staff at Pauktuutit are available to assist you if you have specific questions or need some assistance. We wish you every success with your workshop!

OBJECTIVES

This workshop is intended to build individual and community leadership and support healing, based on Inuit principles of healing and working together, to address violence and abuse prevention. The broad objectives are to:

- Increase awareness of abuse issues and their prevention in Inuit communities;
- Increase capacity to lead and sustain prevention of abuse and family violence;
- Increase access to culturally relevant resources and networks to address abuse; and,
- Increase engagement, commitment and leadership capacity to prevent abuse and family violence at the community level.

When this workshop model was being developed, it was applied to two different but equally important issues: preventing violence and abuse against women and children and elder abuse. This guide provides sample outlines and discussion questions for both topics. You may wish to adapt it to discuss other issues that are a priority in your community.

WOMEN'S VIOLENCE AND ABUSE PREVENTION

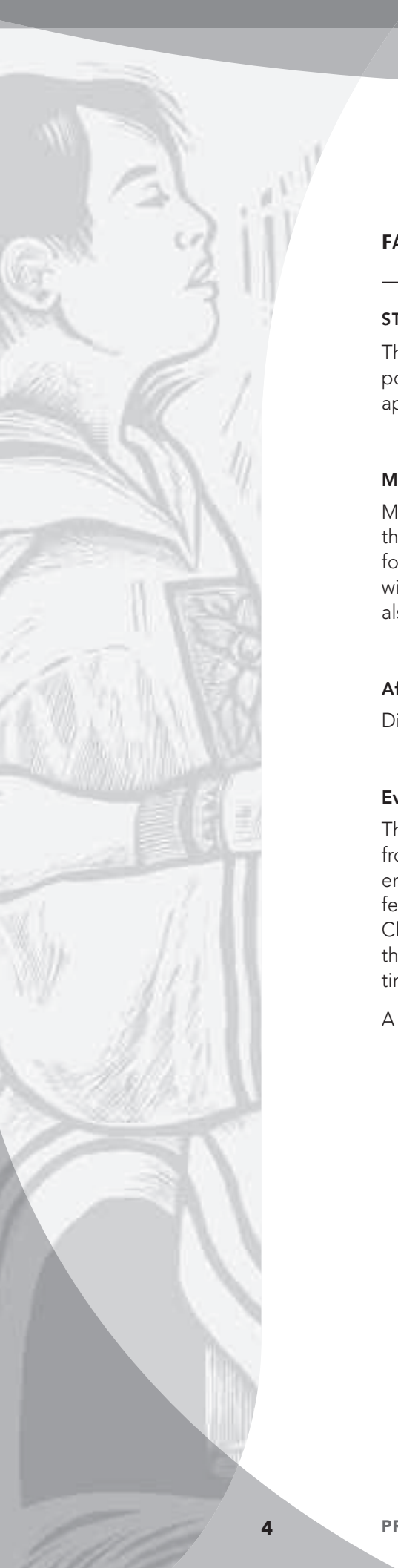
The specific objectives of this workshop model are to:

- empower Inuit women of all ages to take on leadership roles in raising awareness of abuse, its prevention, detection, intervention and healing; and
- help sustain momentum in addressing the issue and fostering community engagement, planning and action.

ELDER ABUSE

The elder abuse on-the-land workshop is intended to educate, start a dialogue and create greater awareness of elder abuse. The main objectives are to:

- create a safe, elder-centered environment;
- increase knowledge and understanding of the issue;
- provide a space for elders to disclose and share;
- provide respite care away from their homes and responsibilities;
- conduct traditional activities as a way of healing;
- provide healing opportunities by being out on the land; and,
- empower elders.



FACILITATOR'S GUIDE

STRUCTURE

The days are loosely structured to allow as much time for sharing and healing as possible. The workshop can be scheduled for as many days as are possible or appropriate.

Mornings

Mornings are opened with a welcome and/or prayer. This is the time dedicated to the formal questions and discussions related to the specific topic. Please see below for a list of suggested questions to pose to the group. The first day of the workshop will include some time for filling out paperwork and introductions. The last day will also have some paperwork to be completed for the final evaluations.

Afternoons

Discussions continue during the afternoon.

Evenings

The time after dinner is for sharing. Participants may want to continue discussions from earlier in the day, or have had time to think about the topic. It is important to end the day on a positive note. Check in with the participants to see how they are feeling. Entertainment such as music or storytelling is a good way to end the day. Close the day with a thank-you or prayer. The time after dinner on the last day of the workshop will not occur since the workshop should end mid-afternoon to allow time to travel back to town.

A more detailed outline is included as Appendix Seven.

DISCUSSION QUESTIONS

ELDER ABUSE

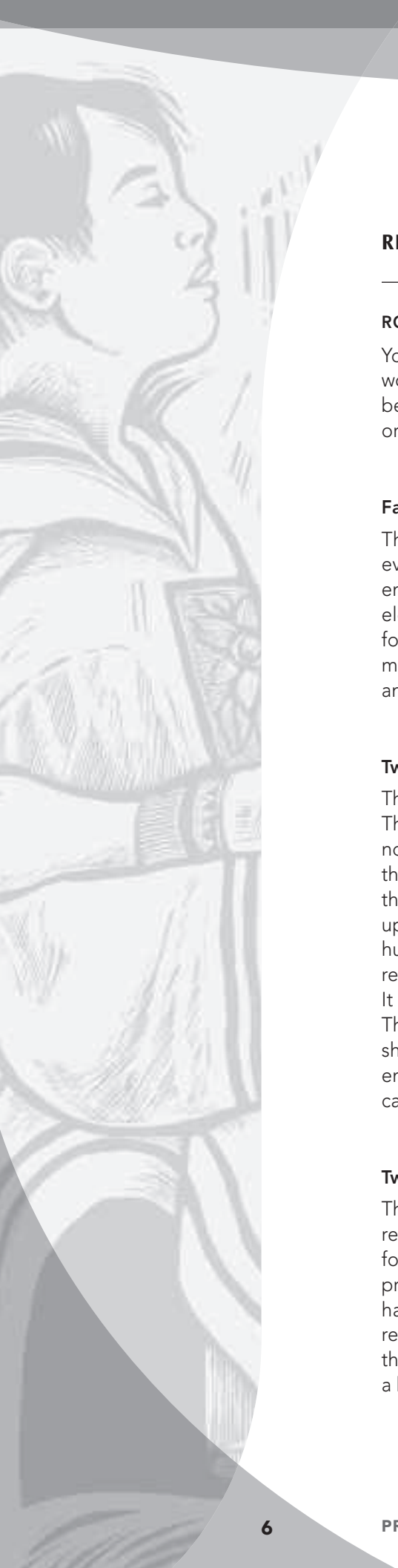
The following is a list of questions that you may wish to use for discussions about elder abuse.

1. What do you know about elder abuse?
2. What does elder abuse mean to you?
3. How have you been affected by elder abuse?
4. How do you know someone is being abused?
5. Do you talk about abuse with others? How do you talk about it?
6. How do you ask for help?
7. What can you do to stop abuse?
8. How do you take care of yourself (self-care)?
9. What resources do you have in your community?

WOMEN'S LEADERSHIP AND ABUSE PREVENTION

The women's leadership workshop is centered on the Inuit principles of healing and working together. These six principles are listed below with questions to discuss during your workshop.

1. What is your role in your family? community? organization/work?
   (*Pilirigarigiinngniq* – working together for the common good)
2. How do you stay balanced (mind, body, spirit)
   (*Avatikmik Kamattiarniq* –environmental wellness)
3. What are good leadership qualities to have? How does that help your family and the community?
   (*Pijittsirarniq* – service to others and leadership)
4. How do you model and encourage success in your community?
   (*Pilimmaksarniq* – empowerment)
5. Tell us about a time that you found a creative solution for a difficult problem?
   (*Qanuqtuurunnarniq* – resourcefulness and adaptability)
6. How do you align your strengths to create change in your community? Do you see groups modeling this in your community?
   (*Aajiiqatigiinngniq* – cooperation and consensus)



RESOURCES AND SUPPORTS

ROLES AND RESPONSIBILITIES

You will need several people to successfully plan and hold your on-the-land workshop. These descriptions are intended to help you determine who may be best suited to help. This workshop has been held in Inuktitut only. More personnel or supplies may be necessary if you wish to hold a bilingual workshop.

Facilitator

The facilitator's role is to keep the workshop on track. They are there to ensure everyone has a chance to speak and share in the activities. The facilitator is there to engage and spark conversations and discussions about the subject material (either elder abuse or women's leadership). The facilitator will also be the main contact for the workshop. She will also be required to take notes of the recommendations made by the participants so you can plan additional activities to address violence and abuse prevention after the workshop.

Two Guides

The guides' role is to ensure that the operation and safety of the camp runs smoothly. The guides will make purchases necessary for the camp with the facilitator. They are not involved with the content of the workshop, but with the day-to-day running of the camp. The guides are usually male and have a commitment to be present at the camp for the duration of the workshop. They scout the camp location, they set up the camp prior to the participants' arrival, they transport the group and goods, hunt for supplementary food, and monitor for local wildlife (for safety). They are also responsible for tearing down the camp after the participants have returned to town. It is important that the guides are not visible during the workshop discussions. The sensitive nature and emotional exposure of the participants during the workshop must be highly regarded and guides must not intrude. The women-only safe environment must be respected. The guides will make purchases necessary for the camp with the facilitator.

Two Cooks

The cooks' role is to ensure that all the participants and personnel are fed. This may require some pre-prepared meals and supplies. The cooks are responsible for the food purchases with the facilitator and guides. They should be knowledgeable of preparing country food and food safety. The cooks should be comfortable with handling the propane or naphthalene necessary for the stoves. It is the cooks' responsibility to ensure that the meals are prepared for the participants throughout the day and in a timely fashion. The cooks may have to prepare food to bring as a bagged lunch or dinner depending on the activities involved.

One or Two Helpers

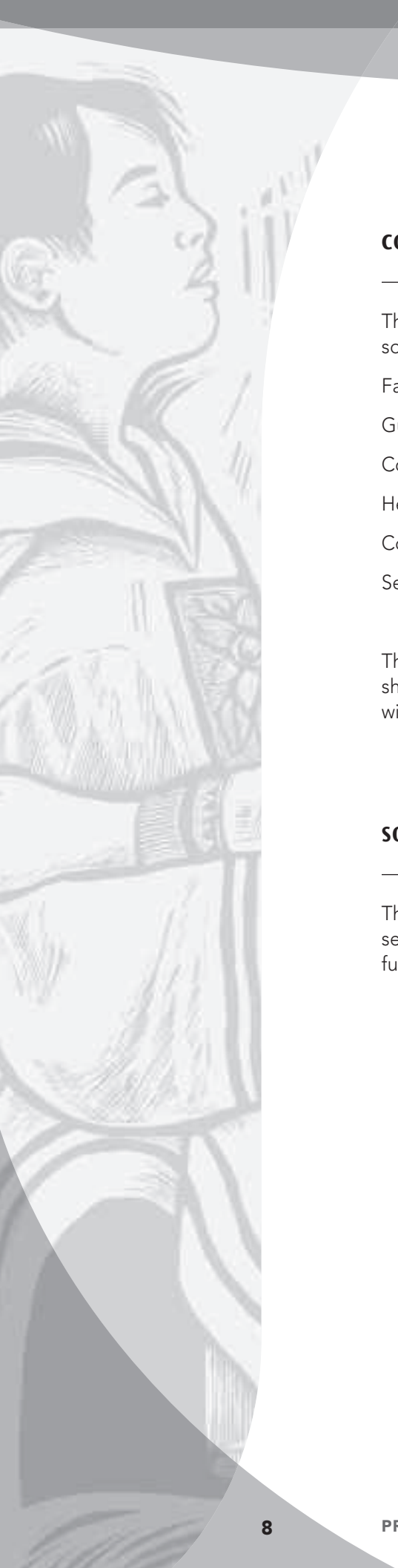
Depending on the size of the workshop there may need to be an additional set of hands working to support the camp. The one or two helpers may be assisting the cooks, the guides, or the facilitator. One job that is necessary is the duties related to the latrine. A helper, not responsible for the preparation of food or hunting with the guides, may be required to help with that job. They may be required to help with the set up and tear down of the camp prior to the workshop, and after the end of the workshop.

Two Counsellors

The counsellors' role is to ensure the emotional and mental well-being of participants. This on-call position is best held by a respected and trusted member of the community. During the workshop they support the participants during difficult times. They are required to be present at all times. The counsellors should be good listeners, non-judgmental, and open to helping whomever, whenever. They should be well acquainted with the subject matter and be prepared to speak to the group about it. They may also be required to conduct some one-on-one counselling.

Sewer/Traditional Skills Teacher (women's leadership workshop)

The traditional skills expert (often a sewer) has the role of teaching their skills to the younger participants. The sewer must be knowledgeable of working with traditional tools and materials. They should be prepared to work with those who may just be learning, and able to teach well.



COSTS AND FUNDING

The following are the estimates and descriptions of the costs involved and possible sources of funding.

Facilitator. $500/day

Guides $250/day

Cook $150/day

Helper $100/day

Counsellor. $300/day

Sewer . . . . . $200/day (Leadership Workshop)

The cost of materials and supplies will vary with the size and location of the workshop. You can expect that the average cost of a 10-participant five-day workshop will be approximately $30,000.

SOURCES

There are many sources of funding; both monetary and by donations of goods and services. Each community will have different opportunities and options for finding funding. You may wish to consider the following sources:

- HTA: The local hunter and trappers association may be able support the workshop, possibly as guides and hunters or by providing country food.
- Businesses: Ask local businesses what they could contribute.
- Government: Local and territorial/provincial governments may have funding for workshops.

LEGAL

There are some legal considerations to address before the on-the-land workshop can be held.

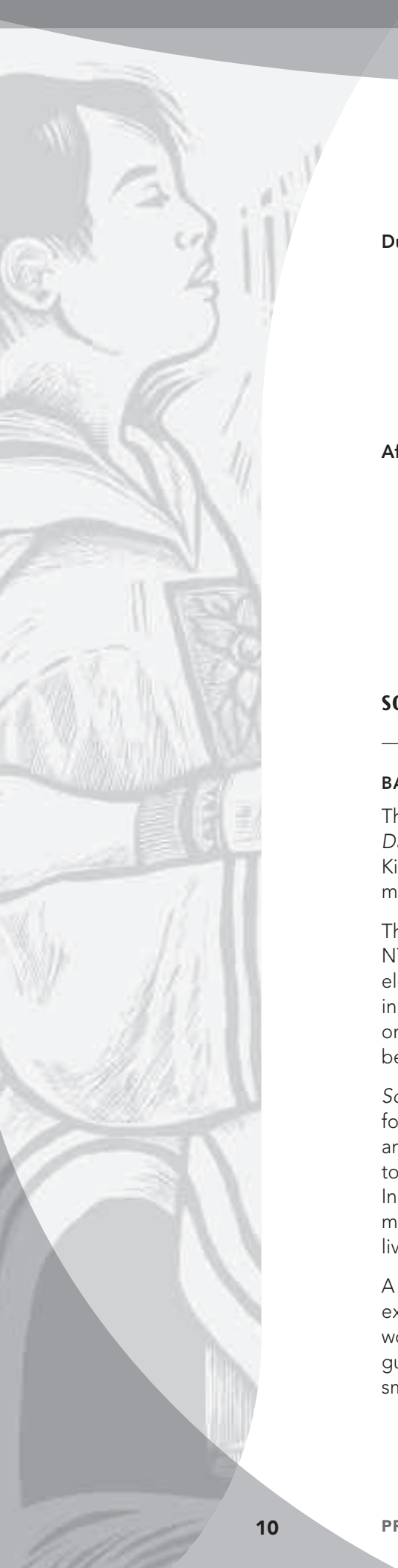
Your organization will likely have insurance to cover office property or injuries that may happen on company property. Check with your insurance provider to ensure that your insurance is adequate to cover any accident or other problem that may arise while you are on-the-land. You will also want to have participants to give their permission in writing so you can use any photographs that may be taken of them during the workshop.

LOGISTICS

This is a list of some of the tasks necessary for a successful workshop.

BEFORE

- Find funding
- Hire a facilitator
- Hire resource people (with the facilitator)
- Develop content with the facilitator
- Advertise the workshop
- Select camp location
- Organize routes and transportation
- Purchase and organize equipment
- Address safety and comfort issues
- Address legal issues (insurance, etc.)
- Select participants
- Meet with participants and staff in a group setting



During

- Set up camp
- Execute day-to-day activities (check-in or debrief each day)
- Collect paperwork
- Tear down camp

After

- Celebrate your successes!
- Compile evaluations
- Write final reports
- Follow-up as required (share photos, informal meetings)

SOMEBODY'S DAUGHTER: THE PAULATUK WORKSHOP

BACKGROUND

This workshop was developed over many years and is based on the *Somebody's Daughter* workshop designed by the Social Development Department of the Kivalliq Inuit Association. This section describes their project and successes, which may be useful to you as you plan your own workshop.

This section describes the experience of an on-the-land workshop held in Paulatuk, NT. It is included to provide specific examples of activities, logistics, and other elements you may want to adapt for your community. For example, a sewing project in the Western Arctic would differ in materials and style from those in the Central or Eastern regions, however the overall importance of good sewing skills cannot be overstated. Survival depended and still depends on being warm and dry.

Somebody's Daughter was created for Inuit women ages 18-85 as an opportunity for healing, learning traditional Inuit women's skills such as preparing skins, sewing and the creation of Inuit clothing based what each "daughter" wanted to learn or to work on. Sharing traditional wisdom and practicing traditional skills based on Inuit values increases the sense of self-awareness and pride of culture and empowers modern Inuit women to realize their potential skill and strengths for making healthy living choices.

A key component to the success of this on-the-land workshop was the participants' experiences and positive growth through the inclusion of elder women to the workshop. They provided input and support to the younger women through stories, guidance, and traditional on-the-land skills. Efforts to correctly "match" elders in small groups with younger women resulted in positive workshop experiences.

The people of Paulatuk are Inuvialuit. Despite its remoteness, Paulatuk has experienced high levels of loss of their language, Inuvialuktun. English was to be the language used at the workshop that linked the central Arctic community of Rankin Inlet, Nunavut with the western Arctic community of Paulatuk, NT. In June 2006, the Coordinating Committee on Abuse Issues in Paulatuk, NT expressed an interest in conducting an on-the-land workshop.

The Paulatuk Instructors consisted of a facilitator/instructor, a cultural instructor, a counsellor/assistant instructor, and guides/monitors.

GOAL

Programs and services that strengthen Inuit individuals, families and communities are essential to a long-term strategy to prevent abuse in Inuit communities. The Paulatuk workshop goal was to work with and support the Paulatuk Community Corporation's Aboriginal Healing Foundation manager to develop a model for a seven day on-the-land workshop.

OBJECTIVES

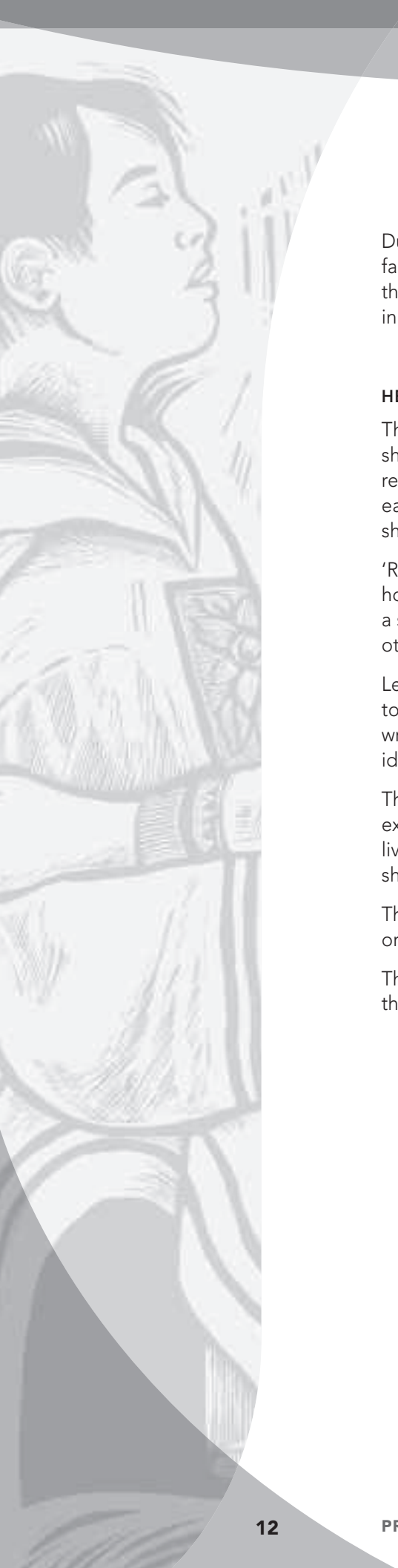
The objectives identified for the Paulatuk workshop were:

- To empower young women, mothers, and victims of violence by allowing them to learn traditional women's roles in their community;
- To promote healing through writing their personal life experiences and self-expression;
- To enhance their creativity and realize their personal potential;
- To empower them to set higher personal goals and develop positive self-esteem; and
- To fulfill these goals through the delivery of an on-the-land workshop and introduce it to other Inuit regions.

TRADITIONAL SKILLS

The sharing of traditional knowledge from elders to the younger participants and the mastery of traditional skills leads to empowerment and increased self-esteem. Each day during the workshop participants were taught how to prepare country food or whatever skill is being practiced.

In Paulatuk, the participants were given an opportunity to learn how to make kamiks, "Nunavut style". Learning and making new patterns and understanding the history of different styles of clothing is part of the knowledge transfer between Inuit women.



During this workshop there was a wide range of ages of participants and the close family connections within the group meant that healing was emphasized more through the traditional skills than writing. The participants were highly interested in the sewing activities as this was something that was very new to them.

HEALING JOURNEY

The on-the-land program had a healing component in the form of writing workshops. It is a good way for the women to interact, as well as, sort out emotions related to abuse. Sharing this is important for the participants to develop trust with each other, as well as with the elders. The 'writing as healing' aspect of the workshop in Paulatuk included a variety of activities.

'Rage on the page' was an activity in which a participant would write and draw how angry she felt. To increase writing skills, the participants were asked to finish a sentence such as, "I feel as…as a…." They were then instructed to think of other creative ways to fill in the sentence.

Letter writing gave the participants a chance to write to someone (dead or alive) to say something they had always wanted to say but never had a chance. This writing exercise encouraged participants to take risks and express thoughts and ideas kept inside perhaps for a long time.

The 'blessings' activity was a positive way to say thank-you for all the good things experienced in life and helped the women to think about the positive things in their lives. These included a 'gratitude' or 'thank-you' list and/or poem that could be shared with the group.

The workshop offered other healing aspects. For example, a walk around the lake or hiking provided a safe and quiet environment in which to reconnect with nature.

The overall result of participating in such a workshop was that the women realized that:

- sharing ideas and trusting others would help them to seek help in their home communities;
- they had the option to choose a safe lifestyle;
- they were not the only one living with abuse;
- there were positive as well as negative things in their lives; and
- writing exercises helped to organize feelings so that issues might be dealt with one-by-one.

DAILY ACTIVITIES

Each day began with greetings and an opening prayer. Participants were then provided with an explanation of the day's events and groups, and matched with an elder who had similar interests.

The following activities can be arranged to suit the weather, but the writing activities are practiced daily.

Writing Activities: 'Rage on the page,' blessings, gratitude lists, 'finish the sentence,' journal entries and artwork were scheduled every day.

Traditional Skills: The traditional skills teacher taught the participants to cure food (making pipsi, m/nikku), and cleaning and preparing skins.

Counselling: The traditional skills counsellor taught the participants how to make kamiks for children (infants to 12 years old) as a form of therapy and relaxation as described above.

Healing sessions: There were various healing related activities such as sharing personal stories but the one emphasized every day was journal writing.

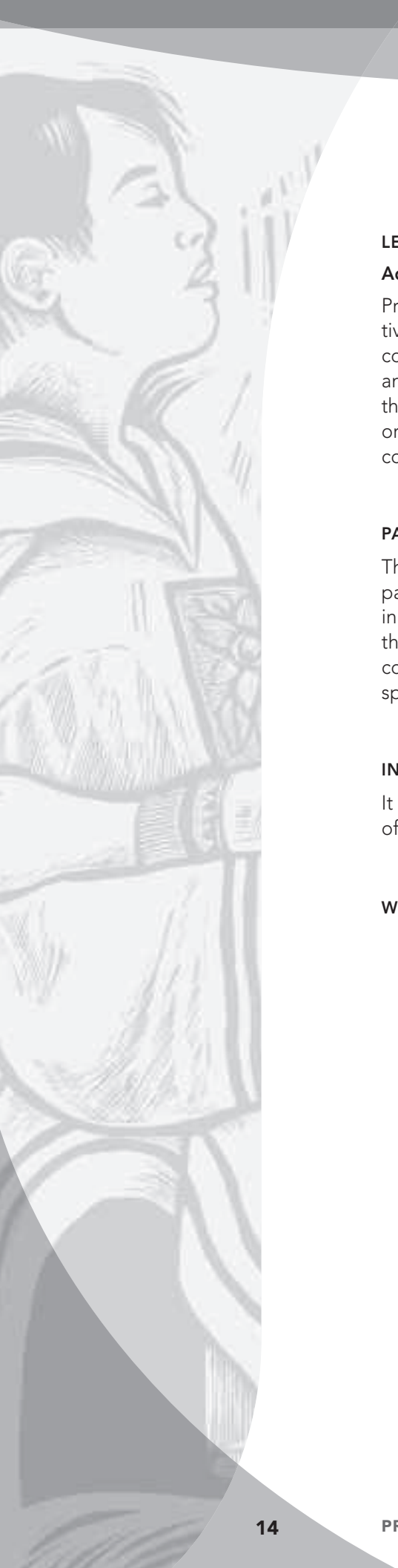
Exercise: Hiking outings were encouraged to reconnect with nature and to revitalize the spirit.

Recreation: Hunting and fishing were considered recreational activities, but also contributed to the food supply. Inuit games such as 'sock tops' and string games were also enjoyed.

End of day check-in: At the end of each day, participants shared their unique experiences or learnings. During this check-in, with its emphasis on feelings, elders and facilitators were able to determine if anyone were suffering stress.

EVALUATION

Pre and post workshop evaluation forms were created and used to ensure that the program and activities were helpful for the participants. This evaluation component verified that the program's success and is helpful to other communities that may want to undertake similar projects.



LESSONS LEARNED

Advanced Advertisement for the Project

Proper and advanced advertisements that clearly spell out the purpose and objectives of the workshop are crucial to attract a diverse group of participants. In smaller communities, a community meeting may be a way to clearly discuss the program and its intended benefit. Also, it is important to post the ads in prominent places that many people frequently visit, for example at the Northern store, post office or hamlet office. Local radio is also a very successful way to provide information to community members.

PARTICIPANT SELECTION

The application forms used for participant selection must clearly request the participant's age, life experience, and the reasons why individuals are interested in participating in the program. If there is an organizing body or committee running this workshop, a specific selection process may be more appropriate for your community. This will help the decision process if there are more applicants than spaces available.

INSTRUCTORS

It is important to obtain instructors with extensive knowledge of the different types of local traditional skills.

WORKSHOP PERSONNEL

- Helpers: The helpers for the on-the-land workshop must know their role within the project.
- Guides/Monitors: It is recommended that each workshop held at a campsite have two polar bear monitors, who would ideally be hunters with much experience on the land. These individuals would also provide important support such as hauling packs, drawing water, and other heavy work. It is also recommended that there be two guides/hunters to hunt for fresh food for participants, and that this group of helpers be hired a day or so earlier to set up camp. It is crucial that they know their respective roles and responsibilities to ensure the smooth running of the camp.
- Cooks: It is important to plan to hire cook/cooks so that instructors and other personnel are not also taking on these activities.

CAMPSITES

The location of the camp was about an hour boat ride away from Paulatuk, however the water source was not convenient. At the campsite, a nearby water source should be readily available at the site.

AGENDA

Maintain a balance between the writing and traditional skills components of the workshop so that the workshop is easier to facilitate.

EQUIPMENT

- It is very important that ATV and boat rentals are in good working order;
- Survival suits (floater suits) are essential for boat travel;
- It is preferred that a big tent is made available for participant to gather for sewing and journal writing. The same would apply for the washroom and cooking tents.

CONCLUSION

The project had a huge impact on the community of Paulatuk. First, a program was introduced to this community that facilitated the sharing of knowledge between Inuit regions. It was an opportunity for a small group of participants to come together to realize the importance of group and community relations. The project allowed them to connect and interact with each other outside of their community, as well as an opportunity to meet Inuit from outside of their community.

Additional outcomes included a realization of individual and community strengths. The community realized that they can make things happen on their own – all they needed was some direction and support from other Inuit with relevant experience. The importance of communities coming together as a whole to do a project like this cannot be overstated. Ideas and motivation from the project will continue for years to come.

This project truly encompassed the components of healing from Pauktuutit's National Strategy to Prevent Abuse in Inuit Communities:

1. *Piliriqatigiinngniq* – working together for the common good
2. *Avatikmik Kamattiarniq* – environmental wellness
3. *Pijittsirarniq* – service to others and leadership
4. *Pilimmaksarniq* – empowerment
5. *Qanuqtuurunnarniq* – resourcefulness and adaptability
6. *Aajiiqatigiinngniq* – cooperation and consensus.

APPENDIX ONE

COMMUNITY ANNOUNCEMENT

On-the-Land Workshop

We Are looking For Inuit Women Ages 21-75

ORGANIZATION: _____

will be holding an on-the-land workshop for Inuit women to discuss violence and abuse prevention in our community. This workshop will be held on

DATE: _____ at LOCATION: _____

_____

There are spaces for 10 – 12 participants.

The main objectives of this workshop are to raise awareness of violence and abuse in our community and talk about ways we can take leadership, as individuals and as a community, to prevent violence and abuse. We will also be sure our solutions are rooted in Inuit culture and values and will spend time with elders and facilitators doing cultural activities.

The topics may be difficult and quite personal so every consideration will be given to maintaining the privacy and confidentiality of participants. Counsellors will be available throughout the workshop.

Please contact PERSON: _____

at PHONE NUMBER: ( ) _____ for an application form or more information.

Think about it – we would like you to be a part of this workshop.

APPENDIX TWO

On-The-Land WORKSHOP APPLICATION

Name: _____

Date of Birth: _____ Age: _____

Community/Mailing address: _____

_____

Phone Number: ( ) _____ E-mail/Work #: _____

Contact person: _____ Phone Number: ( ) _____

(Person to contact in case of emergency – next of kin or spouse)

Please advise if you have any health physical conditions or dietary restrictions/ allergies or require medication:

This workshop is for adults only.
Please ensure that childcare is available if you wish to apply.

The goal of the on-the-land workshop is to care for and respect others, to have acceptance and tolerance of all participants, and to be open to life long learning.

If you agree with this goal and want to participate, please sign your name below.

Date: _____ Name: _____

Workshop Organizer: _____

Name: _____

Address: _____

_____

Telephone: ( ) _____

Email: _____

APPENDIX THREE

CONFIDENTIALITY FORM

OBLIGATION TO CONFIDENTIALITY

***I understand** this agreement and promise to keep confidential all information that is personal to others.*

Participant Signature: _____

Facilitator Signature: _____

Signed at: _____

Dated at: _____

APPENDIX FOUR

RELEASE FORM FOR PHOTOGRAPHS

I, the undersigned, do hereby consent and agree that
NAME OF ORGANIZATION: _____,
its employees, or agents have my permission to take photographs and/or video of me, and to use these for documents and/or their website.

I understand that there will be no financial or other remuneration.

I am at least 18 years of age, and I have read and understand this agreement.

Name: _____

Date: _____

Signature: _____

APPENDIX FIVE

MATERIALS AND SUPPLIES

CAMP	✔
Vehicle rental	
Gas	
Qamutiks	
Oil	
Shotgun (guide's own gun)	
Boat: lifejackets/suits	
Radio communication (CBs)	
Tents (meeting tent, sleeping tents)	
Heaters	
Stoves	
Lamps (flashlights, candles)	
Underpads for bedding	
Tarps	
COOKING	
Food	
Cooking fuel	
Pots & pans	
Knives & serving cutlery	
Serving dishes	
Tupperware	
Plates, cups, glasses, cutlery, napkins	
Paper products (paper towels, toilet paper, Kleenex)	

	✔
Portable toilet	
Food wrap, disinfecting wipes	
First Aid kit, safety equipment	
Garbage bags	
Matches, lighters	
Feminine hygiene products	
Dish soap	
Extra clothing for emergencies	
Mosquito repellant	
WORKSHOP	
Notebooks	
Writing instruments	
Skins	
Sewing materials	
OTHER	

APPENDIX SIX

SUGGESTED PARTICIPANT CHECKLIST

ITEMS	✔
Clothing	
7 x Underwear	
7 x Socks	
Tops	
Pants	
Sweaters	
Winter pants	
Winter coat	
Winter boots	
Rubber boots	
Hats, Mitts, etc.	
Sleeping	
Sleeping bags	
Pillows	
Blankets (optional)	

	✔
Toiletries	
Toothbrush, toothpaste	
Soap	
Wipes	
Other	
Ulu	
Towel	
Personal sewing (optional)	

APPENDIX SEVEN

WOMEN TAKING THE LEAD IN FAMILY VIOLENCE AND ABUSE PREVENTION

FACILITATOR'S GUIDE/SAMPLE DAILY ACTIVITIES

DAY ONE	SUGGESTED ACTIVITY	FACILITATORS REFERENCES
	Breakfast	
Morning	• Meet participants at designated location. • Transport participants to camp location. • Arrival at site. • Orient participants to the site. • Participants unpack and settle into the camp site.	• Ensure that site is set up for participant's arrival. • Ensure that some support staff are at site to receive the participants. • Ensure that cooks are aware that lunch will need to be prepared for the participants. • Cooks are to clean up after lunch, including dishes.
	Lunch	
Afternoon	• Opening prayer and introductions. • Discuss confidentiality. Advise participants and support staff that the contents of the discussions must remain confidential and are not to be discussed outside the project. • Introduce the purpose of the project.	• Ask one of the elders to give an opening prayer. • Introductions: each individual introduces themselves, including support staff. • Ask participants to fill in the pre-workshop evaluation form. • Have participants sign the confidentiality agreement. • Cooks are to have evening meal ready and are to clean up after the meal.
	Dinner	
Evening	• Recreation/entertainment activity.	• There may be more informal discussions that happen during the evening that can be an opportunity for healing.

DAY TWO	SUGGESTED ACTIVITY	FACILITATORS REFERENCES
	Breakfast	
Morning	• Introduce topic to the group. (For example, "what is elder abuse?", or "what role can I play in my community?").	• Refer to list of suggested questions and definitions. • Ensure counsellors are available.
	Lunch	
Afternoon	• Open discussion about "Has it happened to me or someone I know?" • Ask if the participants have particular questions of their own. • Take short health and stretching breaks. • Bring the discussions to a close.	• Encourage conversation about the topic. Asking participants if they know of anyone who may be living with elder abuse is a good way to open up the conversation. • Ensure counsellors are available.
	Dinner	
Evening	• Recreation/entertainment activity.	• If there is interest, there may be more informal discussions that happen during the evening that can be an opportunity for healing.

DAY THREE	SUGGESTED ACTIVITY	FACILITATORS REFERENCES
	Breakfast	
Morning	• Continue topic from previous afternoon. • Ask participants if there are specific questions they would like to discuss.	• Refer to attached resource materials for information. • Have counsellors available.
	Lunch	
Afternoon	• Introduce "How do I ask for help." and "What can I do to stop the abuse?"	• Refer to attached resource materials for information. • Have counsellors available.
	Dinner	
Evening	• Recreation/Entertainment.	• If there is interest, there may be more informal discussions that happen during the evening that can be an opportunity for healing.

ADDITIONAL DAYS	SUGGESTED ACTIVITY	FACILITATORS REFERENCES
	Breakfast	
Morning	• Traditional activity such as fishing or sewing.	• If the workshop schedule is long enough, take participants on the land for some traditional activities. • Activities like sewing or storytelling can be done either at the camp or on the land. • You can ask participants if there are specific things they would like to do.
	Lunch	
Afternoon	• Continue activity.	
	Dinner	
Evening	• Entertainment/Recreation	• If there is interest, the topic-related discussions can continue during this time. • Engage participants in open discussion on week's topics.
FINAL EVENING	• Have participants fill out evaluation forms. • Ask for feedback on improvements for next time.	• Use this time to check in with all participants about their feelings about the workshop and returning home. • This is also an opportunity for participants to talk about how they would like to continue to work together after the workshop.

DEPARTURE DAY	ACTIVITY	RESOURCES
	Breakfast	
Morning	• Wrap up/Closing Prayer. • Pack belongings. • Break down camp.	• All camp helpers and participants.
	Lunch	
Afternoon	• Return to community.	

APPENDIX EIGHT

WORKSHOP EVALUATION FORM

YOUR COMMUNITY: DATE:

The topic I remember most is…

I learned that…

What surprised me was…

A new idea I have is…

I was listened to when…

It would be a better workshop if…

I suggest:

Comments:

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ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᕐᒧᑦ ᖃᐅᔨᓴᐃᔾᔪᑎᒧᑦ ᑎᑎᕋᕆᐊᓕᒃ

ᓄᓇᓕᖓ: ᐅᑦᓗᐊ:

ᐅᖃᐅᑕᐅᔪᖅ ᐃᖅᑲᐅᒪᓂᖅᐹᕆᔭᕋ ᐅᓇ...

ᐃᓕᓚᐅᖅᑐᖓ ᐃᒪᓐᓇ...

ᐆᒧᖓ ᓂᕆᐅᓈᖏᑦᑐᖅᓯᐊᓚᐅᖅᐳᖓ...

ᓄᑖᖅ ᐃᓱᒪᒋᔭᕋ ᐃᒪᐃᓕᐅᕈᒪᓗᖓ...

ᓈᓚᒃᑕᐅᓚᐅᖅᐳᖓ ᐃᒪᐃᓕᐅᖅᑎᑦᓗᖓ...

ᐊᑲᐅᓂᖅᓴᐅᒐᔭᖅᑐᖅ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᖅ ᐃᒪᐃᑉᐸᑦ...

ᐃᒪᐃᓕᐅᕐᑯᔨᒐᔭᓐᖑᐊᖅᐳᖓ:

ᐅᖃᐅᓯᒃᓴᑦ:

ᐅᓪᓗᖅ ᐱᖓᔪᐊᑦ	ᐱᓕᕆᐊᒃᓴᐅᔪᓐᓇᖅᑐᑦ	ᑲᑎᒪᑎᑦᓱᔾᐅᑉ ᐊᑐᕈᓐᓇᖅᑕᖕᒋᑦ ᐃᑲᔪᕈᑎᒃᓴᑦ
ᐅᓪᓛᕈᒻᒥᓴᖅ		
ᐅᓪᓛᒃᑯᑦ	• ᐅᖃᐅᑕᐅᓗᑎᒃ ᐅᖃᐅᑕᐅᓚᐅᖅᑐᑦ ᐅᓐᓄᓴᒃᑯᑦ ᐃᑉᐸᒃᓴᖅ. • ᑲᑎᒪᔭᖅᑐᖃᑕᐅᔪᑦ ᐊᐱᕆᓗᒋᑦ ᐊᐱᖅᑯᑎᒃᓴᖃᕐᒪᖔᑕ ᐅᖃᐅᓯᕆᔪᒪᔭᖓᓐᓂᒃ.	• ᑕᑯᓗᒋᑦ ᑎᑎᕋᖅᓯᒪᔪᑦ ᑐᓴᒐᒃᓴᓃᑦᑐᑦ. • ᐊᑐᐃᓐᓇᐅᑎᓪᓗᒋᑦ ᐃᓅᓯᓕᕆᔨᑦ.
ᐅᓪᓗᕈᒻᒥᓴᖅ		
ᐅᓐᓄᓴᒃᑯᑦ	• ᓴᖅᑭᓪᓗᒍ “ᖃᓄᑦᓕ ᐊᐱᕆᔪᓐᓇᖅᐳᖓ ᐃᑲᔪᖅᑕᐅᔪᒪᓗᖓ.” ᐊᒻᒪ “ᖃᓄᐃᓕᐅᕈᓐᓇᖅᐳᖓ ᓄᖅᑲᖁᓪᓗᒍ ᐊᑐᕐᓂᕐᓗᐃᔪᖅ?”	• ᑕᑯᓗᒋᑦ ᑎᑎᕋᖅᓯᒪᔪᑦ ᑐᓴᒐᒃᓴᓃᑦᑐᑦ. • ᐊᑐᐃᓐᓇᐅᑎᓪᓗᒋᑦ ᐃᓅᓯᓕᕆᔨᑦ.
ᐅᓐᓄᕈᒻᒥᓴᖅ		
ᐅᓐᓄᒃᑯᑦ	• ᐱᓐᖑᐊᖅᑎᑦᓯᓂᖅ/ᑭᐱᓐᖑᐃᔭᐃᓂᖅ (ᖁᓐᖕᒋᐊᖅᑎᑦᑎᑲᑕᒃᓗᑎᒃ).	• ᐱᔪᒪᔪᖅᑲᖅᐸᑦ ᐅᓐᓄᒃᑯᑦ ᑲᑎᒪᓐᖕᒋᑎᓪᓗᒋᑦ ᐅᖃᖅᑲᑎᑏᒍᓐᓇᖅᑐᑦ ᒪᒥᓴᕈᓐᓇᕐᕕᖅᑲᕐᓂᐊᕐᒪᑕ.
ᐅᓪᓗᑦ ᐃᓚᖕᒋᑦ	**ᐱᓕᕆᐊᒃᓴᐅᔪᓐᓇᖅᑐᑦ**	**ᑲᑎᒪᑎᑦᓱᔾᐅᑉ ᐊᑐᕈᓐᓇᖅᑕᖕᒋᑦ ᐃᑲᔪᕈᑎᒃᓴᑦ**
ᐅᓪᓛᕈᒻᒥᓴᖅ		
ᐅᓪᓛᒃᑯᑦ	• ᐃᓄᐃᑦ ᐱᖃᑯᓯᖕᒋᓐᓂᒃ ᐱᓕᕆᑎᓪᓗᒋᑦ ᐃᖃᓪᓕᐊᕐᓗᑎᒃ ᐅᕝᕙᓗ ᒥᖅᓱᕐᓗᑎᒃ.	• ᑕᐃᒪᓕ ᐱᕕᒃᓴᖃᑦᑎᐊᖅᐸᑕ ᑲᑎᒪᑎᓪᓗᒋᑦ, ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ ᐊᐅᓪᓚᐅᑎᑲᐃᓐᓇᕐᓗᒋᑦ ᓄᓇᒧᑦ ᐱᖃᑯᓯᑐᖃᕐᓂᒃ ᐱᓕᕆᐊᖃᕐᓂᐊᕐᒪᑕ. • ᒥᖅᓱᖅᑎᑦᓯᓂᖅ ᐊᒻᒪ ᐅᓂᒃᑳᖅᑐᐊᕐᓂᖅ ᐱᓕᕆᔭᐅᔪᓐᓇᖅᐳᖅ ᐊᐅᓪᓛᖅᓯᒪᕝᕕᖓᓂ ᐅᕝᕙᓗ ᓄᓇᒥ ᐊᐅᓪᓚᖅᓯᒪᑲᐃᓐᓇᖅᑎᓪᓗᒋᑦ. • ᐊᐱᕆᔪᓐᓇᖅᐸᑎᑦ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ ᑭᓯᓕᕆᔪᒪᖕᒪᖔᑕ.
ᐅᓪᓗᕈᒻᒥᓴᖅ		
ᐅᓐᓄᓴᒃᑯᑦ	• ᑲᔪᓯᑎᓪᓗᒍ ᐱᓕᕆᐊᖑᔪᖅ.	
ᐅᓐᓄᕈᒻᒥᓴᖅ		
ᐅᓐᓄᒃᑯᑦ	• ᐱᓐᖑᐊᖅᑎᑦᓯᓂᖅ/ᑭᐱᓐᖑᐃᔭᐃᓂᖅ (ᖁᓐᖕᒋᐊᖅᑎᑦᑎᑲᑕᒃᓗᑎᒃ).	• ᑕᐃᒪᓕ ᐱᔪᒪᔪᖅᑲᖅᐸᑦ ᐅᖃᐅᓯᖅᑲᕈᓐᓇᕐᒥᔪᑦ ᐅᖃᐅᑕᐅᔪᖅ ᑲᔪᓯᓗᓂ ᑕᕝᕙᓂ. • ᐅᖃᖅᑎᒋᒃᑎᓪᓗᒋᑦ ᒪᑐᐃᖓᔪᒥᒃ ᐱᓇᓱᐊᕈᓯᕐᒥ ᐅᖃᐅᑕᐅᓚᐅᖅᑐᓂᒃ.
ᑭᖑᓪᓕᖅ-ᐹᓪᖓᓂ ᐅᓪᓗᕐᒥ ᐅᓐᓄᒃᑯᑦ	• ᑲᑎᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ ᑕᑕᑎᓇᓗᑎᒃ ᖃᐅᔨᓴᐃᔾᔪᑎᒥᒃ ᑕᑕᑎᓇᐊᓕᖕᒥᒃ. • ᑐᓴᕋᓱᐊᕐᕕᒋᓗᒋᑦ ᑲᑎᒪᔭᖅᑐᖅᓯᒪᔪᑦ ᖃᓄᖅ ᐱᐅᓯᒃᑲᓐᓂᕈᓐᓇᕋᔭᕐᒪᖔᑦ ᑲᑎᒪᓂᐅᔪᖅ ᐊᑐᖅᑕᐅᔪᒃᓴᓂᒃ ᑭᖑᓪᓕᕐᒥ.	• ᑕᕝᕙᓂ ᐱᕕᒃᓴᒥ ᖃᐅᔨᒋᐊᕐᕕᒋᔭᐃᓐᓇᓇᓗᒋᑦ ᑲᑎᒪᔭᖅᑐᖅᑕᐅᓯᒪᔪᑦ ᐃᒃᐱᖕᓂᐊᓂᓇᔭᖕᒋᓐᓂᒃ ᑲᑎᒪᓂᐅᑉ ᒥᒃᓵᓄᑦ ᐊᒻᒪ ᐊᖏᕋᕐᓂᐊᕐᓂᖕᒋᓐᓄᑦ ᐃᒃᐱᖕᓂᐊᓂᓇᔭᖕᒋᓐᓂᒃ. • ᑕᕝᕙᓂ ᑲᑎᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ ᐅᖃᐅᓯᖃᕈᓐᓇᖅᑐᑦ ᖃᓄᖅ ᐱᓕᕆᐊᓇᔭᖕᒋᓐᓂᒃ ᑲᔪᓯᑎᑦᑎᔪᓐᓇᕐᒪᖔᑕ ᑲᑎᒪᓂᖅ ᐱᔭᕇᖅᓯᒪᓕᕋᓗᐊᖅᑎᓪᓗᒍ.
ᐊᐅᓪᓚᕐᕕᒃᓴᐅᑉ ᐅᓪᓗᖓᓂ	**ᐱᓕᕆᐊᒃᓴᖅ**	**ᐃᑲᔪᖅᑎᑦ**
ᐅᓪᓛᕈᒻᒥᓴᖅ		
ᐅᓪᓛᒃᑯᑦ	• ᐱᔭᕇᕋᓱᐊᕐᓗᑎᒃ/ᒪᑐᓯᓂᕐᒧᑦ ᑐᒃᓯᐊᕐᓂᖅ. • ᐱᕐᑯᑎᖕᒋᓐᓂᒃ ᐸᕐᓇᐃᓗᑎᒃ. • ᐊᐅᓪᓛᖅᓯᒪᕝᕕᐅᔪᖅ ᑐᖅᑭᖅᑎᖅᑕᐅᓗᓂ.	• ᐃᓘᓐᓇᖕᒋᑦ ᐃᑲᔪᖅᑎᐅᔪᑦ ᐊᒻᒪ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ ᐃᑲᔪᕐᓗᑎᒃ.
ᐅᓪᓗᕈᒻᒥᓴᖅ		
ᐅᓐᓄᓴᒃᑯᑦ	ᓄᓇᓕᖕᒋᓐᓄᑦ ᐊᖏᕋᕐᓗᑎᒃ.	

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ᐊᕐᓇᑦ ᓯᕗᒃᑲᖅᑕᖅᑎᐅᓂᕐᒥᒃ ᑎᒍᓯᔪᑦ ᐃᓚᒋᑦ ᐋᓐᓂᖅᓯᓇᖅᑦᑕᐅᑎᑦᑕᐃᓕᒪᑎᑕᐅᓂᖏᓐᓄᑦ ᐊᒻᒪ ᐊᑐᕐᓂᕐᓗᐃᖅᑦᑕᐅᑎᑦᑕᐃᓕᒪᑎᑕᐅᓂᖏᓐᓄᑦ

ᑲᑎᒪᑎᑦᓯᔨᐅᑉ ᑐᑭᒧᐊᒍᑎᖏᑦ/ᐆᒃᑐᕋᐅᑎᑦ ᖃᐅᑕᒫᖅᓯᐅᑎᑦ ᐱᓕᕆᐊᒃᓴᑦ

ᐅᑦᓗᖅ ᓯᕗᑦᓕᖅᐹᒥ	ᐱᓕᕆᐊᒃᓴᐅᔪᓐᓇᖅᑐᑦ	ᑲᑎᒪᑎᑦᓯᔨᐅᑉ ᐊᑐᕈᓐᓇᖅᑕᖏᑦ ᐃᑲᔪᕈᑎᒃᓴᑦ
ᐅᑦᓛᒃᑯᑦ	• ᑲᑎᖃᑎᒋᓗᒋᑦ ᐃᓚᐅᔪᑦ ᑕᐃᔭᐅᓯᒪᔪᒥ ᐅᐸᒡᕕᒃᓴᖓᓐᓂ. • ᐅᓯᖃᖅᑕᕐᓗᒋᑦ ᓇᔪᑲᐃᓐᓇᖅᑕᖓᓐᓄᑦ ᐊᐅᑦᓛᖅᓯᒪᕝᕕᖕᒥ. • ᑎᒋᑦᓗᑎᒃ ᐅᐸᒐᓱᐊᖅᑕᖓᓐᓄᑦ. • ᐃᓚᐅᔪᑦ ᓄᓇᒥᒃ ᖃᐅᔨᑎᑦᓗᒋᑦ ᐅᐸᒃᑕᐅᓯᒪᔪᒥᒃ. • ᐃᓚᐅᔪᑦ ᐃᓂᑦᓚᒃᓴᕐᓗᑎᒃ ᐊᐅᑦᓛᖅᓯᒪᕝᕕᐅᔪᒥ.	• ᐅᐸᒃᑕᐅᓂᐊᖅᑐᖅ ᑖᓐᓇ ᐸᕐᓇᒃᓯᒪᕐᑎᐊᖅᐸᑏᓗᓂ ᑎᑭᓚᐅᖏᓐᓂᖏᓐᓂ ᑲᑎᒪᔭᖅᑐᖅᑕᐅᓯᒪᔪᑦ. • ᐃᓚᖏᑦ ᐃᖅᑲᓇᐃᔭᖅᑎᐅᔪᑦ ᐅᐸᒍᑎᓯᒪᓗᑎᒃ ᑎᑭᑕᐅᓕᖅᐸᑕ ᓇᓛᑎᕝᕙᕐᓗᑎᒃ. • ᓂᕿᓕᐅᖅᑎᐅᔪᑦ ᖃᐅᔨᒪᑎᑦᑎᐊᕐᓗᒋᑦ ᐅᑦᓗᕈᒥᑕᒃᓴᖃᓇᐊᖃᕐᓂᖏᓐᓂᒃ ᑲᑎᒪᔭᖅᑐᖅᑕᐅᓯᒪᔪᑦ. • ᓂᕿᓕᐅᖅᑎᑦ ᓴᓗᒻᒪᖅᓴᐃᖃᑦᑕᓇᐊᖃᖅᑐᑦ ᐅᑦᓗᕈᒥᓴᓚᐅᖅᑎᑦᓗᒋᑦ, ᓂᕿᓯᓕᓇᖃᑦᑕᕐᓗᑎᒡᓗ.
	ᐅᑦᓗᕈᒻᒥᓴᖅ	
ᐅᓐᓄᓴᒃᑯᑦ	• ᒪᑐᐃᖅᓯᓂᕐᒧᑦ ᑐᒃᓯᐊᕐᓂᖅ ᐊᒻᒪ ᑭᓇᒃᑰᓂᖏᓐᓂᒃ ᓇᓗᓇᐃᖅᓯᓂᖅ. • ᐅᖃᐅᑕᐅᓗᓂ ᑲᓐᖑᓇᖅᑑᑎᑕᐅᓂᖓ. ᐅᖃᐅᑎᓗᒋᑦᓗ ᐃᓚᐅᔪᑦ ᐊᒻᒪ ᐃᖅᑲᓇᐃᔭᖅᑎᐅᔪᑦ ᐃᓗᓕᖏᑦ ᐅᖃᐅᑕᐅᔪᑦ ᑲᓐᖑᓇᖅᑑᓗᑎᒃ ᐅᖃᐅᑕᐅᔭᓇᐊᖃᖏᓐᓂᖏᓐᓂᒃ ᐊᒻᒪ ᓯᓚᑖᓄᑦ ᐱᓕᕆᐊᑉ ᑕᖅᑲᑯᓄᖓ ᐅᖃᐅᑕᐅᔭᓇᐊᖃᖏᓐᓂᖏᓐᓂᒃ. • ᐅᖃᐅᓯᕆᓗᒍ ᐱᔾᔪᑎᖓ ᑲᑎᒪᔾᔪᑕᐅᑰᑉ.	• ᐃᓐᓇᕐᒥᒃ ᐊᐱᕆᓗᑎᑦ ᑐᒃᓯᐊᕐᑯᓐᓇᕐᒪᖔᑦ ᒪᑐᐃᖅᓯᔾᔪᑎᒥᒃ. • ᑭᓇᒃᑰᓂᖏᓐᓂᒃ ᓇᓗᓇᐃᖅᑎᕆᓂᖅ: ᐊᑐᓂ ᑭᓇᐅᓂᕐᒥᖕᓂᒃ ᑕᐃᓯᓗᑎᒃ, ᐱᕐᑲᑕᐅᓗᑎᒃ ᐃᖅᑲᓇᐃᔭᖅᑎᐅᔪᑦ. • ᐊᐱᕆᓗᒋᑦ ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᓯᒪᔪᑦ ᑕᑕᑎᕆᕐᑯᓗᒋᑦ ᓯᕗᕐᖓᒍᑦ ᑲᑎᒪᒋᐊᓚᐅᖏᓐᓂᖏᓐᓂ ᖃᐅᔨᓴᐃᔾᔪᑎᓂᒃ ᑎᑎᕋᕆᐊᓕᖕᓂᒃ. • ᑲᑎᒪᔭᖅᑐᖅᑕᐅᓯᒪᔪᑦ ᐊᑎᓕᐅᖅᑎᑦᓗᒋᑦ ᑲᓐᖑᓇᖅᑎᕐᓯᓂᕐᒧᑦ ᐊᖏᕐᑲᑎᑏᒍᑎᒥᒃ. • ᓂᕿᓕᐅᖅᑎᑦ ᓂᕿᓂᒃ ᐊᑐᐃᓐᓇᕈᐃᓯᒪᖃᑦᑕᓇᐊᖃᖅᐳᑦ ᐅᓐᓄᒃᑯᑦ ᐊᒻᒪ ᓴᓗᒻᒪᖅᓴᐃᓗᑎᒃ ᓂᓇᔭᕇᖅᐸᑕ.
	ᐅᓐᓄᒍᒻᒥᓴᖅ	
ᐅᓐᓄᒃᑯᑦ	• ᐱᓐᖑᐊᖅᑎᕐᓯᓂᖅ/ᑭᐱᓐᖑᐃᔭᐃᓂᖅ (ᖁᓐᖏᐊᖅᑎᕐᑎᑲᑕᒡᓗᑎᒃ).	• ᐅᖃᖃᑎᒌᒍᓐᓇᕐᒥᔪᑦ ᑲᑎᒪᓐᖏᑎᑦᓗᒋᑦ ᐅᑦᓗᕐᒥ ᖃᓄᐃᓚᐅᖅᓂᖏᓐᓂᒃ ᐅᓐᓄᒃᑯᑦ ᒪᒥᓴᕐᕕᖃᕈᓐᓇᕐᓂᐊᕐᒪᑕ.

ᐅᑦᑑᑉ ᑐᒡᓕᐊ	ᐱᓕᕆᐊᒃᓴᐅᔪᓐᓇᖅᑐᑦ	ᑲᑎᒪᑎᑦᓯᔨᐅᑉ ᐊᑐᕈᓐᓇᖅᑕᖏᑦ ᐃᑲᔪᕈᑎᒃᓴᑦ
	ᐅᑦᓛᕈᒻᒥᓴᖅ	
ᐅᑦᓛᒃᑯᑦ	• ᑲᑎᒪᔾᔪᑕᐅᓂᐊᖅᑐᖅ ᑭᓯᖕᒪᖔᑦ ᓴᖅᑭᑦᓗᒍ ᐃᓚᐅᔪᓐᓄᑦ. (ᐆᒃᑑᑎᒋᓗᒍ, "ᑭᓯᖕᒪᖔᑦ ᐃᓐᓇᕐᓂᒃ ᐊᑐᕐᓂᕐᓗᐃᓂᖅ?", ᐅᕝᕙᓗ "ᖃᓄᐃᓕᐅᕐᓗᑕ ᐱᓕᕆᖃᑕᐅᔪᓐᓇᖅᐱᑕ ᓄᓇᑦᑎᓐᓂ?"). • ᑕᑯᓗᒋᑦ ᐊᐱᖅᓯᕈᑎᒃᓴᑦ ᑎᑎᕋᖅᑕᐅᓯᒪᔪᑦ ᐊᒻᒪᓗ ᑐᑭᖏᑦ. • ᐊᑐᐃᓐᓇᐅᑎᑦᑎᓗᓂ ᐃᓈᓯᓕᕆᔨᓂᒃ ᑕᐃᒪᓐᖓᑦ.	• ᑕᑯᓗᒋᑦ ᐊᐱᖅᓯᕈᑎᒃᓴᑦ ᑎᑎᕋᖅᑕᐅᓯᒪᔪᑦ ᐊᒻᒪᓗ ᑐᑭᖏᑦ. • ᐊᑐᐃᓐᓇᐅᑎᑦᑎᓗᓂ ᐃᓈᓯᓕᕆᔨᓂᒃ ᑕᐃᒪᓐᖓᑦ.
	ᐅᑦᓗᕈᒻᒥᓴᖅ	
ᐅᓐᓄᓴᒃᑯᑦ	• ᒪᑐᐃᖓᔪᒃᑯᑦ ᐅᖃᐅᓯᖃᕐᓗᑎᒃ "ᐊᑐᖅᓯᒪᕙᕐ ᐅᕝᕙᓗ ᖃᐅᔨᒪᔭᕋ ᑕᐃᒪᐃᓕᐅᖅᓯᒪᕙᕐ?" • ᐊᐱᕆᓗᑎᑦ ᐃᓚᐅᔪᑦ ᐊᐱᖅᑯᑎᒃᓴᖃᕐᒪᖔᑦ. • ᕿᑲᑲᐃᓐᓇᖃᑦᑕᕐᓗᓯ ᑕᓯᓴᕈᓐᓇᕐᓂᐊᕐᒪᑕ. • ᐅᖃᐅᑕᐅᔪᖅ ᒪᑐᓗᒍ.	• ᐅᖃᐅᑕᐅᑦᑎᐊᕐᑯᓪᓗᒍ ᐅᖃᐅᑕᐅᔪᒃᓴᖅ. ᐊᐱᕆᓗᑎᑦ ᐃᓚᐅᔪᑦ ᖃᐅᔨᒪᔭᖃᕐᒪᖔᑦ ᐃᓐᓇᕐᒥᒃ ᐃᒡᓗᒥᐅᖃᑎᖃᖅᑐᒥᒃ ᐊᑐᕐᓂᕐᓗᒃᑕᐅᔪᒥᒃ ᑕᐃᒪᐃᑦᑐᑦ ᒪᑐᐃᕈᑎᑦᑎᐊᕙᐅᕗᑦ ᓂᑦᓕᐊᓕᖁᑦᓗᑎᑦ. • ᐃᓈᓯᓕᕆᔨᑦ ᐊᑐᐃᓐᓇᐅᑎᑦᓗᑎᑦ ᑕᐃᒪᓐᖓᑦ.
	ᐅᓐᓄᕈᒻᒥᓴᖅ	
ᐅᓐᓄᒃᑯᑦ	• ᐱᓐᖑᐊᖅᑎᕐᓯᓂᖅ/ᑭᐱᓐᖑᐃᔭᐃᓂᖅ (ᖁᓐᖏᐊᖅᑎᕐᑎᑲᑕᒡᓗᑎᒃ).	• ᐱᔪᒪᔪᖅᖅᐸᑦ ᐅᓐᓄᒃᑯᑦ ᑲᑎᒪᓐᖏᑎᑦᓗᒋᑦ ᐅᖃᖃᑎᒌᒍᓐᓇᖅᑐᑦ ᒪᒥᓴᕈᓐᓇᕐᕕᖃᕐᓂᐊᕐᒪᑕ.

ᐅᐃᒍᖓ 6

ᐃᓚᐅᓂᐊᖅᑐᓄᑦ ᐊᑐᒐᒃᓴᖅ ᓇᒃᓴᕐᓂᐊᖅᑕᖕᒋᓐᓄᑦ

ᑭᓲᓂᖕᒋᑦ	✔
ᐊᓐᓄᕖᑦ	
7 x ᖃᕐᓕᕋᓛᑦ	
7 x ᐊᓕᖅᓲᑦ	
ᑭᐊᑎ	
ᖃᕐᓕᑦ	
ᐅᕕᓂᕈᑦ	
ᓯᓚᐹᑦ	
ᐅᑭᐅᖅᓯᐅᑎ ᖁᓕᑦᑕᐅᔭᖅ	
ᐅᑭᐅᖅᓯᐅᑎᑦ ᑲᒥᐊᓗᐃᑦ	
ᐃᐸᕋᒃᓴᖅᑐᖅᓯᐅᑎᑦ	
ᓇᓴᑦ, ᐳᐊᓗᑦ, ᐊᓯᖕᒋᓪᓗ	
ᓯᓂᒃᑐᖅᓯᐅᑎᑦ	
ᖃᐲᑦ ᐳᑦ	
ᐊᑭᓯᑦ	
ᖃᐲᑦ (ᐃᓱᒪᖅᓱᕈᑎᒋᔭᕐ)	

	✔
ᓴᓗᒻᒪᖅᓴᐅᑎᒐᓚᐃᑦ	
ᑭᒍᑎᓯᐅᑎ, ᖃᐳᒃᑎᕈᑎᖓ	
ᐅᐊᓴᐅᑦ	
ᐃᒍᑎᒃᓴᑦ	
ᐊᓯᖕᒋᑦ	
ᐅᓗ	
ᐊᓪᓚᕈᑎ	
ᒥᖅᓱᕈᑎᖕᒋᑦ ᓇᖕᒥᓂᕆᔭᖕᒋᑦ (ᐃᓱᒪᖅᓱᕈᑎᒋᔭᖓ)	

ᐅᐃᒍᖓ 5

ᓯᓇᒃᑯᑎᑦ ᐊᒻᒪ ᑕᕐᑯᐊᒃᓴᑦ

ᐊᐅᓪᓛᖅᓯᒪᕝᕕᖕᒧᑦ	✔		✔
ᑎᓴᒪᓕᖕᒥᒃ ᐊᑐᖅᑐᐊᕐᓗᑎᒃ		ᓂᕿᓄᑦ ᐳᒃᓴᑦ, ᐃᒡᒍᑎᑦ ᑐᕐᑯᓴᐃᓯᕐᑲᖅᐸᑏᒃᑐᑦ	
ᐹᓯᖓ		ᐃᓅᓕᓐᓂᐅᑎᒐᓚᐃᑦ, ᐊᑦᑕᓇᔭᐃᖅᓯᒪᔭᔪᑎᑦ	
ᖃᒧᑎᒃ		ᓴᓂᒃᑯᕕᒃᓴᑦ ᐊᐅᒃᑕᔫᑦ	
ᑭᓂᖅᑐᖅ		ᐃᑯᒪᑦ, ᐃᓐᓂᖅ, ᑲᔪᒃ	
ᖁᑭᐅᑎ (ᐊᐅᓪᓚᐅᔾᔨᔨᐅᑉ ᖁᑭᐅᑎᖓ)		ᐊᕐᓇᖅᓯᐅᑎᑦ (ᐃᓗᐊᕐᑯᑎᒐᓚᐃᑦ)	
ᐅᒥᐊᖅ: ᐳᒃᑕᖅᑯᑎᑦ/ᐊᑕᔪᐃᑦ		ᓂᕐᓇᓯᓯᐅᑦ ᐅᐊᓴᐅᑦ	
ᓈᓚᐅᑎᑦ ᐆᕝᕙᑦ		ᐊᓐᓄᕌᒃᓴᑦ ᐊᑐᓇᐊᕐᑲᑲᓪᓚᖕᓂᖅᐸᑕ ᑐᐊᕕᕐᓇᖅᑐᒥ	
ᑐᐃᑦ (ᑲᑎᒪᕝᕕᒃ, ᓯᓂᒡᕕᒃᓴᑦ ᑐᐃᑦ)		ᑭᒡᑐᓇᐊᕐᓂᐅᑏᑦ	
ᐅᖅᑰᓴᐅᑎᑦ			
ᓱᐅᔪᑦ		**ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᕐᒧᑦ**	
ᖁᓪᓕᐊᓗᐃᑦ (ᖃᐅᒻᒪᒃᑕᔫᑦ, ᐸᑎᐅᔭᐃᑦ)		ᑎᑎᕋᕐᕕᒃᓴᑦ	
ᐃᒡᓕᕐᒧᑦ ᐊᓪᓕᖅᐹᒃᓴᖅ		ᑎᑎᕋᐅᑎᒐᓚᐃᑦ	
ᐃᔅᓴᔭᖕᒋᑦᑐᑦ ᐅᓖᓕ		ᐊᒥᑦ/ᕿᓯᑦ	
		ᒥᖅᓯᒐᒃᓴᐃᑦ ᒥᖅᓯᕈᑎᓪᓗ	
ᓂᕐᓂᐅᕈᑎᑦ			
ᓂᕿ		**ᐊᓯᖏᑦ**	
ᓂᕿᓕᐅᕈᑎᒧᑦ ᐅᖅᓱᒃᓴᖅ			
ᐅᒃᑯᓯᑦ ᐊᒻᒪ ᓵᑦᑑᔭᐅᑎᑦ			
ᓴᕕᑦ ᐊᒻᒪ ᓂᕆᔭᔪᑎᑦ ᑲᑭᐊᒐᓚᐃᑦ			
ᓂᕿᓕᐅᖅᓯᒪᔪᓂᒃ ᐃᓕᓯᕝᕕᑦ			
ᐊᐅᒃᑕᔫᑦ ᒪᑐᖅᑲᖅᑐᑦ			
ᐸᓕᐊᑦ, ᐃᖕᒍᓯᑦ, ᐃᒥᐅᑎᑦ, ᑲᑭᐊᒐᓚᐃᑦ, ᐸᐃᑉᐹᑦ ᐃᒡᒍᑎᑦ			
ᐃᒡᒍᑎᒃᓴᑦ, ᐃᕐᑰᑎᒃᓴᑦ, ᑲᒃᑭᐅᑎᒃᓴᑦ			
ᖁᕝᕕᒃ			

ᐅᐃᒍᖓ 4

ᐊᖏᕐᓂᕐᒧᑦ ᑕᑕᑎᕆᐊᓕᒃ ᐊᔾᔨᓕᐅᕆᓂᕐᒧᑦ

ᐅᕙᖓ, ᐊᑎᓕᐅᕐᓂᕐᒧᑦ, ᐊᖏᖅᐳᖓ ᐊᖏᕐᑲᑎᒋᓪᓗᒋᓪᓗ ᑎᒥᐅᑉ ᐊᑎᖓ: _____,
ᐃᖅᑲᓇᐃᔭᖅᑎᖏᓪᓗ, ᐱᓕᕆᔨᖏᓪᓗ ᐊᔾᔨᐅᓕᕆᑎᑦᑐᓐᓇᖅᐸᒃᑲ ᐊᐅᓚᔫᓕᐅᕆᑎᑦᑐᓐᓇᖅᐸᒃᑲᓗ ᐅᕙᓐᓂᒃ ᓱᕈᓱᕐᑯᑎᖕᓂᒃ, ᐊᑐᖅᑕᐅᔪᓐᓇᕐᓗᑎᓪᓕ ᑖᒃᑯᓄᖓ ᑎᑎᖅᑲᕐᑯᑎᓄᑦ ᐊᒻᒪᓗ/ᐅᕝᕙᓘᓐᓃᑦ ᖃᕋᓴᐅᔭᒃᑯᑦ ᑐᑭᓯᒋᐊᕐᕕᖓᓄᑦ.

ᑐᑭᓯᕗᖓ ᑮᓇᐅᔭᓕᕆᓂᖅᑕᖅᑲᔫᖏᓐᓂᖓᓂᒃ ᐊᓯᖓᓂᓪᓘᓐᓃᑦ ᐅᑭᐅᓕᑎᑕᖅᑲᔫᖏᓐᓂᖓᓂᒃ.

ᒥᑭᓐᓂᖅᐹᖓᒍᑦ 18 ᐊᕐᕌᒍᖏᓐᓃᑉᐳᖓ, ᑖᓐᓇ ᐊᖏᖅᑲᑎᑏᒍᑎ ᐅᖅᑲᓕᒫᖅᓯᒪᕙᕋ ᑐᑭᓯᓪᓗᒍᓗ.

ᐊᑎᕋ: _____

ᐅᓪᓗᖓ: _____

ᐊᑎᓕᐅᕈᓯᒐ: _____

ᐅᐃᒍᖓ 3

ᐅᖃᐅᓯᕆᔭᐅᔭᕆᐊᖃᖏᑦ

ᐅᖃᐅᓯᕆᔭᐅᔭᕆᐊᖃᖏᑦ ᐊᖏᕈᑎ

ᑐᑭᓯᑦᑎᐊᖅᐳᖓ ᐊᒻᒪᓗ ᐊᖏᑐᖓᓗ ᐅᖃᐅᓯᕆᔭᐅᔭᕆᐊᖃᖏᑦᑐᓂ.

ᐱᖃᑕᐅᔫᑦ ᐊᑎᓕᐅᓐᓂᖓ: _____

ᑲᒪᔨᐅᑦ ᐊᑎᓕᐅᓐᓂᖓ: _____

ᐅᕙᓂ ᐊᑎᓕᐅᖅᑕᐅᒪᔪᖅ: _____

ᐅᑦᓗᖓᓂ: _____

ᐅᐃᒍᖓ 2

ᓄᓇᒥ ᐊᐅᓪᓛᖅᓯᒪᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᔪᓄᑦ ᐃᓚᐅᔪᒪᔾᔪᑎᓄᑦ ᑕᑕᑎᓇᐊᓕᒃ

ᐊᑎᖅ: _____

ᐅᓪᓗᐊ ᓇᓪᓕᐅᑎᕝᕕᐊᑕ ᐊᕐᕌᒍᐊᓗ: _____ ᐅᑭᐅᖕᒋᑦ: _____

ᓄᓇᓕᖓ/ᑎᑎᖅᑲᕐᓂᐊᕐᕕᐊ: _____

_____

ᐅᖃᓚᐅᑦ #: (_____) _____

ᖃᓇᑕᐅᔭᒃᑯᑦ ᑐᕌᕈᑎᖓ/ᐃᖅᑲᓇᐃᔭᕐᕕᐊᑕ #: (_____) _____

ᑐᓴᖅᑎᑕᐅᔪᓐᓇᖅᑐᖅ: _____ ᐅᖃᓚᐅᑦ: _____

ᖃᐅᔨᒃᑲᖅᑕᐅᔭᓇᐊᓕᒃ ᑐᐊᕕᕐᓇᕐᑐᖃᓕᕐᓂᖅᐸᑦ – ᖃᑕᓐᖑᑏᑦ ᐅᕙ ᓗᓃᑦ ᐊᐃᑉᐸᓇᔭᐃᑦ

ᓇᓗᓇᐃᓇᓗᑎᑦ ᐅᖃᐅᔾᔨᓂᐊᖅᐳᑎᑦ ᑎᒥᒃᑯᑦ ᖃᓄᐃᔾᔪᑎᖃᕐᒪᖔᖅᐱᑦ ᐅᕝᕙᓘᓐᓃᑦ ᓂᓇᔭᓇᐊᖃᓐ-ᖕᒋᑦᖃᕐᒪᖔᖅᐱᑦ/ ᑎᒥᕕᓪᓗ ᓂᕿᓄᑦ ᐅᕝᕙᓗ ᐃᓅᓕᓴᐅᑎᓄᑦ ᐱᐅᒋᓐᖕᒋᑦᖕᒋᓐᓂᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓅᓕᓴᐅᑎᑖᓇᐊᖃᕐᒪᖔᖅᐱᑦ:

ᑕᕝᕙᓂ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᕐᒥ ᐃᓐᓇᕐᓄᑦ ᑭᓯᐊᓂ ᑐᕌᖓᕗᑦ. ᐸᐃᓇᔨᖃᑦᑎᐊᓇᐊᖃᖅᐳᑎᑦ ᐃᓚᐅᔪᒪᓂᐊᕈᕕᑦ ᑕᕝᕗᖓ.

ᑐᕌᒐᒃᓴᖓ ᓄᓇᒥ ᐊᐅᓪᓛᖅᓯᒪᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᑉ ᐸᖅᑭᖃᑎᒌᕐᑯᓪᓗᒋᑦ ᐊᒻᒪ ᐊᓯᒥᓂᒃ ᐅᐱᒍᓯᕐᑯᓪᓗᒋᑦ, ᐊᖏᖅᓯᒪᑦᑎᐊᕐᓗᑎᒃ ᐊᒻᒪ ᕿᓄᐃᓛᕈᓐᓇᕐᓗᑎᒃ ᐃᓗᓐᓇᖕᒋᓐᓄᑦ ᐃᓚᐅᔪᓄᑦ, ᐊᒻᒪ ᒪᑐᐃᖓᑦᑎᐊᕐᓗᑎᒃ ᐃᓅᓯᓕᒫᒥ ᐃᓕᐸᓪᓕᐊᓂᓇᔪᓐᓇᖅᑕᑦᑎᓐᓄᑦ.

ᐊᖏᖅᑲᑎᖅᑲᕈᕕᑦ ᑖᒃᑯᓄᖓ ᑐᕌᒐᒃᓴᓄᑦ ᐊᒻᒪ ᐃᓚᐅᔪᒪᒍᕕᑦ, ᐊᑎᓕᐅᕐᓂᐊᖅᐳᑎᑦ ᐊᑖᒍᑦ ᐊᑎᓕᐅᕐᕕᒃᓴᒥ.

ᐅᓪᓗᐊ: _____ ᐊᑏᑦ: _____

ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᕐᒥᒃ ᐋᖅᑭᒃᓯᐃᔨ:

_____

ᐊᑎᖓ: _____

ᑐᕌᕈᑎᖓ: _____

_____

ᐅᖃᓚᐅᑦ: (_____) _____

ᖃᓇᑕᐅᔭᒃᑯᑦ ᑐᕌᕈᑎᖓ: _____

ᐅᐃᒍᖓ 1

ᓄᓇᓕᖕᓂ ᑐᓴᖅᑎᑦᑎᔾᔪᑦ

ᐊᐅᓪᓛᖅᓯᒪᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᒃᓴᒧᑦ

ᖃᓂᓕᕋᑦᑕ ᐃᓄᐃᑦ ᐊᕐᓇᖕᒋᓐᓂᒃ ᐅᑭᐅᖃᖅᑐᓂᒃ 21-ᒥᑦ 75–ᒧᑦ

ᑎᒥᐅᑉ ᐊᑎᖓ _____

ᐊᐅᓪᓛᖅᓯᒪᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᑦᑎᓂᐊᕐᒪᑕ ᐃᓄᐃᑦ ᐊᕐᓇᖕᒋᓐᓂᒃ ᐅᖃᐅᓯᖃᕐᓂᐊᕐᒪᑕ ᐋᓐᓂᖅᓯᕆᖃᑦᑕᐅᑎᑦᑕᐃᓕᒪᓂᕐᒧᑦ ᐊᒻᒪ ᐊᑐᕐᓂᕐᓗᐃᑦᑕᐃᓕᒪᑎᑦᓯᓂᕐᒥᒃ ᓄᓇᑦᑎᓐᓂ. ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐊᖅᑐᑦ

ᐅᓗᐊ: _____ ᐅᑭᓂ ᓇᓃᓐᓂᐊᕐᓂᖓ _____

_____

ᐃᓂᒃᓴᖃᖅᐳᒍᑦ 10 – 12 ᑲᑎᒪᔭᖅᑐᖃᑕᐅᔪᓐᓇᖅᑐᑦ ᐃᓄᒋᐊᕐᓂᖃᕈᓐᓇᕐᓗᑎᒃ.

ᑐᕌᒐᒃᓴᓇᓪᓗᐊᑕᖅᑕᖓᑦ ᑖᑦᓯᒪ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᑉ ᖃᐅᔨᓈᓪᓕᖅᑎᕐᑯᓪᓗᒋᑦ ᐋᓐᓂᖅᓯᕆᖃᑦᑕᐅᑎᓂᕐᒥᒃ ᐊᒻᒪ ᐊᑐᕐᓂᕐᓗᐃᖃᑦᑕᐅᑎᓂᕐᒥᒃ ᓄᓇᑦᑎᓐᓂ ᐊᒻᒪ ᐅᖃᐅᓯᕆᓗᒋᑦ ᖃᓄᖅ ᓯᕗᓕᖅᑎᐅᔪᓐᓇᕐᒪᖔᑦᑕ, ᐃᓈᓗᑕ ᐊᒻᒪ ᓄᓇᓕᐅᓗᑕ, ᐋᓐᓂᖅᓯᕆᑦᑕᐃᓕᒪᔾᔪᑎᒃᓴᓂᒃ ᐊᒻᒪ ᐊᑐᕐᓂᕐᓗᐃᑦᑕᐃᓕᒪᔾᔪᑎᒃᓴᓂᒃ. ᐊᑐᑦᑎᐊᕐᓂᐊᖅᐸᕗᑦ ᐋᖅᑭᒋᐊᕈᑎᐅᔪᑦ ᑐᓐᖓᕕᖃᕐᑯᓪᓗᒋᑦ ᐃᓄᐃᑦ ᐃᓕᖅᑯᓯᖕᒋᓐᓂᒃ ᐊᒻᒪ ᐱᖅᑯᓯᖕᒋᓐᓂᒃ ᐊᒻᒪ ᐃᓐᓇᐃᑦ ᐱᖃᑎᒋᓗᑎᒍ ᐊᒻᒪᓗ ᑲᑎᒪᑦᑎᔨᐅᔪᑦ ᐃᓄᐃᑦ ᐃᓕᖅᑯᓯᖕᒋᓐᓂᒃ ᐱᓕᕆᐊᖃᖃᑦᑕᕐᓗᑕ.

ᐅᖃᐅᑕᐅᓂᐊᖅᑐᑦ ᐊᒃᓯᕈᕐᓇᕐᓂᐊᖅᐸᓪᓚᐃᔪᑦ ᐊᒻᒪ ᐃᒻᒥᒧᑦ ᑐᕌᖓᓗᑎᒃ ᑕᐃᒪᐃᒻᒪᑦ ᐊᑐᓂ ᐃᓱᒪᒃᓴᖅᓯᐅᕈᑕᐅᔪᖅ ᑲᓐᖑᓇᖅᑑᑎᑕᐅᓂᐊᖅᐳᑦ ᐊᒻᒪ ᐅᐱᒋᔭᐅᓗᑎᒃ ᐅᖃᐅᑕᐅᔭᕆᐊᖃᖕᒋᓐᓂᖕᒋᓐᓂᒃ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ. ᐃᓈᓯᓕᓂᕆᔨᑦ ᐊᑐᐃᓐᓇᐅᖕᒋᓐᓇᕐᓂᐊᖅᑐᑦ ᑕᕝᕙᓂ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᕐᒥ.

ᐅᓇ ᑐᓴᖅᑎᑦᑐᓐᓇᖅᐸᑦ ᐊᑎᖓ: _____

ᐅᖃᓚᐅᑎᖓ: ( ) _____ ᐱᔪᒪᒍᕕᑦ ᑕᑕᑎᕆᐊᓕᖕᒥᒃ ᐃᓚᐅᔪᒪᔾᔪᑎᒥᒃ ᐅᕝᕙᓗ ᑐᓴᒐᒃᓴᒃᑲᓐᓂᕐᓂᒃ ᐱᔪᒪᑐᐊᕈᕕᑦ.

ᐃᓱᒪᒃᓴᖅᓯᐅᕈᑎᒋᓗᒍ – ᐃᓚᒋᔭᐅᖃᑯᑦᑎᐊᖅᐸᑦᑎᒋᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᕐᒧᑦ.

ᐊᐅᓪᓛᖅᓯᒪᕝᕕᐅᔪᑦ

ᐊᐅᓪᓛᖅᓯᒪᕝᕕᐅᓚᐅᖅᑐᖅ ᐃᑲᕐᕋᕐᒧᑦ ᐃᖏᕋᓚᐅᖅᑐᑦ ᐸᐅᓚᑐᒃᒥᑦ, ᑭᓯᐊᓂᓕ ᐃᒥᖅᑕᕐᕕᖃᑦᑎᐊᓚᐅᖏᒻᒪᑦ. ᐊᐅᓪᓛᖅᓯᒪᕝᕕᐅᔪᖅ ᖃᓂᒋᔭᖓᓂ ᐃᒥᖅᑕᕐᕕᖃᑦᑎᐊᕆᐊᖃᖅᐳᖅ.

ᑲᑎᒪᔾᔪᑎᒃᓴᑦ

ᐃᒡᓗᒋᒃᑎᓪᓗᒋᑦ ᑎᑎᕋᕆᐅᖅᓴᓂᖅ ᐊᒻᒪ ᐃᓄᐃᑦ ᐱᖅᑯᓯᖏᓐᓂᒃ ᐃᓕᓐᓂᐊᕈᑎᐅᔪᑦ ᐃᓗᐊᓂ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᓪᓗᒋᑦ ᐱᔭᕐᓂᕐᓂᖅᓴᐅᓂᐊᕐᒪᑦ ᐊᐅᓚᑦᑕᕆᐊᒃᓴᖅ.

ᓱᓇᒃᑯᑏᑦ

- ᐱᒻᒪᕆᐅᕗᖅ ᑎᓴᒪᓕᒃ ᐊᒻᒪ ᐅᒥᐊᑦ ᐊᑐᖅᑐᐊᖅᑕᐅᔪᑦ ᐊᔪᖏᑦᑎᐊᕐᓗᑎᒃ ᐊᐅᓚᔪᓐᓇᑦᑎᐊᕐᓗᑎᒃ;
- ᐅᒥᐊᒃᑯᑦ ᐃᑭᒪᓂᐊᖅᑎᓪᓗᒋᑦ ᐊᑐᕆᐊᖃᖅᑐᑦ ᐊᑕᔪᓂᒃ ᐳᒃᑕᓛᕈᑎᓂᒃ;
- ᐊᖏᔪᒥᒃ ᑐᐱᕐᒥᒃ ᐊᑐᕈᑎᒃ ᐊᑲᐅᓂᖅᓴᖅ ᑲᑎᒪᔾᖅᑐᖅᑕᐅᓯᒪᔪᑦ ᑲᑎᕝᕕᒃᓴᖓᓂᒃ ᒥᖅᓱᕐᕕᒃᓴᖓᓂᒃ ᐊᒻᒪ ᑎᑎᕋᕆᐊᖅᑐᕐᕕᒃᓴᖓᓂᒃ ᐱᕙᓪᓕᐊᔪᑯᑎᖏᓐᓂᒃ. ᑕᐃᒪᓐᓇᑦᑕᐅᖅ ᑐᐱᖅᑲᕆᐊᖃᖅᑐᕐᕕᒃᓴᖓᓂᒃ ᑎᕝᕕᖅᑕᐅᓗᓂᓗ ᐱᒻᒪᕆᐅᓂᖓ ᓄᓇᖅᑲᑎᑏᑦ ᐱᓕᕆᖅᑲᑎᑏᑦᑎᐊᕆᐊᖃᕐᓂᖓᑦ. ᐱᓕᕆᐊᖑᔪᒃᑯᑦ ᑕᕝᕗᓇ ᑲᑎᑉᐸᓪᓕᕈᓐᓇᓚᐅᕐᒪᑕ ᐊᒻᒪ ᐅᖃᖅᑲᑎᒋᓗᒋᑦ ᓄᓇᖅᑲᑎᖕᒋᑦ ᐊᑐᓂ ᓄᓇᓕᖕᒋᑕ ᓱᓚᑖᓂ, ᐊᒻᒪ ᐃᓅᖅᑲᑎᖏᓐᓂᒃ ᑕᑯᔭᕆᐅᕆᓪᓗᑎᒃ ᓄᓇᖅᑲᑎᒋᓐᖏᑕᖏᓐᓂᓐᖓᖅᓯᒪᔪᓂᒃ.

ᐃᓚᖏᑦᑕᐅᖅ ᓴᖅᑭᓚᐅᖅᑐᑦ ᐅᔾᔨᕈᓱᓚᐅᖅᑐᑦ ᐊᑐᓂ ᐊᒻᒪ ᓄᓇᓕᖕᓂ ᓴᓐᖏᓂᕆᔭᖏᓐᓂᒃ. ᓄᓇᓕᐅᔪᖅ ᐅᔾᔨᕈᓱᓚᐅᖅᑐᑦ ᐊᐅᓚᔾᔭᐃᔪᓐᓇᕐᓂᖏᓐᓂᒃ ᓇᖏᓂᖅ – ᑐᑭᒧᐊᒃᑎᑕᐅᑐᐃᓐᓇᕐᓗᑎᒃ ᐊᒻᒪ ᐃᑲᔪᖅᑕᐅᑐᐃᓐᓴᕐᓗᑎᒃ ᐃᓅᖅᑲᑎᖏᓐᓂᑦ ᑕᐃᒪᐃᑦᑐᓂᑦ ᐊᑐᓕᒪᔪᓂᒃ ᐃᓅᓯᖏᓐᓂ. ᐱᒻᒪᕆᐅᕗᖅ ᓄᓇᓕᐅᔪᑦ ᑲᑎᑦᓗᑎᒃ ᐊᑕᐅᓯᕈᖅᑎᑕᐅᑦᓗᑎᒃ ᐱᓕᕆᐊᒃᓴᒥᒃ ᐱᓕᕆᐊᖅᑲᕐᓂᖓ ᐊᑑᑎᖅᑲᒻᒪᕆᐅᖅᐳᖅ. ᐃᓱᒪᒋᔭᐅᔪᑦ ᐊᒻᒪ ᐊᐅᓚᔾᔭᐃᑦᓗᓂ ᐱᓕᕆᐊᖑᔪᒥᑦ ᐊᑯᓂᐅᔪᖅ ᐊᕐᕌᒍᓄᑦ ᐊᑐᖅᑕᐅᓂᐊᓕᖅᑐᓂᒃ.

ᑖᓐᓇ ᐱᓕᕆᐊᒃᓴᐅᔪᖅ ᓱᓕᔪᒃᑯᑦ ᐱᖃᓯᐅᔾᔨᓯᒪᕗᑦ ᐃᓗᓕᕆᔭᖏᑦ ᒪᒥᓴᐃᓂᕐᒥᑦ ᐱᔭᐅᓯᒪᓪᓗᑎᒃ ᐸᐅᒃᑑᑎᒃᑯᑦ ᑲᓇᑕ ᒥ ᐅᐸᓗᖓᐃᔭᐅᑎᓂᑦ ᐊᑐᕐᓂᕐᓗᐃᑦᑕᐃᓕᒪᑎᕐᓯᓂᕐᒧᑦ ᐃᓄᐃᑦ ᓄᓇᓕᖕᒋᓐᓂ:

1. ᐱᓕᕆᖃᑎᒌᖕᓂᖅ – ᐃᖅᑲᓇᐃᔭᖃᑎᒌᖕᓂᖅ ᐱᐅᔪᒧᑦ
2. ᐊᕙᑎᒥᒃ ᑲᒪᑦᑎᐊᕐᓂᖅ – ᐊᕙᑎ ᖃᓄᐃᖏᑦᑎᐊᕐᑯᓪᓗᒍ
3. ᐱᔨᓯᕋᕐᓂᖅ – ᐊᓯᒥᒃ ᐱᔨᓯᕋᕐᓂᖅ ᐊᒻᒪ ᓱᕗᓕᖅᑎᐅᓂᖅ
4. ᐱᓕᒻᒪᒃᓴᕐᓂᖅ – ᓴᓐᖏᓂᕐᒥᒃ ᑎᒍᓯᓂᖅ
5. ᖃᓄᖅᑑᕈᓐᓇᕐᓂᖅ – ᐊᑑᑎᖃᕈᓐᓇᕐᓂᖅ ᐊᒻᒪ ᓱᖏᐅᑎᔪᓐᓇᕐᓂᖅ
6. ᐋᔨᖃᑎᒌᖕᓂᖅ – ᐃᑲᔪᖃᑎᒌᖕᓂᒃᑯᑦ ᐊᒻᒪ ᐊᖏᖃᑎᒌᖕᓂᒃᑯᑦ.

ᐃᓕᑕᐅᔪᑦ

ᓯᕗᕐᖓᒍᑦ ᐱᓕᕆᐊᖑᓂᐊᖅᑐᒥᒃ ᑐᓴᐅᒪᑎᑦᑎᓂᖅ

ᐋᖅᑭᑦᑎᐊᖅᓯᒪᔪᒥᒃ ᐊᒻᒪ ᓯᕗᕐᖓᑐᖅᑲᖓᒍᑦ ᑐᓴᐅᒪᑎᑦᑎᓗᓂ ᑎᑎᕋᖅᓯᒪᑦᑎᐊᕐᓗᑎᒃ ᐱᔾᔪᑎᖓᓂᒃ ᐊᒻᒪ ᑐᕌᒐᒃᓴᕆᔭᖏᓐᓂᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᔫ ᑕᐃᒪᐃᓕᐅᕐᓂᖅ ᐊᑑᑎᖅᑲᑦᑎᐊᖅᐳᖅ ᑭᓇᒃᑯᑐᐃᓐᓇᐃᑦ ᐃᓚᐅᑦᑎᐊᖅᑯᓪᓗᒋᑦ. ᓄᓇᓕᖕᓂ ᒥᑭᓐᓂᖅᓴᓂ, ᓄᓇᓕᖕᓂᕐᒥᐅᑦ ᑲᑎᒪᑎᑕᐅᔪᓐᓇᖅᐳᑦ ᐱᔪᒪᒍᑎᒃ ᐅᖅᑲᐅᑕᐅᓂᐊᕐᓗᓂ ᐱᓕᕆᐊᖑᔪᒪᔪᖅ ᐊᒻᒪ ᖃᓄᐃᓕᐅᕐᓗᑎᒃ ᐃᑲᔪᖅᓯᓂᖅᑲᕋᔭᕐᒪᖔᑕ. ᐊᒻᒪᓗ, ᐱᒻᒪᕆᐅᕗᖅ ᑕᑯᒃᓴᐅᔪᒧᑦ ᐅᐸᒃᑕᐅᓚᔪᒃᑐᒧᑦ ᐃᓕᓯᖅᑲᑦᑕᕐᓗᓯ ᑐᓴᐅᒪᑎᑦᑎᔾᔪᑎᓂᒃ, ᐆᒃᑑᑎᒋᓗᒍ ᓂᐅᕕᕐᕕᖕᒧᑦ, ᑎᑎᖅᑲᕐᓂᐊᕐᕕᖕᒧᑦ, ᐅᕝᕙᓗ ᐺᐊᒪᓚᒃᑯᑦ ᑎᑎᕋᕐᕕᖓᓐᓄᑦ. ᓄᓇᓕᖕᓂᓗ ᓈᓚᐅᑎᒃᑯᑦ ᑐᓴᖅᑎᑦᑎᓗᑎᑦ ᑕᐃᒪᓐᓇ ᑭᓇᒃᑯᓕᒫᑦ ᓄᓇᖅᑲᑎᑦ ᑐᓴᐅᒪᑎᑕᐅᔪᓐᓇᖅᑲᔭᖅᐳᑦ.

ᑲᑎᒪᔭᖅᑐᖅᑕᐅᓂᐊᖅᑐᓂᒃ ᓂᕈᐊᕐᓂᖅ

ᑕᐃᒃᑯᐊ ᑕᑕᑎᕆᐊᖅᑲᖅᑐᑦ ᑎᑎᕋᖅᑕᐅᓗᑎᒃ ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᔪᒪᔪᓄᑦ ᓇᓗᓇᐃᖅᓯᓯᒪᑦᑎᐊᕆᐊᖅᑲᖅᐳᑦ ᐊᕐᕌᒍᖏᓐᓂᒃ, ᐃᓅᓯᖏᓐᓂᓗ ᐊᑐᖅᓯᒪᔭᖏᓐᓂᒃ, ᐊᒻᒪ ᐱᔾᔪᑎᖓᓂᒃ ᖃᓄᐃᒻᒪᑦ ᐃᓚᐅᔪᒪᓂᖅᑲᕐᒪᖔᑕ ᑕᒪᑐᒧᖓ ᐱᓕᕆᐊᖅᑲᖅᑎᓪᓗᒋᑦ. ᑕᐃᒪᓕ ᑎᒥᐅᔪᒥᒃ ᐋᖅᑭᒡᓯᐃᔨᖅᑲᖅᐸᑕ ᐅᕝᕙᓗ ᑲᑎᒪᔨᕋᓛᓄᑦ ᐊᐅᓚᑕᐅᒃᐸᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᔪᖅ, ᐊᓯᐊᒍᑦ ᓂᕈᐊᕐᓂᖅᑲᕐᓗᑎᒃ ᑲᑎᒪᔭᖅᑐᖅᑕᐅᓂᐊᖅᑐᓂᒃ ᐱᐅᒐᔭᕐᒥᔪᖅ ᓄᓇᕐᓯᓐᓂ. ᑕᐃᒪᓐᓇ ᐃᑲᔪᖅᓯᔪᓐᓇᕋᔭᕐᒪᑦ ᐃᓱᒪᓕᐅᕋᓱᐊᓕᖅᑎᓪᓗᒋᑦ ᐃᓚᐅᔪᒪᔪᑦ ᐅᓄᕐᓂᖅᓴᐅᒃᐸᑕ ᐅᓄᕐᓂᕆᔪᓐᓇᖅᑕᖏᓐᓂᒃ ᑲᑎᒪᔭᖅᑐᖅᑕᐅᒐᔭᖅᑐᑦ.

ᐃᓕᓐᓂᐊᖅᑎᑦᓯᔨᑦ

ᐱᒻᒪᕆᐅᕗᖅ ᐃᓕᓐᓂᐊᖅᑎᑦᑎᔨᐅᓂᐊᖅᑐᓂᒃ ᐱᒍᑎᒃ ᖃᐅᔨᒪᓂᖅᑲᑦᑎᐊᖅᑐᓂᒃ ᐊᒻᒪ ᐊᔾᔨᒋᖏᑦᑐᓂᒃ ᐃᓄᐃᑦ ᐱᖅᑯᓯᑐᖅᑲᖏᓐᓂᒃ ᐱᓕᕆᔾᔪᓯᖏᓐᓂᒡᓗ ᐊᔪᖏᑦᑎᐊᕐᓗᑎᒃ.

ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᓪᓗᒋᑦ ᐃᖅᑲᓇᐃᔭᖅᑎᐅᔪᑦ

- **ᐃᑲᔪᖅᑏᑦ**: ᐃᑲᔪᖅᑎᐅᔪᑦ ᐊᐅᓪᓛᖅᓯᒪᓗᑎᒃ ᑲᑎᒪᑎᓪᓗᒋᑦ ᖃᐅᔨᒪᑦᑎᐊᕆᐊᖅᑲᕐᓂᐊᖅᑐᑦ ᐱᓕᕆᐊᒃᓴᕆᔭᖏᓐᓂᒃ.
- **ᐊᐅᓪᓚᐅᔾᔨᔨᑦ/ᓇᐅᑦᑎᖅᓱᖅᑎᑦ**: ᐊᑐᓕᕐᑯᔨᕗᑦ ᐊᑐᓂ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᖅᑲᕐᓂᐊᖅᐸᑕ ᐊᐅᓪᓛᖅᓯᒪᓗᑎᒃ ᒪᕐᕉᖕᓂᒃ ᓇᓄᖅᑕᐅᓕᖏᒃᑲᓗᐊᕐᒪᖔᑕ ᓇᐅᑦᑎᖅᓱᖅᑎᖅᑲᕐᓗᑎᒃ, ᐊᖑᓇᓱᒃᑎᐅᓗᑎᒃ ᖃᐅᔨᒪᓂᖅᑲᑦᑎᐊᕐᓗᑎᒡᓗ ᐊᐅᓪᓚᖅᓯᒪᓂᕐᒥᒃ. ᑖᒃᑯᐊᒃ ᐃᑲᔪᕈᓐᓇᑦᑎᐊᖅᑐᑦ ᐊᒃᔭᖅᑐᖅᑎᐅᖅᑲᑦᑕᕐᓗᑎᒃ, ᐃᒥᖅᑕᖅᑎᐅᖅᑲᑦᑕᕐᓗᑎᒃ, ᐊᒻᒪ ᐅᕐᑯᒪᐃᑦᑐᓕᕆᔨᒋᔭᐅᓗᑎᒃ. ᐊᑐᓕᕐᑯᔨᕗᑦ ᒪᕐᕉᖕᓂᒃ ᐊᐅᓪᓚᐅᔾᔨᔨ/ᐊᖑᓇᓱᒃᑏᖕᓂᒃ ᐊᑐᕐᓗᑎᒃ ᐊᖑᓇᓱᒋᐊᕈᔾᔨᖅᑲᑦᑕᕐᓗᑎᒃ ᓂᕿᒃᓴᖏᓐᓂᒃ ᑲᑎᒪᔭᖅᑐᖅᑕᐅᓯᒪᔪᑦ, ᑖᒃᑯᐊ ᐃᑲᔪᖅᑎᐅᔪᑦ ᐃᖅᑲᓇᐃᔭᖅᑎᑕᐅᓗᑎᒃ ᐅᓪᓗᕐᒥ ᓯᕗᕐᖓᒍᑦ ᐊᐅᓪᓛᖅᓯᒪᕝᕕᐅᓂᐊᖅᑐᖅ ᑐᐸᒡᓗᕐᓗᒍ ᐊᒻᒪ ᐃᓂᓪᓚᒃᓴᕐᓗᒍ. ᐱᒻᒪᕆᐅᕗᖅ ᖃᐅᔨᒪᑦᑎᐊᕐᑯᓪᓗᑦ ᐱᓕᕆᐊᒃᓴᕆᔭᖏᓐᓂᒃ ᑲᒻᒪ ᑲᒪᒋᔭᒃᓴᕆᔭᖏᓐᓂᒃ ᐊᐅᓚᓂᖅᑲᑦᑎᐊᕐᑯᓪᓗᒍ ᐊᐅᓪᓛᖅᓯᒪᓂᕆᔭᐅᔪᖅ.

- **ᓂᕿᓕᐅᖅᑏᑦ**: ᐱᒻᒪᕆᐅᕗᖅ ᐸᕐᓇᐅᑎᓕᐅᑦᑎᐊᖅᓯᒪᓗᓂ ᓂᕿᓕᐅᖅᑎᒥᒃ/ᓂᒃ ᐃᖅᑲᓇᐃᔭᖅᑎᑖᕐᑯᓪᓗᒍ ᑕᐃᒃᑯᐊ ᐃᓕᓴᐃᔨᐅᔪᑦ ᐊᒻᒪ ᐊᓯᖏᑦ ᐃᖅᑲᓇᐃᔭᖅᑎᐅᔪᑦ ᐃᓚᐅᖏᓪᓗᑎᒃ ᓂᕿᓕᐅᖅᑎᑦ ᐱᓕᕆᐊᕆᔭᖏᓐᓄᑦ.

- ᓇᓚᒨᖅᑐᑦ ᐱᐅᔪᑦ ᐊᒻᒪᓗ ᐱᐅᖏᑦᑐᑦ ᐃᓅᓯᖏᓐᓃᑦᑐᑦ ᐅᔾᔨᒌᔭᐅᓪᓗᑎᒃ; ᐊᒻᒪᓗ
- ᑎᑎᕋᓕᒻᒪᒃᓴᖅᑎᓪᓗᒋᑦ ᐃᑲᔪᖅᓯᓂᖃᕐᓂᖓᓂᒃ ᐋᖅᑭᒡᓯᐃᑦᑎᐊᕐᓂᕐᒥᒃ ᐃᒃᐱᖕᓂᐊᔭᖏᓐᓂᒃ ᑕᒪᒃᑯᐊ ᐱᔾᔪᑎᐅᔪᑦ ᐊᑐᓂ ᐊᑕᐅᓯᐅᓈᖅᑎᓪᓗᒋᑦ ᐱᓕᕆᔭᐅᔪᓐᓇᕐᑯᓪᓗᒋᑦ.

ᖃᐅᑕᒫᓐ ᐱᓕᕆᐊᒃᓴᑦ

ᖃᐅᑕᒫᓐ ᐱᒋᐊᕐᕈᑎᖃᖃᑦᑕᓚᐅᖅᑐᑦ ᑐᓐᖓᓯᒃᑎᑦᑎᓂᕐᒥᒃ ᐊᒻᒪ ᒪᑐᐃᕈᑎᖃᖅᐸᒡᓗᑎᒃ ᑐᒃᓯᐊᕐᓂᕐᒥᒃ. ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ ᐅᖃᐅᑎᔭᐅᓕᕐᓗᑎᒃ ᓇᓗᓇᐃᖅᓯᕝᕕᐅᓪᓗᑎᒃ ᐅᓪᓗᕐᒥ ᖃᓄᐃᓕᐅᕐᓂᐊᕐᒪᖔᑕ ᐊᒻᒪ ᐊᒡᒍᖅᑐᖅᓯᒪᓂᐊᖅᑐᓂᒃ ᐅᖃᐅᔭᐅᓪᓗᑎᒃ, ᐊᒻᒪ ᐊᐃᐸᐸᕆᓂᐊᖅᑕᖏᓐᓂᒃ ᐃᓐᓇᕐᒥᒃ ᐱᖃᑎᑖᖅᑎᑕᐅᓪᓗᑎᒃ ᐊᔾᔨᒌᒃᓴᖕᓂᒃ ᐱᐅᒃᓴᕐᓂᖏᑦ ᐃᓱᒪᖃᑎᒌᖕᓂᖏᓪᓗ ᐊᑐᖅᑕᐅᓪᓗᑎᒃ.

ᐅᑯᐊ ᐱᓕᕆᐊᒃᓴᐅᔪᑦ ᐋᖅᑭᒡᓯᖅᑕᐅᔪᓐᓇᖅᐳᑦ ᓯᓚᐅᑉ ᖃᓄᐃᓐᓂᖓ ᒪᓕᒃᓗᒍ, ᑭᓯᐊᓂᓕ ᑎᑎᕋᓕᒻᒪᒃᓴᖅᑎᑕᐅᖃᑦᑕᕈᓐᓇᖅᑐᑦ ᖃᐅᑕᒫᓐ.

ᑎᑎᕋᓕᒻᒪᒃᓴᖅᑎᓪᓗᒋᑦ ᐱᓕᕆᐊᒃᓴᑦ: ‘ᓂᓐᖓᐅᒪᓂᖏᓐᓂᒃ ᑎᑎᕋᕐᕕᖕᒥ’, ᓴᐃᒪᒻᓴᐃᓂᕐᒧᑦ ᑎᑎᕋᕐᕕᖕᒥ, ᖁᔭᓕᓂᕐᒧᑦ ᑎᑎᕋᕐᕕᖕᒥᒃ, ‘ᐱᔭᕇᖅᓯᔭᕆᐊᖃᕐᓂᕐᒥᒃ ᑎᑎᕋᖅᓯᒪᔪᓂᒃ ᐱᔭᕇᖅᓯᒪᖏᑦᑐᓂᒃ’ ᑎᑎᕋᕐᕕᐊ, ᐊᑐᖅᐸᓪᓕᐊᔭᖏᓐᓄᑦ ᑎᑎᕋᖅᐸᓪᓕᐊᕕᖕᒥ ᐊᒻᒪ ᑎᑎᕋᐅᔭᕐᓂᕐᒥᒃ ᐊᑐᖅᑎᑦᑎᖃᑦᑕᖅᐳᑦ ᖃᐅᑕᒫᓐ ᐱᓕᕆᐊᒃᓴᕆᔭᐅᕙᓪᓗᑎᒃ.

ᐱᖅᑯᓯᑐᖃᕐᓂᒃ ᐱᓕᒻᒪᒃᓴᕐᓂᖅ: ᐃᓄᐃᑦ ᐱᖅᑯᓯᑐᖃᖏᓐᓄᑦ ᐃᓕᓴᐃᔨ ᐃᓕᓐᓂᐊᖅᑎᑦᓯᓗᓂ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᓂᒃ ᐱᑦᓯᓕᐅᕐᓂᕐᒥᒃ, ᓂᒃᑯᓕᐅᕐᓂᕐᒥᒃ (ᒥᒃᑯᓕᐅᕐᓂᕐᒥᒃ), ᐊᒻᒪ ᐊᒥᕐᓂᒃ ᓴᓗᒻᒪᖅᓴᐃᓂᕐᒥᒃ ᐊᒻᒪ ᕿᑐᒻᒪᒃᓴᐃᓂᕐᒥᒃ.

ᐃᓅᓯᔨᒧᑦ ᐃᓅᓯᓕᕆᔭᐅᓂᖅ: ᐱᖅᑯᓯᑐᖃᕐᓂᒃ ᐱᓕᒻᒪᒃᓴᐃᔨ ᐃᓕᓐᓂᐊᖅᑎᑦᑎᖃᑦᑕᕐᓗᓂ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᓂᒃ ᑲᒥᓕᐅᕐᓂᕐᒥᒃ ᓯᕈᓯᕐᓄᑦ (ᐃᓅᓕᓵᖅᑐᓂᑦ ᑎᑭᑦᓗᒍ ᐅᑭᐅᓕᖕᓄᑦ 12–ᒥᒃ) ᑕᐃᒪᓐᓇ ᒪᒥᓴᐅᑎᒋᓯᓐᓈᑦ ᐊᒻᒪ ᕿᑲᐅᑎᒋᓯᓐᓈᑦ ᒥᖅᓱᕐᓂᒃᑯᑦ.

ᒪᒥᓴᕐᓗᑎᒃ ᑲᑎᒪᓂᖅ: ᐊᔾᔨᒌᖏᑦᑐᓂᒃ ᐊᑐᖃᑦᑕᓚᐅᖅᐳᑦ ᒪᒥᓴᐃᓪᓗᑎᒃ ᐱᓕᕆᐊᖃᖅᑎᓪᓗᒋᑦ ᐃᒻᒥᖕᓂᒃ ᐅᓂᒃᑳᕆᓪᓗᑎᒃ ᑭᓯᐊᓂᓕ ᖃᐅᑕᒫᓐ ᐊᔭᐅᖅᑐᐃᔾᔪᑎᖃᓚᐅᖅᐳᑦ ᐱᕙᓪᓕᐊᔪᑯᑎᖏᓐᓂᒃ ᑎᑎᕋᖅᐸᓪᓕᐊᖃᑦᑕᕐᑯᓪᓗᒋᑦ.

ᐃᖃᓗᐃᓕᓴᕐᓂᖅ: ᐱᓯᔪᒃᑎᑦᑎᖃᑦᑕᓚᐅᖅᑐᑦ ᓄᓇᒧᑦ ᐊᑕᐅᓯᐅᖃᑎᒌᕐᑯᓪᓗᒋᑦ ᐊᒻᒪ ᐊᓂᕐᓂᖓᑦ ᐆᒻᒪᖅᐸᓪᓕᕐᑯᓪᓗᒍ.

ᐱᓐᖓᐊᕈᑎ: ᐊᖑᓇᓱᖕᓂᖅ ᐊᒻᒪ ᐃᖃᓪᓕᐊᕐᓂᖅ ᐊᑖᓃᑎᑕᐅᓚᐅᖅᐳᖅ ᐱᓐᖓᐊᕈᑎᓄᑦ ᐱᓕᕆᐊᑦ, ᑭᓯᐊᓂᓕ ᓂᕿᒃᓴᖅᑖᕆᔭᐅᖃᑦᑕᓚᐅᖅᑐᑦ ᐊᖑᔭᐅᔪᑦ. ᐃᓄᐃᑦ ᐱᓐᖓᐊᕈᓯᖏᓐᓂᒃ ᐱᓐᖓᐊᖃᑦᑕᓚᐅᖅᑐᑦ ᐊᒻᒪ ᐊᔭᕋᕐᓂᖅ ᖁᕕᐊᒋᔭᐅᖃᑦᑕᓚᐅᕐᒥᔪᖅ.

ᑲᑎᒪᓂᖅ ᐱᔭᕇᖅᑎᓪᓗᒍ ᖃᐅᔨᒋᐊᕐᓂᖅ: ᑲᑎᒪᓂᖅ ᐱᔭᕇᕋᖓᑦ ᖃᐅᑕᒫᓐ, ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ ᐅᓂᒃᑲᐅᓯᖃᑦᑕᓚᐅᖅᐳᑦ ᐊᑐᖅᑕᖏᓐᓂᒃ ᓄᑖᓂᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓕᓴᖏᓐᓂᒃ. ᖃᐅᔨᒋᐊᖅᑕᐅᑎᓪᓗᒋᑦ, ᐃᒃᐱᖕᓂᐊᕐᓂᕐᒧᑦ ᐱᓕᕆᐊᖃᕐᓂᖅᓴᐅᑎᓪᓗᒋᑦ, ᐃᓐᓇᐃᑦ ᐊᒻᒪ ᑲᑎᒪᑎᑦᓯᔨᐅᔪᑦ ᖃᐅᔨᒋᐊᕈᓐᓇᓚᐅᖅᐳᑦ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᖅ ᐊᒃᓱᕈᓗᐊᓕᖏᒃᑲᓗᐊᕐᒪᖔᑦ.

ᖃᐅᔨᓴᐃᔾᔪᑎᑦ

ᓯᕗᕐᖓᒍᑦ ᑭᖑᕐᖓᒍᓪᓗ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᑉ ᖃᐅᔨᓴᐃᔾᔪᑎᒃᓴᓂᒃ ᑕᑕᑎᓇᐊᓕᖕᓂᒃ ᓴᓇᓚᐅᖅᑐᑦ ᐊᒻᒪ ᐊᑐᖅᑕᐅᓚᐅᖅᑐᑦ ᑕᒪᑐᒧᖕᖓ ᐱᓕᕆᐊᓇᓴᐅᔪᖅ ᖃᐅᔨᒐᓯᐊᕐᓗᑎᒃ ᐃᑲᔪᕐᓂᖃᕐᒪᖔᑦ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ. ᑖᒃᑯᐊ ᖃᐅᔨᓴᐃᔾᔪᑎᐅᔪᑦ ᐃᓗᓕᖏᑦ ᐊᑐᖅᑕᐅᓪᓗᑎᒃ ᓇᓗᓇᐃᖅᓯᔾᔪᑕᐅᔪᓐᓇᖅᐳᑦ ᐱᓕᕆᐊᖑᔪᖅ ᓯᕗᒧᐊᑦᑎᐊᖅᓯᒪᓂᖃᕐᒪᖔᑦ ᐊᒻᒪ ᐃᑲᔪᖅᓯᓂᖃᖅᑐᖅ ᐊᓯᖏᓐᓄᑦ ᓄᓇᓕᐅᔪᓄᑦ ᑕᐃᒪᓐᓇ ᐊᔾᔨᑲᓴᖏᓐᓂᒃ ᐱᓕᕆᖃᑕᐅᔪᒪᓂᐊᕐᒪᖔᑕ.

ᐃᓄᐃᑦ ᐱᖅᑯᓯᑐᖅᑲᖏᓐᓂᒃ ᐱᓕᒻᒪᒃᓴᓂᖅ

ᐅᓂᒃᑲᐅᓯᖅᑲᖅᑕᕐᓗᑎᒃ ᖃᐅᔨᒪᔭᑐᖅᑲᖏᓐᓂᒃ ᐃᓐᓇᑐᖅᑲᐃᑦ ᒪᒃᑯᖕᓂᖅᓴᓄᑦ ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᓯᒪᔪᓄᑦ ᐊᒻᒪ ᐃᓕᓐᓂᐊᖅᑎᑕᐅᓗᑎᒃ ᐱᖅᑯᓯᑐᖅᑲᓂᒃ ᐃᒻᒥᖕᓂᒃ ᓴᓐᖏᓂᕐᒥᒃ ᑎᒍᓯᓂᕐᒥᒃ ᐊᒻᒪ ᐃᒻᒥᖕᓂᒃ ᐅᐱᒍᓯᖕᓂᖅᓴᐅᓕᕐᓂᕐᒥᒃ. ᐊᑐᓂ ᖃᐅᑕᒫᓐ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᓯᒪᔪᑦ ᐃᓕᓐᓂᐊᖅᑎᑕᐅᖅᑲᑦᑕᕐᓗᑎᒃ ᐃᓄᐃᑦ ᓂᕿᖏᓐᓂᒃ ᓂᕿᓕᕆᓂᕐᒥᒃ ᐅᕝᕙᓗ ᖃᓄᑐᐃᓐᓇᖅ ᐱᓕᒻᒪᒃᓴᖅᑎᑕᐅᓗᑎᒃ.

ᐸᐅᓚᑐᒃᒥ, ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᓯᒪᔪᑦ ᐃᓕᓐᓂᐊᖅᑎᑕᐅᔪᓐᓇᓚᐅᖅᑐᑦ ᑲᒥᓕᐅᕐᓂᕐᒥᒃ "ᓄᓇᕗᒥᐅᑎᑐᑦ". ᐃᓕᓐᓂᐊᖅᑎᑕᐅᓪᓗᑎᒃ ᓄᑖᓂᒃ ᐆᒃᑐᑎᓕᐅᕐᓂᕐᒥᒃ ᐊᒻᒪ ᑐᑭᓯᕚᓪᓕᖅᑎᑕᐅᓪᓗᑎᒃ ᐊᑐᖅᑕᐅᕙᓚᐅᖅ-ᓯᒪᔪᓂᒃ ᐊᔾᔨᒌᖏᓐᓂᓇᔭᖏᓐᓂᒃ ᐊᓐᓄᕐᑦ ᐊᒻᒪ ᖃᐅᔨᒪᓂᖏᓐᓂᒃ ᐊᕐᓇᐃᑦ ᑕᐅᖅᑰᖅᑲᑎᒌᖕᓗᑎᒃ.

ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᓪᓗᒋᑦ ᐃᓚᐅᔪᑦ ᐅᑭᐅᖅᑲᑎᒌᓚᐅᖏᑦᑐᑦ ᐊᒻᒪ ᐃᓚᒋᒃᑐᑦ ᐃᓚᐅᓪᓗᑎᒃ ᑕᐃᒪᓐᓇ ᒪᒥᓴᐃᓂᕐᒥᒃ ᐱᓕᕆᐊᖅᑲᕐᓂᖅᓴᐅᔪᓐᓇᓚᐅᖅᐳᑦ ᐊᑐᕐᓗᑎᒃ ᐃᓄᐃᑦ ᐱᖅᑯᓯᑐᖅᑲᖏᓐᓂᒃ ᐱᓕᒻᒪᒃᓴᐃᓂᒃᑯᑦ ᑎᑎᕋᕐᓂᒃᑰᖏᓐᓂᖅᓴᐅᓪᓗᑎᒃ. ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᓯᒪᔪᑦ ᐊᒃᓱᐊᓗᒃ ᒥᖅᓱᕐᓂᕐᒥᒃ ᐱᐅᒃᓴᓚᐅᖅᑐᑦ ᑕᒪᓐᓇ ᓄᑖᖑᖕᒪᑦ ᑕᐃᒃᑯᓄᖕᒐ ᐱᓪᓗᒍ.

ᒪᒥᓴᕐᓂᒃᑯᑦ ᐊᖅᑯᑎ

ᓄᓇᒥ ᐊᐅᓪᓛᖅᓯᒪᓗᑎᒃ ᐱᓕᕆᐊᒃᓴᑦ ᐃᓗᓕᖅᑲᖅᐳᑦ ᒪᒥᓴᕐᓂᕐᒥᒃ ᑎᑎᕋᖅᑕᐅᓯᒪᓪᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐ-ᓈᑦ ᑲᑎᒪᓂᐅᔪᒃᑯᑦ. ᐱᐅᔪᖅ ᐊᕐᓇᐃᑦ ᑕᐃᒪᓐᓇ ᐱᓕᕆᖅᑲᑎᒌᓪᓗᑎᒃ ᑎᑎᕋᕐᓂᒃᑯᑦ, ᐊᒻᒪᓗ, ᐃᒃᐱᖕᓂᐊᓂ-ᕆᔭᖏᓐᓂᒃ ᐊᑐᕐᓂᕐᓗᒃᑕᐅᔾᔪᑎᒋᕙᓚᐅᖅᑕᖏᓐᓄᑦ ᑎᑎᕋᕐᓗᑎᒃ ᐱᓕᕆᐊᖅᑭᓐᓇᕐᑯᓪᓗᒋᑦ. ᐅᓂᒃᑳᕐᓂ-ᐅᔪᖅ ᐱᒻᒪᕆᐅᕗᖅ ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᓯᒪᔪᓄᑦ ᐃᒻᒥᖕᓂᒃ ᑕᑎᒋᓕᒻᒪᒃᓴᐅᑎᕐᑯᓪᓗᒋᑦ ᓱᓕᔪᕆᖅᑲᑦᑕᐅᑎᔪᓐ-ᓇᕐᑯᓪᓗᒋᑦ, ᐊᒻᒪ ᑕᐃᒪᐃᑕᐅᓗᑎᒃ ᐃᓐᓇᕆᔭᐅᔪᑦ. ᑎᑎᕋᕐᓂᖅ ᒪᒥᓴᕐᓂᐅᒋᕗᖅ ᐃᓚᒋᓪᓗᓂᐅᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᓚᐅᖅᑑᑉ ᐸᐅᓚᑐᒃᒥ ᐃᓗᓕᖅᑲᓚᐅᕐᒥᔪᑦ ᐊᔾᔨᒌᖏᑦᑐᓂᒃ ᐱᓕᕆᐊᒃᓴᕆᔭᐅᔪᓂᒃ.

ᑅᓐᓐᖓᐅᒪᓂᕐᒥᒃ ᑎᑎᕋᕐᓂᖅᑉ ᑖᓐᓇ ᐃᓚᒋᓚᐅᖅᑕᖓᑦ ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᔪᑦ ᑎᑎᕋᕐᓗᑎᒃ ᑎᑎᕋᐅᔭᕐ-ᓗᑎᒡᔫᓐᓃᑦ ᐃᒃᐱᖕᓂᐊᓂᕆᔭᖏᓐᓂᒃ ᓂᓐᖓᐅᒪᓂᕐᒥᒃ. ᑎᑎᕋᓕᒻᒪᒃᓴᕐᑯᓪᓗᒋᑦ, ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᓯᒪᔪᑦ ᑐᓂᔭᐅᓚᐅᖅᑕᑦ ᑎᑎᕋᖅᓯᒪᔪᒥᒃ ᐱᔭᕇᖅᓯᒪᖏᑦᑐᓂᒃ ᐱᔭᕇᖅᑕᐅᕐᑯᓪᓗᒋᑦ ᐃᒪᐃᓕᖕᒐᔪᓂᒃ, "ᐃᒃᐱᒍᓱᒃ-ᐳᖓ....ᓱᕐᓗ ᐃᒪᐃᑦᑑᓪᓗᖓ...." ᐃᓱᒪᕐᑯᔭᐅᖅᑲᑦᑕᓚᐅᖅᑐᑦ ᐃᓱᒪᒐᔪᒡᓗᑎᒃ ᐱᔭᕇᖅᑕᐅᕐᑯᓪᓗᒋᑦ ᐱᔭᕇᖅᓯᒪᖏᑦᑐᑦ ᑎᑎᕋᖅᓯᒪᔪᑦ.

ᑎᑎᕋᓂᖅᑲᖅᑎᑕᐅᑎᓪᓗᒋᑦ ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᓯᒪᔪᑦ ᑎᑎᕋᕈᓐᓇᖅᓯᕐᑲᑦᑕᕐᒪᑕ ᑭᓇᑐᐃᓐᓇᕐᒧᑦ (ᑐᕐᑯᖓᔪᒧᑦ ᐆᒪᔪᒧᓪᓗᓐᓃᑦ) ᓂᓕᐅᑎᒋᔪᒪᕙᑦᑕᖏᓐᓂᒃ ᑭᓯᐊᓂᓕ ᓂᓪᓕᐅᑎᒋᓐᖏᓴᐃᓐᓇᕐᓂᑯᖏᓐᓂᒃ. ᑕᕝᕙᓂ ᑎᑎᕋᓕᒻᒪᒃᓴᖅᑎᑕᐅᑎᓪᓗᒋᑦ ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᓯᒪᔪᑦ ᐃᓱᒪᒋᔭᖏᓐᓂᒃ ᐅᓗᓇᐊᓱᖏᓪᓗᑎᒃ ᓇᓗᓇᐃᖅ-ᓯᕐᑯᔭᐅᓪᓗᑎᒃ ᐊᒻᒪ ᑎᑎᕋᖅᑕᐅᓗᑎᒃ ᑕᐃᒃᑯᐊ ᐃᓱᒪᒋᓯᒪᔭᖏᑦ ᐊᑯᓂᐊᓗᒃ ᑎᒍᒥᐊᖅᑕᖏᓐᓂᒃ.

ᐊᐃᒻᒪᖅᓴᐃᓂᐃᒧᑦ ᐱᓕᕆᐊᖅ ᑕᒪᓐᓇ ᓇᓚᒎᖅᑐᒃᑯᑦ ᐅᖃᕈᓐᓇᖅᓯᕝᕕᐅᓪᓗᓂ ᖁᔭᓕᓂᖏᓐᓂᒃ ᐱᐅᔪᓂᒃ ᐊᑐᖅᓯᒪᔭᖏᓐᓂᒃ ᐃᓅᓯᖏᓐᓂ ᐊᒻᒪ ᖁᔭᓕᓂᑎᒃ ᐊᕐᓇᓄᑦ ᐃᑲᔪᖅᓯᒪᔭᖏᓐᓂᒃ ᐱᐅᔪᓂᒃ ᐃᓅᓯᖏᓐᓄᑦ. ᑖᒃᑯᐊ ᐱᖃᓯᐅᔾᔨᓯᒪᕗᑦ ᐊᖁᔭᕆᔭᐅᔪᓂᒃ ᐅᕝᕙᓗ ᐊᖁᔭᓇᒦᖅᑕᐅᔪᓂᒃ ᑎᑎᕋᕐᓗᑎᒃ ᐊᒻᒪ/ᐅᕝᕙᓗ ᑎᑎᕋᕐ-ᓗᑎᒃ ᐅᖃᐅᓯᓇᓂᐊᖅᑕᖏᓐᓂᒃ ᑲᑎᒪᔭᖅᑐᖅᑲᑎᒋᓯᒪᔭᖏᓐᓄᑦ ᐅᖃᓕᒫᒐᓐᖑᐊᒥᒃ.

ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᒃᑯᑦ ᒪᒥᓴᐃᔪᓐᓇᕗᑦ ᐊᓯᖏᑎᒍᑦ. ᐆᒃᑑᑎᒋᓗᒍ ᐱᓱᑲᑕᒃᓗᑎᒃ ᑕᓯᖅ ᓴᓕᐊᕐᓗᒍ ᐅᕝᕙᓗ ᐱᓱᔪᒃᓗᑎᒃ ᐊᑦᑕᕐᓇᖏᑦᑐᒧᑦ ᐊᒻᒪ ᓂᐸᕐᕿᔭᖏᑦᑐᒧᑦ ᓄᓇᒥᒃ ᐊᑕᐅᓯᐅᖅᑲᑎᖅᑲᓂᐊᕐᒪᑕ.

ᑕᕝᕙᓂ ᓴᖅᑭᓐᓂᖅᐹᖑᓚᐅᖅᑐᖅ ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᓯᒪᔪᓄᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᓪᓗᒋᑦ ᐊᕐᓇᐃᑦ ᐅᓇ:

- ᐃᓱᒪᒋᔭᖏᓐᓂᒃ ᐅᖃᐅᓯᖅᑲᕐᓗᑎᒃ ᐊᒻᒪ ᐊᓯᖏᓐᓂᒃ ᓱᓕᔪᖅᓴᕐᓗᑎᒃ ᑕᑎᖃᕈᓐᓇᕐᓗᑎᒃ ᐃᑲᔪᖅᑕᐅᔪᓐᓇᕐᓂᖏᓐᓂᒃ ᐊᒻᒪ ᐃᑲᔪᖅᑎᒃᓴᓂᒃ ᕿᓂᕈᓐᓇᕐᓗᑎᒃ ᓄᓇᓕᖏᓐᓂ;
- ᓇᓕᕋᕈᑎᓂᒃ ᐊᑦᑕᕐᓇᖏᑦᑎᐊᖅᑐᒥᒃ ᖃᓄᐃᖏᑦᑎᐊᖅᑐᒥᒃ ᐃᓅᓯᕐᒥᒃ ᓂᕈᐊᕈᓐᓇᕐᓂᖏᓐᓂᒃ;
- ᐃᓄᑑᖏᓐᓂᖏᓐᓂᒃ ᐊᑐᕐᓂᕐᓗᒃᑕᐅᖃᑦᑕᕐᓗᑎᒃ ᐃᓅᑎᓪᓗᒋᑦ;

ᐃᓗᓕᓗᐊᑕᕆᔭᖓ ᓯᕗᒧᐊᑦᑎᐊᕐᑯᓕᓗᒍ ᐊᐅᓪᓛᖅᓯᒪᓗᑎᒃᓄᓇᒥ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᑉ ᑐᓐᖓᕕᖅᑲᖅᐳᖅ ᑲᑎᒪᔭᖅᑐᖅᑕᐅᓯᒪᔪᑦ ᐊᑐᖅᓯᒪᔭᖕᒋᓐᓂᒃ ᐊᒻᒪ ᓇᓚᒨᑦᑎᐊᖅᑐᒃᑯᑦ ᐱᕈᖅᐸᓪᓕᐊᖅᑲᑎᒋᔭᐅᓗᑎᒃ ᐱᖅᑕᐅᑦᓯᐊᕐᓗᓂ ᐃᓐᓇᐃᑦ ᐊᕐᓇᐃᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᖅᑲᖅᑎᓪᓗᒋᑦ. ᓂᓪᓕᕈᓐᓇᖅᑕᑦᑕᒪᑕ ᐊᒻᒪ ᐃᑲᔪᖅᓯᖅᑲᑦᑕᕈᓐᓇᕐᒪᑕ ᒪᒃᑯᖕᓂᖅᓴᓂᒃ ᐊᕐᓇᓂᒃ ᐅᓂᒃᑳᕐᕕᐅᓂᖕᒋᑎᒍᑦ, ᑕᓯᐅᖅᑎᒋᔭᐅᓂᖕᒋᑎᒍᑦ, ᐊᒻᒪ ᓄᓇᒥ ᐱᖅᑯᓯᑐᖅᑲᕐᓂᒃ ᐆᒪᒐᓯᐊᖅᑎᓪᓗᒋᑦ. ᐱᓕᕆᐊᖅᑲᕐᓗᑎᒃ ᐃᓐᓇᐃᑦ ᒪᒃᑯᒃᑐᓂᒃ ᐱᖅᑲᑎᒋᓂᐊᖅᑕᖕᒋᓐᓂᒃ "ᓇᓗᓇᐃᖅᓯᒐᓯᐊᕐᓗᑎᒃ ᐊᒡᒍᖅᑐᖅᓯᒪᑎᓪᓗᖕᒋᑦ ᑲᑎᒪᖅᑲᑎᒋᔭᐅᓗᑎᒃ ᒪᒃᑯᖕᓂᖅᓴᐅᔪᑦ ᐊᕐᓇᐃᑦ ᑕᐃᒪᓐᓇ ᓴᖅᑭᑦᓯᔪᓐᓇᕐᓂᖅᓴᐅᖕᒪᑦ ᓇᓚᒨᑦᓯᐊᖅᑐᓂᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᓪᓗᒋᑦ ᐊᑐᖅᑕᖕᒋᓐᓂᒃ.

ᐸᐅᓚᑐᖕᒥᐅᑦ ᐃᓄᖕᒋᑦ ᐃᓄᕕᐊᓗᖕᓂᒃ ᑕᐃᔭᐅᕗᑦ. ᐅᖓᓯᒃᑐᕐᒥ ᓄᓇᖃᕋᓗᐊᖅᑎᓪᓗᒋᑦ, ᐸᐅᓚᑐᖕᒥᐅᑦ ᐊᓯᐅᔾᔭᓯᒪᕗᑦ ᐅᖃᐅᓯᕐᖓᐅᑎᒥᖕᓂᒃ, ᐃᓄᕕᐊᓗᒃᑐᓐ ᑕᐃᔭᐅᔪᒥᒃ. ᖃᓪᓗᓈᑎᑐᑦ ᐅᖃᓪᓚᒡᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᑦᓯᓚᐅᖅᑐᑦ ᐱᑐᓯᒪᓪᓗᑎᒃ ᑭᕙᓪᓕᕐᒧᑦ ᑲᖏᕐᓱᓂᖅ, ᓄᓇᕗᒧᑦ ᐅᐊᓕᓂᕐᒥᐅᓪᓗ ᐸᐅᓚᑐᒃ, ᓄᓇᑦᑎᐊᕐᒥᐅᑦ ᔪᓚᐃ 2006–ᖑᑎᓪᓗᒍ, ᑐᑭᒧᐊᒃᑎᑦᓯᔨᑦ ᑲᑎᒪᔨᕋᓛᖕᒋᑦ ᐊᑐᕐᓂᕐᓗᐃᓂᕐᒧᑦ ᐱᔾᔪᑕᐅᔪᑦ ᐸᐅᓗᑕᒃ, ᓄᓇᑦᑎᐊᕐᒥ ᓇᓗᓇᐃᖅᑕᐅᓚᐅᖅᑐᑦ ᐱᓕᕆᐊᖑᔪᒪᓪᓗᑎᒃ ᓄᓇᒥ ᐊᐅᓪᓛᖅᓯᒪᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᑦᓯᓂᕐᒥᒃ.

ᐸᐅᓚᑐᒃᒥ ᐃᓕᓐᓂᐊᖅᑎᑦᓯᔨᐅᓚᐅᖅᑐᑦ ᐅᑯᐊ ᑲᑎᒪᔨᑎᑦᓯ/ᐃᓕᓴᐃᔨ, ᐃᓕᖅᑯᓯᓕᕆᓂᕐᒧᑦ ᐃᓕᓴᐃᔨ, ᐃᓅᓯᓕᕆᔨ/ᐃᑲᔪᖅᑎᖓ ᐃᓕᓴᐃᔨᐅᑉ, ᐊᒻᒪ ᐊᐅᓪᓚᐅᔾᔨᔨᑦ/ᓇᐅᑦᑎᖅᓱᖅᑎᑦ.

ᑐᑭᒐᒃᓴᖅ

ᐱᓕᕆᔾᔪᑎᑦ ᐊᒻᒪ ᐱᔨᑦᓯᕈᑎᑦ ᓴᓐᖓᒃᑎᑦᓯᒋᐊᖅᑐᑦ ᐃᓄᖕᓂᒃ ᑭᓇᒃᑯᑐᐃᓐᓇᕐᓂᒃ ᐊᑐᓂ, ᐃᓚᒋᓄᑦ ᐊᒻᒪ ᓄᓇᓕᖕᓄᑦ ᐊᑑᑎᖃᒻᒪᕆᒃᐳᑦ ᓯᕕᑐᔪᒧᑦ ᐅᐸᓗᖓᐃᔭᐅᑎᓕᐅᖅᑯᓪᓗᒋᑦ ᐊᑐᕐᓂᕐᓗᐃᑦᑕᐃᓕᒪᑎᑦᓯᓂᕐᒧᑦ ᐃᓄᐃᑦ ᓄᓇᓕᖕᒋᓐᓂ. ᐸᐅᓚᑐᒃᒥ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᖕᒐᑦ ᑐᑭᒐᒃᓴᖅᑲᓚᐅᖅᑐᑦ ᐃᖅᑲᓇᐃᔭᖅᑲᑎᖅᑲᕈᒪᓪᓗᑎᒃ ᐊᒻᒪ ᐃᑲᔪᖅᑐᐃᔪᒪᓪᓗᑎᒃ ᐸᐅᓚᑐᒃᒥ ᓄᓇᖕᒐᓐᓂ ᑯᐊᐳᕆᓴᐅᔪᖅ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ ᒪᒥᓴᕐᑭᓂᕐᒧᑦ ᑮᓇᐅᔭᖅᑖᕐᕕᒋᖅᑕᖅᑕᖕᒋᓐᓄᑦ ᐊᖓᔪᖅᑳᕆᔭᐅᔪᖅ ᓴᓇᕐᑯᓪᓗᒍ ᐃᔾᔪᐊᖅᑕᐅᔪᒃᓴᓂᒃ ᐊᑐᖅᑕᐅᓂᐊᕐᓗᓂ ᐅᓪᓗᓄᑦ 7–ᓄᑦ ᓄᓇᒥ ᐊᐅᓪᓚᖅᓯᒪᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᔪᒥᒃ.

ᑎᑭᑕᐅᒐᓯᐊᕐᓂᐊᖅᑐᑦ

ᑎᑭᑕᐅᒐᓯᐊᕐᓂᐊᖅᑐᑦ ᓇᓗᓇᐃᖅᑕᐅᓯᒪᔪᑦ ᐸᐅᓚᑐᒃᒥ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᕐᒧᑦ ᐅᑯᐊᖑᓚᐅᖅᐳᑦ:

- ᓴᓐᖓᑭᑎᒋᐊᕐᑯᓪᓗᖕᒋᑦ ᒪᒃᑯᒃᑐᑦ ᐊᕐᓇᑦ, ᐊᓈᓇᐅᔪᑦ ᐊᒻᒪ ᐱᓂᕐᓗᒃᑕᐅᓯᒪᔪᑦ ᐋᓐᓂᖅᓯᖅᑕᐅᓂᒃᑯᑦ ᐃᓕᓐᓂᐊᕐᑯᓪᓗᒋᑦ ᐃᓄᐃᑦ ᐊᕐᓇᐃᑦ ᐱᐅᓯᑐᖅᑲᖕᒋᓐᓂᒃ ᓄᓇᓕᖕᒋᑕ ᐃᓗᐊᓂ;
- ᒪᒥᓴᐃᕐᑯᓪᓗᒋᑦ ᑎᑎᕋᖅᓯᑎᓪᓗᒋᑦ ᐊᑐᖅᓯᒪᔭᖕᒋᓐᓂᒃ ᐃᓅᓯᖕᒋᓐᓂ ᐊᒻᒪ ᐃᒃᐱᒋᔭᒥᖕᓂᒃ ᓇᓗᓇᐃᖅᓯᕐᑯᓪᓗᒋᑦ;
- ᐱᕙᓪᓕᕐᑯᓪᓗᒋᑦ ᓴᓇᔪᓇᕐᓂᕆᔭᖕᒋᑦ ᐊᒻᒪ ᐊᔪᖕᒋᓐᓂᕆᔭᖕᒋᓐᓂᒃ ᖃᓄᐃᓕᐅᕈᓇᕐᓂᕆᔭᖕᒋᓐᓂᒃ ᖃᐅᔨᑎᓪᓗᒋᑦ ᐱᓕᕆᔪᓇᖅᓯᓗᒋᑦ;
- ᓴᓐᖓᒃᑎᓐᓂᖅᓴᐅᕐᑯᓪᓗᒍ ᖁᕙᓯᖕᓂᖅᓴᒃᑯᑦ ᐃᒻᒥᒥᒃ ᐊᑐᕐᓂᐊᖅᑕᖕᒋᓐᓂᒃ ᑐᑭᒐᒃᓴᓕᐅᕐᑯᓪᓗᒍ ᐊᒻᒪ ᓴᓇᕐᑯᓪᓗᒍ ᓇᓖᒨᖅᑐᒃᑯᑦ ᐃᒻᒥᒥᒃ ᐅᐱᒍᓯᖕᓂᖅᓴᐅᓕᕐᑯᓪᓗᒍ; ᐊᒻᒪᓗ
- ᑖᒃᑯᐊ ᑐᑭᒐᒃᓴᐅᔪᑦ ᐱᓕᕆᐊᕆᓗᒋᑦ ᓄᓇᒥ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᓪᓗᒋᑦ ᐊᒻᒪ ᑕᒪᓐᓇ ᓴᖅᑭᓪᓗᒍ ᐊᓯᖕᒋᓐᓄᑦ ᐃᓄᐃᑦ ᓄᓇᖕᒋᓐᓂ ᐊᒡᒍᖅᑐᖅᓯᒪᓂᕆᔭᖕᒋᓐᓄᑦ.

ᐊᐅᓪᓛᖅᓯᒪᓗᑎᒃ ᑲᑎᒪᑎᓪᓗᒋ

- ᓇᔪᖅᑕᐅᓂᐊᖅᑐᖅ ᐃᓂᓪᓚᒃᓴᕐᓗᒍ
- ᖃᐅᑖᒫᖅᓯᐅᑎᓂᒃ ᐱᓕᕆᐊᖃᖃᑦᑕᕐᓗᑎᒃ (ᖃᐅᔨᒋᐊᖃᑦᑕᕐᓗᓂ ᐅᕝᕙᓗ ᐱᓕᕆᔨᑦ ᐅᖃᓪᓚᒃᑎᖃᑦᑕᕐᓗᒋᑦ ᖃᐅᑖᒫᓐ)
- ᑎᑎᕋᖅᑕᐅᔭᕆᐊᖃᖅᑐᓂᒃ ᓄᐊᑦᓯᓗᓂ
- ᐊᐅᓪᓛᖅᓯᒪᕝᕕᐅᔪᖅ ᐱᔭᕇᖅᐸᑕ ᐸᕐᓇᒡᓗᒍ

ᑭᖑᕐᖓᒍᑦ

- ᖁᕕᐊᓯᒍᑎᒋᓗᒍ ᐱᔭᕇᑦᑎᐊᕐᓂᕆᔭᐃᕐ!
- ᓄᐊᓪᓗᒋᑦ ᑲᑎᒪᓂᖅ ᖃᓄᐃᒋᔭᐅᖕᒪᖔᑦ ᑎᑎᕋᖅᑕᐅᓯᒪᔪᑦ
- ᑎᑎᕋᓪᓗᒍ ᑭᖑᓪᓕᖅᐹᕐᒥ ᐅᓂᒃᑳᓕᐊᑦ
- ᖃᐅᔨᒋᐊᕐᓗᒋᑦ ᑭᖑᕐᖓᒍᑦ ᐊᑐᕆᐊᓕᒃ ᒪᓕᒃᓗᒋᑦ (ᐊᔾᔨᕐᖑᐊᓂᒃ ᑕᑯᒃᓴᕈᖅᑎᕋᑎᓗᑎᑦ, ᑲᑎᒪᕐᖑᐊᖅᑐᓂᒃᓗ)

ᑭᓇᐅᒃᑭᐊᖅ ᐸᓂᐊ: ᐸᐅᓚᑐᒃᒥ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᖅ

ᖃᓄᐃᓚᐅᕐᒪᖔᑦ

ᑖᓐᓇ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᔾᔪᑎᐅᔪᖅ ᓴᓇᔭᐅᓯᒪᕗᖅ ᐊᕐᕌᒍᒐᓴᖕᓄᑦ ᑐᕐᖓᕕᖅᑐᖅ ᑭᓇᐅᒃᑭᐊᖅ ᐸᓂᖓ ᑕᐃᔭᐅᓪᓗᓂ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᔪᖅ ᓴᓇᔭᐅᓯᒪᔪᖅ ᐃᓈᓯᓕᕆᔨᒃᑯᑦ ᐱᓕᕆᕝᕕᖓᓐᓄᑦ ᑭᕙᓪᓕᕐᒥ ᐃᓄᐃᑦ ᑲᑐᔾᔨᖅᑎᑏᖕᒋᓐᓄᑦ. ᑕᕝᕙᓂ ᓇᓗᓇᐃᖅᓯᓯᒪᔪᑦ ᐱᓕᕆᐊᖕᒋᓐᓂᒃ ᐊᒻᒪ ᓯᕗᒧᐊᕐᑎ-ᐊᕐᓂᖅᑐᓂᒃ, ᑖᒃᑯᐊ ᐊᑑᑎᖅᑲᕈᓐᓇᖅᐳᑦ ᐸᕐᓇᒃᑎᓪᓗᑎᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᔾᔪᑎᒃᓴᔾᔪᓐᓄᑦ.

ᑕᕝᕙᓂ ᓇᓗᓇᐃᖅᓯᓯᒪᕗᖅ ᐊᑐᖅᓯᒪᔭᖕᒐᓐᓂᒃ ᐊᐅᓪᓛᖅᓯᒪᓪᓗᑎᒃ ᑲᑎᒪᔭᖅᑐᖅᓯᒪᑎᓪᓗᒋᑦ ᐸᐅᓚᑕᒃ, ᓄᓇᕐᑎᐊᕐᒥ. ᑖᒃᑯᐊ ᐱᖃᓯᐅᔭᐅᓯᒪᕗᑦ ᐆᒃᑑᑎᐅᔪᓐᓇᕐᓂᐊᕐᒪᑕ ᐱᓕᕆᐊᒃᓴᖕᒋᑦ, ᐸᕐᓇᐅᑎᖕᒋᑦ, ᐊᒻᒪ ᐊᓯᖕᒋᑦ ᐃᓗᓕᕆᔭᖕᒋᑦ ᐊᑐᕈᓐᓇᕋᔭᖅᑕᑎᑦ ᓄᓇᕐᓯᓐᓂ. ᐆᒃᑑᑎᒋᓗᒍ, ᒥᖅᓱᖅᑎᕐᓯᓚᐅᖅᑐᑦ ᐅᐊᓕᓂᕐᒥᐅᑦ ᒥᖅᓱᖅᑲᑦᑕᖅᑕᖕᒋᓪᓗ ᐊᔾᔨᒋᖕᒋᓪᓗᓂᒋᑦ ᑲᓇᖕᓇᒥᐅᓂᑦ, ᑭᓯᐊᓂᓕ ᐱᒻᒪᕆᐅᓂᖅᐹᖑᔪᖅ ᒥᖅᓱ-ᓕᒻᒪᒃᓴᖅᑎᕐᑎᓂᖅ ᐱᐅᓂᖓᓂᒃ. ᐆᒪᒐᓱᐊᕐᓗᓂ ᐊᓐᓇᐅᒪᒐᓗᐊᕐᓗᓂ ᐊᑐᕆᐊᖅᑲᕐᒪᑕ ᓱᓕ ᐊᓐᓄᕐᑦ ᐸᓂᖅᑐᑦ ᐊᒻᒪ ᐅᖅᑰᓗᑎᒃ.

ᑭᓇᐅᒃᑭᐊᖅ ᐸᓂᖓ ᓴᓇᔭᐅᓯᒪᔪᖅ ᐃᓄᐃᑦ ᐊᕐᓇᖕᒋᓐᓄᑦ ᑐᕌᖓᓪᓗᑎᒃ ᐅᑭᐅᖅᑲᖅᑐᓄᑦ 18-85 ᒪᒥᓴᕈᑎᒃᓴᐅᓪᓗᓂ, ᐃᓕᓐᓂᐊᕈᑎᒃᓴᐅᓪᓗᓂᓗ ᐃᓄᐃᑦ ᐊᕐᓇᐃᑦ ᐱᖅᑯᓯᑐᖅᑲᖕᒋᓐᓂᒃ ᓲᕐᓗ ᐊᒥᓕ-ᕆᓂᕐᒥᒃ, ᕿᓯᓕᕆᓂᕐᒥᒃ, ᒥᖅᓱᕐᓂᕐᒥᒃ ᐊᒻᒪ ᓴᓇᓂᕐᒥᒃ ᐃᓄᐃᑦ ᐊᓐᓄᕌᖕᒋᓐᓂᒃ ᐊᑐᓂ "ᐸᓂᐅᔪᖅ" ᐃᓕᓐᓂᐊᕈᒪᔭᖕᒐᓂᒃ ᐊᑐᕐᓗᑎᒃ ᐅᕝᕙᓗ ᑐᕐᖓᕕᖅᑲᕐᓗᑎᒃ ᐱᓕᕆᔨᒪᔭᖕᒐᓂᒃ. ᐅᓂᒃᑳᕐᕕᐅᖅᑕᑦᑕᕐᓗᑎᒃ ᓯᓚᑐᓂᑐᖅᑲᐅᔪᓂᒃ ᐊᒻᒪ ᐱᓕᒻᒪᒃᓴᖅᑎᖅᑕᑦᑕᕐᓗᑎᒃ ᐊᔪᕈᓐᓃᖅᓴᖅᑎᓪᓗᒋᑦ ᐃᓄᐃᑦ ᐱᖅᑯᓯᖕᒋᓐᓂᒃ ᑐᕐᖓᕕᒋᓗᒋᑦ ᐃᓄᐃᑦ ᐱᐅᓯᖕᒋᑦ ᖃᐅᔨᒪᓂᖅᓴᐅᓕᕐᓂᐊᕐᒪᑕ ᓇᑭᓐᖕᒐᕐᒪᖔᑕ ᐊᒻᒪ ᐅᐱᓯᖕᓂᖅᓴᐅᓕᕐᓗᑎᒃ ᐃᓕᖅᑯᓯᖕᒐᓐᓂᒃ ᐊᒻᒪ ᓴᓐᖕᒐᒃᑎᒋᐊᕐᓗᑎᒃ ᐅᓪᓗᒥ ᐊᕐᓇᐃᑦ ᐃᓈᔪᑦ ᖃᐅᔨᑎᓪᓗᒋᓪᓗ ᐱᓕᕆᔪᓐᓇᕐᓂᕆᕐᓯᐊᖅᑕᖕᒋᓐᓂᒃ ᐊᒻᒪ ᓴᓐᖕᒋᓂᕆᔭᖕᒋᓐᓂᒃ ᐱᐅᔪᒥᒃ ᖃᓄᐃᖕᒋᕐᓯᐊᕐᓗᑎᒃ ᐃᓈᓯᖃᕐᓂᕐᒥᒃ ᓂᕈᐊᕈᓐᓇᕐᑯᓪᓗᒋᑦ.

ᒪᓕᒐᖅᑎᒍᖅᑐᑦ ᒪᓕᒋᐊᓖᑦ

ᒪᓕᒐᖅᑎᒍᖅᑐᑦ ᒪᓕᒋᐊᓖᑦ ᐃᓱᒪᒃᓴᖅᓯᐅᕈᑎᒋᔭᕆᐊᖃᖅᑐᑦ ᐊᐅᓪᓿᓚᐅᖕᒋᓐᓂᖕᒋᓐᓂ ᑲᑎᒪᔭᖅᑐᕐᓗᑎᒃ.

ᑎᒥᕐᑯᑎᒋᔭᐃᑦ ᓇᓪᓕᐅᒃᑯᒫᖃᖅᐸᓪᓚᐃᔪᖅ ᑎᑎᕋᕐᕕᖕᒥ ᐱᕐᑯᑎᖕᒋᓐᓄᑦ ᐅᕝᕙᓗ ᐋᓐᓂᖅᑐᖃᕐᓂᖅᐸᑦ ᑲᒻᐸᓂᕐᑯᑎᕕᑦ ᐃᓗᐊᓂ ᓇᖕᒥᓂᕐᑯᑎᖕᓂ. ᖃᐅᔨᒋᐊᕐᕕᒋᓗᒍ ᓇᓪᓕᐅᒃᑯᒫᖃᖅᑎᕐᓯᔨᐅᔪᑦ ᓇᓪᓕᐅᒃᑯᒫᖃᖅᒪᖕᒫᖅᐱᑦ ᐱᕈᓗᐊᕐᑭᔪᖃᑲᓪᓚᖕᓂᖅᐸᑦ ᐊᑐᒐᒃᓴᒥᒃ ᐅᕝᕙᓗ ᐊᓯᐊᓂᒃ ᐊᑲᐅᖕᒋᓕᐅᕈᑎᒥᒃ ᓴᖅᑭᑦᑐᖃᕐᓂᖅᐸᑦ ᓄᓇᒥ ᐊᐅᓪᓿᖅᓯᒪᓂᕐᓯᓐᓂ. ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ ᐊᖕᒋᖅᑎᒍᓐᓇᖅᐸᑎᑦ ᐊᑎᓕᐅᖅᑎᓪᓗᒋᑦ ᑎᑎᕋᖅᓯᒪᔪᒃᑯᑦ ᐊᔾᔨᓐᖑᐊᖕᒋᑦ ᐊᑐᖅᑕᐅᔪᓐᓇᕐᓂᐊᕐᒪᑕ ᑕᑯᒃᓴᕈᖅᑎᑕᐅᓗᑎᒃ ᑕᐃᑦᓯᒪᓂ ᑲᑎᒪᑎᓪᓗᒋᑦ ᐊᔾᔨᓕᐅᖅᑕᐅᖃᑦᑕᖅᑐᕕᓂᐅᔪᑦ. ᐅᑯᓄᖕᒐ ᐱᖃᓯᐅᑎᓯᒪᔪᑦ ᐆᒃᑑᑎᓕᐊᖑᓯᒪᔪᖅ ᐊᖕᒋᖅᓯᕐᓗᑦ ᐊᑎᓕᐅᕐᕕᒃ ᐊᒻᒪ ᓴᒃᑯᐃᓂᕐᒥᒃ ᒪᓕᒐᖅᑎᒍᑦ ᐊᑭᓕᖅᓯᑎᑦᓯᓂᐊᖕᒋᓐᓂᕐᒧᑦ. ᐊᐱᖅᑯᑎᒃᓴᖃᕈᕕᑦ, ᓇᖕᒥᓂᖅ ᒪᓕᒐᕐᓂᐊᖅᑎᑖᕐᓗᑎᑦ ᐅᖃᐅᔾᔭᐅᒋᐊᕈᓐᓇᕆᕗᑎᑦ.

ᐸᕐᓇᒍᑏᑦ

ᐅᑯᐊ ᐃᓚᖕᒋᑦ ᑎᑎᕋᖅᓯᒪᔪᑦ ᐱᓕᕆᐊᒃᓴᐅᔪᑦ ᓯᕗᒧᐊᑦᑎᐊᕐᑯᓪᓗᒍ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᔪᖅ.

ᓯᕗᕐᖓᒍᑦ

- ᕿᓂᕐᓗᓂ ᑮᓇᐅᔭᖅᑐᕈᑎᒃᓴᓂᒃ
- ᐃᖅᑲᓇᐃᔭᖅᑎᑖᕐᓗᓂ ᑲᑎᒪᑎᑦᓯᔨᐅᓂᐊᖅᑐᒥᒃ
- ᐃᖅᑲᓇᐃᔭᖅᑎᑖᕐᓗᓂ ᖃᐅᔨᒪᔨᑕᐅᓂᐊᖅᑐᓂᒃ (ᐱᖃᑎᒋᓗᒍ ᑲᑎᒪᑎᑦᓯᔨ)
- ᓴᓇᓗᑎᒃ ᐃᓗᓕᕆᓂᐊᖅᑕᖓᓂᒃ ᑲᑎᒪᔾᔪᑎᒃᓴᑦ ᐱᖃᑎᒋᓗᒍ ᑲᑎᒪᑎᑦᓯᔨ
- ᑕᑯᒃᓴᐅᑎᓪᓗᒍ ᑕᖅᑲᒃᑯᓄᖓ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᖅᑕᖃᕐᓂᐊᕐᓂᖓᓂᒃ
- ᓂᕈᐊᕐᓗᒍ ᐊᐅᓪᓿᖅᓯᒪᕕᒋᓂᐊᖅᑕᓯ ᓇᓃᓐᓂᐊᕐᒪᖔᑦ
- ᐋᖅᑭᒃᓱᕐᓗᒋᑦ ᐊᖅᑯᑎᒋᓂᐊᖅᑕᓯ ᐊᒻᒪ ᐅᓯᓂᐊᖅᑐᑦ
- ᓂᐅᕕᕐᓗᒋᑦ ᐊᒻᒪ ᐋᖅᑭᒃᓱᕐᓗᒋᑦ ᓱᓇᒃᑯᑎᒃᓴᐅᔪᑦ
- ᑭᐅᓗᒋᑦ ᐱᓕᕆᓗᒋᓪᓗ ᐊᑦᑕᓇᔭᐃᖅᓯᒪᓂᕐᒧᑦ ᐊᒻᒪ ᐃᓂᓪᓚᖕᒐᑦᓯᐊᕐᑯᓪᓗᒋᑦ ᐱᔾᔪᑕᐅᔪᑦ
- ᑭᐅᓗᒋᑦ ᒪᓕᒐᖅᑎᒍᑦ ᐊᑐᕆᐊᖅᑲᖅᑐᑦ (ᓇᓪᓕᐅᒃᑯᒫᑦ ᐊᒻᒪ ᐊᓯᖕᒋᑎᒍᑦ)
- ᓂᕈᐊᕐᓗᒋᑦ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓂᐊᖅᑐᑦ
- ᑲᑎᒪᖃᑎᒋᓗᒋᑦ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓂᐊᖅᑐᑦ ᐊᒻᒪ ᐃᖅᑲᓇᐃᔭᖅᑎᐅᓂᐊᖅᑐᑦ

ᐊᑭᖓ ᐊᒻᒪᓗ ᑮᓇᐅᔭᖃᖅᑎᑕᐅᓂᖅ

ᐅᑯᐊ ᒥᒃᓴᐅᓴᒃᓯᒪᔪᑦ ᐊᑭᖏᑦ ᐊᒻᒪ ᓇᓗᓇᐃᖅᑎᖅᓯᒪᓪᓗᑎᒃ ᓇᑭᑦ ᑮᓇᐅᔭᖃᖅᑎᑕᐅᔪᓐᓇᕋᔭᖕᖑᐊᕐᒪᖔᖅᐱᑦ.

ᑲᑎᒪᑎᑦᓯᔨ $500/ᐅᓪᓗᕐᒧᑦ

ᐊᐅᓪᓚᐅᔭᔨᔨ $250/ᐅᓪᓗᕐᒧᑦ

ᓂᕿᓕᐅᖅᑎ $150/ᐅᓪᓗᕐᒧᑦ

ᐃᑲᔪᖅᑎ $100/ᐅᓪᓗᕐᒧᑦ

ᐃᓅᓯᓕᕆᔨ. $300/ᐅᓪᓗᕐᒧᑦ

ᒥᖅᓱᖅᑎ . . . . . .$200/ᐅᓪᓗᕐᒧᑦ (ᓱᕗᓕᖅᑎᐅᓂᕐᒧᑦ ᐃᓕᓐᓂᐊᓱᓐᓈᑦ ᑲᑎᒪᓂᖅ)

ᐊᑭᖏᑦ ᐊᑐᒐᒃᓴᑦ ᓱᓇᒃᑯᑎᑦ ᐊᒻᒪ ᑕᕐᑯᐊᑦ ᐊᔾᔨᒌᖃᑦᑕᖏᑦᑐᑦ ᐃᓄᒋᐊᖕᓂᖏᑦ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ ᒪᓕᒃᓗᒋᑦ ᐊᒻᒪ ᓇᓃᓐᓂᕆᔭᖕᒐ ᐃᓕᓐᓂᐊᓱᓐᓈᑦ ᑲᑎᒪᑎᓪᓗᒋᑦ. ᓂᕆᐅᒍᓐᓇᖅᐳᑎᑦ ᐊᑭᖃᕋᔭᕐᓂᖕᒐᓂᒃ ᖁᓕᐅᒃᐸᑕ (10–ᖕᒍᒃᐸᑕ) ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ ᐅᓪᓗᓄᑦ ᑕᓪᓕᒪᓄᑦ (5–ᓄᑦ) ᑲᑎᒪᓂᐊᖅᑎᓪᓗᒋᑦ ᐊᑭᖃᕋᔪᒃᐳᖅ $30,000–ᓂᒃ.

ᑮᓇᐅᔭᖅᑖᕐᕕᐅᔪᓐᓇᖕᒍᐊᕋᔭᖅᑐᑦ

ᐅᓄᖅᑐᓂᑦ ᑮᓇᐅᔭᓂᒃ ᐱᓇᓱᐊᕐᕕᖃᕈᓐᓇᖅᐳᑎᑦ; ᑮᓇᐅᔭᓂᒃ ᑐᓐᓂᖅᑯᓯᐊᖃᑦᑕᕐᓂᒃᑯᑦ ᐊᒻᒪ ᐊᑐᒐᒃᓴᓂᒃ ᐊᒻᒪ ᐊᑭᖃᖏᑦᑐᓂᒃ ᐱᔨᑦᓯᕐᓂᖏᑎᒍᑦ ᐃᓄᐃᑦ. ᐊᑐᓂ ᓄᓇᓕᐅᔪᑦ ᐊᔾᔨᒌᖏᑦᑐᓂᒃ ᐱᕕᒃᓴᖃᖅᐳᑦ ᐊᒻᒪ ᐊᑐᕈᓐᓇᖅᑕᖏᓐᓂᒃ ᓇᓕᕋᕈᑎᓂᒃ ᖃᓂᖅᑎᓪᓗᒋᑦ ᑮᓇᐅᔭᖅᑖᕐᕕᒃᓴᐅᒐᔭᖅᑐᓂᑦ. ᐅᑯᓂᖓ ᐃᓱᒪᒃᓴᖅᓯᐅᕈᑎᖃᕈᓐᓇᖅᐳᑎᑦ ᐱᓇᓱᒐᕆᔪᓐᓇᕋᔭᖅᑕᕐᓂᒃ:

- ᓄᓇᓕᖕᓂ ᐊᖑᓇᓱᒃᑐᓕᕆᔨᒃᑯᑦ ᑎᒥᕐᑯᑎᖓᑦ: ᐊᖑᓇᓱᒃᑐᓕᕆᔨᒃᑯᑦ ᑲᑐᔾᔨᖃᑎᒌᖏᑦ ᐃᑲᔪᕈᓐᓇᖅᑐᑦᑕᐃᔪᑦ ᐃᓕᓐᓂᐊᓱᓐᓈᑦ ᑲᑎᒪᓂᕐᒥ, ᐊᐅᓪᓚᐅᔭᔨᔨᖃᖅᑎᑦᑎᓗᑎᒃ ᐊᒻᒪ ᐊᖑᓇᓱᒃᑎᑦᑎᔨᖃᖅᓗᑎᒃ ᐅᕝᕙᓗ ᐃᓄᐃᑦ ᓂᕿᖏᓐᓂᒃ ᑐᓂᓯᓗᑎᒃ.
- ᓇᖕᒥᓂᖅ ᐱᔅᓇᓱᒋᔭᐅᔪᑦ: ᐊᐱᕆᓗᒋᑦ ᓄᓇᑦᓯᓐᓂ ᓇᖕᒥᓂᖅ ᐱᔅᓇᓱᑦᑯᑎᒋᔭᐅᔪᑦ ᐃᑲᔪᕈᓐᓇᕐᒪᖔᑕ.
- ᒐᕙᒪᒃᑯᑦ: ᓄᓇᓕᖕᓂ ᐊᒻᒪ ᓄᓇᕗᒥ/ᑲᓇᑕᐅᑉ ᐊᒡᒍᖅᑐᖅᓯᒪᓂᖏᓐᓂ ᒐᕙᒪᐅᔪᑦ ᑮᓇᐅᔭᖃᖅᑎᑦᓯᔪᓐᓇᑐᐃᓐᓇᕆᐊᖃᖅᑐᑦ ᐃᓕᓐᓂᐊᓱᓐᓈᑦ ᑲᑎᒪᑎᑦᑎᔾᔪᑎᒃᓴᕐᓄᑦ.

ᒪᕐᕉᒃ ᓂᕿᓕᐅᖅᑏᒃ

ᓂᕿᓕᐅᖅᑎᑦ ᐱᓕᕆᐊᒃᓴᖕᒋᑦ ᓂᕆᑎᑦᑎᖃᑦᑕᕆᐊᖃᖅᐳᑦ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᓂᒃ ᐊᒻᒪ ᐃᖅᑲᓇᐃᔭᖅ-ᑎᐅᔪᓂᒃ. ᐃᓛᓐᓂᒃᑯᑦ ᓯᕗᖕᒐᒍᑦ ᓂᕿᓕᐅᖃᑦᑕᕆᐊᖃᕋᔭᖅᑐᖅ ᐊᒻᒪᓗ ᑕᕐᑯᐊᒃᓴᓕᐅᖃᑦᑕᕐᓗᓂ. ᓂᕿᓕ-ᐅᖅᑎᑦ ᑲᒪᒋᔭᒃᓴᖃᖅᐳᑦ ᑕᕐᑯᐊᒃᓴᓂᒃ ᓂᐅᕕᕐᓂᕐᒥᒃ ᐱᖃᑎᒋᓗᓂᒋᑦ ᑲᑎᒪᑎᑦᓯᔾᔨ ᐊᒻᒪ ᐊᐅᓪᓚᐅᔾᔨᔨᐅᔪᑦ. ᖃᐅᔨᒪᑦᑎᐊᕆᐊᖃᖅᐳᑦ ᐃᓄᐃᑦ ᓂᕿᖕᒋᓐᓂᒃ ᐱᓕᕆᐊᖃᕐᓂᕐᒥᒃ ᐊᒻᒪ ᓂᕿᓂᒃ ᐊᑦᑕᓇᔾᔭᐃᖅᓯᓯᒪᓂᕐᒥᒃ. ᓂᕿᓕᐅᖅᑎᐅᔪᑦ ᑲᒪᒋᔭᖃᕈᓐᓇᑦᑎᐊᕐᓗᑎᒃ ᐳᓪᓚᒧᖅᑐᓂᒃ ᐅᕝᕙᓗ ᓱᐳᔫᖅᓯᐅᑎᓂᒃ ᐅᖅᓱᐊᓗᖕᓂᒃ. ᓂᕿᓕᐅᖅᑎᑦ ᑲᒪᒋᔭᖃᖅᐳᑦ ᐱᓕᕆᐊᖃᕐᓗᑎᒃ ᐅᓪᓗᕐᒥ ᓂᕿᓕᐅᖃᑦᑕᕐᓗᑎᒃ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ ᓂᕆᓂᐊᖅᑕᖕᒋᓐᓂᒃ ᑭᖑᕙᖃᑦᑕᖕᒋᓪᓗᑎᒃ. ᓂᕿᓕᐅᖅᑎᐅᔪᑦ ᐸᕐᓇᐃᖃᑦᑕᕆᐊᖃᕐᓂᐊᕐᒥᔪᑦ ᐅᓪᓗᕈᒪ-ᒥᑕᒃᓴᓂᒃ ᐳᖅᑲᐃᓗᑎᒃ ᓇᒃᓴᖅᑕᐅᓂᐊᖅᑐᓂᒃ ᒪᓕᒃᓗᒍ ᖃᓄᐃᓕᐅᕐᓂᕆᔭᖓ ᐊᑐᖅᑕᖓᓐᓂ ᐅᓪᓗᕐᒥ.

ᐊᑕᐅᓯᕐᒥᒃ ᒪᕐᕉᓂᔫᓐᓃᑦ ᐃᑲᔪᖅᑎᖃᕐᓂᖅ

ᒪᓕᒃᓗᒋᑦ ᐃᓄᒋᐊᖕᓂᕆᔭᖕᒋᑦ ᐃᓕᓐᓂᐊᓯᓐᓇᑦ ᑲᑎᒪᓂᐅᑉ ᐃᑲᔪᖅᑎᖃᕆᐊᖃᑐᐃᓐᓇᕆᐊᖃᕋᕐᓯ ᐊᐅᓪᓛᖅᓯᒪᓂᕐᓯᓐᓂ. ᐊᑕᐅᓯᕐᒥᒃ ᒪᕐᕉᖕᓂᒃᓗᓐᓃᑦ ᓂᕿᓕᐅᖅᑎ ᐃᑲᔪᖅᑎᖃᕆᐊᖃᕈᓂ, ᐊᐅᓪᓚᐅᔾᔨᔨᑦ, ᐅᕝᕙᓗ ᑲᑎᒪᑎᑦᓯᔾᔨ. ᐊᑕᐅᓯᖅ ᐃᖅᑲᓇᐃᔭᖅ ᐱᓕᕆᐊᒃᓴᖃᕆᐊᖃᖅᐳᖅ ᑲᒪᒋᒋᐊᓕᖕᒋᓐᓂᒃ. ᑖᓐᓇ ᐃᑲᔪᖅᑎᐅᔪᖅ, ᓂᕿᓕᐅᖅᑎᐅᖕᒋᑦᑐᖅ ᐅᕝᕙᓗ ᐊᐅᓪᓚᐅᔾᔨᔨᐅᖕᒋᑦᑐᖅ ᐊᑐᖅᑕᐅᑐᐃᓐᓇᕆᐊᖃᖅᐳᑦ. ᐃᑲᔪᕋᔭᖅᑎᓪᓗᒋᑦ ᓄᓇᒋᔭᐅᓂᐊᖅᑐᒥᒃ ᐋᖅᑭᒃᓯᐃᓕᖅᑎᓪᓗᒋᑦ ᑐᐸᒃᓴᐃᓕᖅᑎᓪᓗᒋᑦ ᓯᕗᖅᓴᒍᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᒋᐊᓚᐅᖅᑎᓐᓇᒋᑦ ᐊᒻᒪ ᑲᑎᒪᔭᕇᖅᐸᑕ ᐄᔭᐃᖅᑕᐅᓗᓂ.

ᒪᕐᕉᒃ ᐃᓅᓯᓕᕆᔨᒃ

ᐃᓅᓯᓕᕆᔨᑦ ᐱᓕᕆᐊᒃᓴᖓᑦ ᑲᒪᒋᔭᒃᓴᖃᕐᓗᑎᒃ ᐃᒃᐱᖕᓂᐊᓂᖕᒋᓐᓄᑦ ᐊᒻᒪ ᐃᓱᒪᖕᒋᑦ ᖃᓄᐃᖕᒋᑦ-ᓯᐊᖅᑯᓪᓗᒋᑦ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᑦ. ᑕᕝᕙᓂ ᐃᓅᓯᓕᕆᔨᐅᒐᔭᖅᑐᖅ ᐅᐱᒋᔭᐅᑦᓯᐊᕆᐊᖃᖅᑐᖅ ᐊᒻᒪ ᑕᑎᒋᔭᐅᔪᓐᓇᑦᑎᐊᕐᓗᓂ ᓄᓇᓕᒋᔭᑦᓯᓐᓂ. ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᓪᓗᒋᑦ ᐃᑲᔪᖅᑎᐅᓂᐊᖅᒪᑕ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᓂᒃ ᐊᒃᓱᕈᖅᑎᓪᓗᒋᑦ. ᐊᑐᐃᓐᓇᐅᖕᒋᓐᓇᕆᐊᖃᖅᑐᑦ ᑕᐃᒪᓐᖓᑦ. ᐃᓅᓯᓕᕆᔨᐅᔪᑦ ᓈᑦᑕᑎᐊᕈᓐᓇᕐᓗᑎᒃ, ᐃᓅᖃᑎᒥᓂᒃ ᐃᖅᑲᖅᑐᐃᖕᒋᓪᓗᑎᒃ ᖃᓄᐃᓐᓂᕆᔭᖕᒋᓐᓂᒃ, ᐊᒻᒪ ᒪᑐᐃᖓᐃᓐ-ᓇᕐᓗᑎᒃ ᐃᑲᔪᖅᓯᔪᒪᓂᕐᒥᒃ ᑭᓇᑐᐃᓐᓇᕐᒥᒃ, ᖃᖓᑐᐃᓐᓇᖅ. ᖃᐅᔨᒪᕐᓯᐊᕆᐊᖃᖅᑐᑦ ᐅᖃᐅᑕᐅᔪᒥᒃ ᐊᒻᒪ ᐸᕐᓇᒃᓯᒪᓗᓂ ᐅᖃᐅᓯᖃᑦᓚᐅᑎᖃᕆᐱᐊᖅᓴᖅ ᑕᒪᑐᒧᖓ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᓄᑦ. ᐃᓅᓯᓕᕆᔨᓐᓇᕐᒥᔪᑦ ᑭᓇᑐᐃᓐᓇᕐᒥᒃ ᐃᓄᑑᖃᑎᒋᔭᐅᔪᒪᔪᓂᒃ.

ᒥᖅᓱᕐᓂᕐᒥᒃ/ᐃᓄᐃᑦ ᐱᖅᑯᓯᖕᒋᓐᓂᒃ ᐃᓕᓴᐃᔨ (ᐊᕐᓇᑦ ᓯᕗᓕᖅᑎᐅᓂᕐᒥᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᔾᔪᑎᖃᖅᑎᓪᓗᒋᑦ)

ᐃᓄᐃᑦ ᐱᖅᑯᓯᖕᒋᓐᓂᒃ ᖃᐅᔨᒪᓪᓚᕆᒃᑐᖅ (ᒥᖅᓱᖅᑎᐅᒐᔪᒃᑐᖅ) ᐃᓕᓐᓂᐊᖅᑎᑦᑎᖃᑦᑕᕐᓗᓂ ᒪᒃᑯᖕ-ᓂᖅᓴᓂᒃ ᑲᑎᒪᔭᖅᑐᖃᑕᐅᓯᒪᔪᓂᒃ. ᒥᖅᓱᖅᑎᐅᔪᖅ ᖃᐅᔨᒪᑦᑎᐊᕆᐊᖃᖅᐳᖅ ᐊᑐᕈᓐᓇᕐᓂᕐᒥᒃ ᐃᓄᐃᑦ ᓴᓇᕐᕈᑎᑐᖃᖕᒋᓐᓂᒃ ᐊᒻᒪ ᐊᑐᖅᐸᒃᑕᖕᒋᓐᓂᒃ. ᐸᕐᓇᒃᓯᒪᓗᑎᒡᓗ ᒥᖅᓱᖅᑎᑦᓯᓂᕐᒥᒃ ᒥᖅᓱᕆᐅᖅᓴᓕᓵᖅᑐᓂᒃ ᐊᒻᒪ ᐃᓕᓐᓂᐊᖅᑎᑦᑎᔪᓐᓇᑦᑎᐊᕐᓗᓂ.

ᐱᓕᕆᔾᔪᑎᒃᓴᑦ ᐊᒻᒪ ᐃᑲᔪᖅᑐᐃᔾᔪᑎᑦ

ᐱᓕᕆᐊᒃᓴᐃᑦ ᐊᒻᒪ ᑲᒪᒋᔭᒃᓴᐃᑦ

ᐃᓄᒋᐊᐸᓗᒡᓗᓯ ᓯᕗᒧᐊᒃᑎᑦᑎᔪᓐᓇᕋᔭᖅᑐᑦ ᐸᕐᓇᐅᑎᓂᒃ ᐊᒻᒪ ᓄᓇᒥ ᐊᐅᑦᓚᖅᓯᒪᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᑦᑎᓗᑎᒃ. ᐅᑯᐊ ᓇᓗᓇᐃᖅᓯᒪᔪᑦ ᐃᑲᔪᖅᓯᔾᔪᑕᐅᓇᓱᒃᑐᑦ ᐃᓕᖕᓄᑦ ᑭᓇᒃᑯᑦ ᐃᑲᔪᕈᓐᓇᕋᔭᕐᒪᖔᑕ ᐃᓕᖕᓂᒃ. ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᔪᖅ ᐃᓄᒃᑎᑐᑐᐃᓐᓇᖅ ᐅᖃᑦᓚᒡᓗᑎᒃ ᐱᓕᕆᔭᐅᔪᓐᓇᖅᑐᖅ. ᐊᑕᐅᓯᐅᖕᒋᑦᑐᒥᒃ ᐃᖅᑲᓇᐃᔭᖅᑎᖃᖅᓗᑎᒃ ᐅᕝᕙᓗ ᐊᑐᕆᐊᖃᕋᔭᕐᒥᔪᑦ ᑐᓵᔾᔭᐅᒃ ᑐᓵᔾᔭᐅᔾᔪᑎᓂᒡᓗ ᒪᕐᕉᖕᓂᒃ ᐅᖃᐅᓲᖕᓂᒃ ᐊᑐᕐᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐊᖅᐸᑕ.

ᑲᑎᒪᑎᑦᓯᔾᔪ

ᑲᑎᒪᑎᑦᓯᔾᔪᐅᑉ ᐱᓕᕆᐊᒃᓴᖕᒐ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᖅ ᐊᖑᒻᒪᑎᑦᑎᐊᕐᑯᑦᓗᒍ ᐱᓕᕆᐊᒃᓴᖕᒋᓐᓄᑦ. ᑕᐃᑲᓃᐸᐳᑦ ᓯᕗᒧᐊᒃᑎᑦᑎᕐᑯᑦᓗᒍ ᑭᓇᒃᑯᓕᒫᑦ ᓂᑦᓕᐊᔪᓐᓇᕐᕕᖃᕐᓗᑎᒃ ᐊᒻᒪᓗ ᐃᓚᐅᔪᓐᓇᕐᓗᑎᒃ ᖃᓄᐃᓕᐅᕈᑕᐅᔪᓂ. ᑲᑎᒪᑎᑦᓯᔾᔪᐅᔪᖅ ᑕᐃᑲᓃᐸᐳᖅ ᐅᖃᖃᑎᒌᖕᓂᕐᒥᒃ ᐱᒋᐊᖅᑎᑦᑎᕐᑯᑦᓗᒍ ᐊᒻᒪ ᐅᖃᐅᑕᐅᕐᑯᑦᓗᒋᑦ ᐅᖃᐅᓯᒃᓴᑦ ᐃᓗᐊᓃᑦᑐᑦ ᐃᔾᔪᐊᖅᓯᔾᔪᑎᒃᓴᑦ (ᐃᓐᓇᐃᑦ ᐊᑐᕐᓂᕐᓗᒃᑕᐅᓂᖕᒋᓐᓄᑦ ᑐᕌᖕᒐᒃᐸᑦ ᐅᕝᕙᓗ ᐊᕐᓇᐃᑦ ᓯᕗᓕᖅᑎᐅᓂᖕᒋᓐᓄᑦ ᐃᓗᐊᓃᑦᐸᑦ). ᑲᑎᒪᑎᑦᑎᔾ ᑖᓐᓇ ᑐᖅᑲᖅᑕᕐᕕᐅᓂᐊᖅᑐᖅ ᑐᓴᒐᒃᓴᖕᒋᓐᓄᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᕐᒥ. ᑎᑎᕋᖅᑲᑦᑕᕆᐊᖅᑲᕐᓂᐊᖅᑐᖅ ᐊᑐᓕᕐᑯᔭᓕᐊᖕᒐᕙᓕᐊᔪᓂᒃ ᑲᑎᒪᖅᑲᑕᐅᔭᖅᑐᖅᓯᒪᔪᓂᑦ ᐸᕐᓇᐅᑎᓕᐅᕈᓐᓇᕐᓂᐊᕐᒪᑦ ᐱᓕᕆᐊᒃᓴᓂᒃ ᑭᐅᔪᓐᓇᕐᑯᑦᓗᒍ ᐋᓐᓂᖅᓯᕆᖅᑲᑦᑕᐅᑎᑕᐃᒪᓕᑎᑦᑎᓂᕐᒧᑦ ᐊᒻᒪ ᐊᑐᕐᓂᕐᓗᖅᑲᑦᑕᐅᑎᑦᑎᑕᐃᓕᒪᓂᕐᒧᑦ ᑭᖑᕐᖓᒍᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᑉ.

ᒪᕐᕉᒃ ᐊᐅᑦᓚᐅᔾᔨᔾᔭᒃ

ᐊᐅᑦᓚᐅᔾᔨᔾᔭᐅᔪᑦ ᐱᓕᕆᐊᒃᓴᖕᒋᑦ ᓯᕗᒧᐊᑦᑎᐊᕐᑯᑦᓗᒋᑦ ᐊᐅᓚᓂᕆᔭᖕᒐᑦ ᐊᒻᒪ ᐊᑦᑕᕐᓇᖕᒋᑦᑐᒦᑦᓗᑎᒃ ᐊᐅᑦᓛᖅᓯᒪᑦᑎᐊᕐᓂᐊᕐᒪᑕ. ᐃᓚᐅᑲᑕᖅᑲᑦᑕᕐᓂᐊᖕᒋᑦᑐᖅ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᓪᓗᒋᑦ, ᑭᓯᐊᓂᓕ ᐱᓕᕆᖅᑲᑕᐅᓂᐊᖅᑐᑦ ᖃᐅᑕᒫᖅᓯᐅᑎᓂᒃ ᐊᐅᑦᓛᖅᓯᒪᓂᖕᒋᓐᓂ. ᐊᐅᑦᓚᐅᔾᔨᔾᔭᐅᔪᑦ ᐊᖑᑕᐅᒐᔪᒃᑐᑦ ᐊᒻᒪ ᐊᖕᒋᖅᓯᒪᒐᔪᒃᑐᑦ ᐊᐅᑦᓛᖅᓯᒪᑎᓪᓗᒋᑦ ᐃᓚᐅᖕᒋᓐᓇᕐᓂᐊᕐᓗᑎᒃ ᑕᐃᑲᓃᖕᒋᓐᓇᕐᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᓪᓗᒋᑦ. ᓇᐅᑦᑐᖅᓱᖅᑎᒋᔭᐅᓪᓗᑎᒃ ᐊᐅᑦᓛᖅᓯᒪᑎᓪᓗᒋᑦ, ᐊᐅᑦᓛᖅᓯᒪᕕᐅᓂᐊᖅᑐᒥᒃᓗ ᐃᓂᓪᓚᓴᐃᖅᑲᑦᑕᖅᑐᑦ ᐊᑐᕐᓂᐊᖅᑕᖕᒋᓐᓂᒃ ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᓯᒪᔪᑦ ᑎᑭᓚᐅᖕᒋᓐᓂᖕᒋᓐᓂ, ᐅᓯᖅᑲᖅᑕᖅᑲᑦᑕᖅᑐᑦ ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᔪᓂᒃ ᐊᒻᒪ ᑕᕐᑯᐊᒃᓴᓂᒃ ᓱᓇᒃᑯᑕᒃᓴᓂᒃᓗ, ᐊᖑᓇᓱᖅᑲᑦᑕᖅᑐᑦ ᓂᕿᒃᓴᓂᒃ, ᓇᐅᑦᑎᖅᓱᖅᑎᒋᔭᐅᓪᓗᑎᒃᓗ ᑎᑭᕌᖅᑕᐅᓕᖕᒋᒃᑲᓗᐊᕐᒪᖔᑕ ᐆᒪᔪᓐᓄᑦ (ᐊᑦᑕᓇᔭᐃᖅᓯᒪᓗᑎᒃ). ᐱᓕᕆᐊᒃᓴᖅᑲᕐᒥᔪᑦ ᐋᔭᐃᓂᕐᒥᒃ ᐊᐅᑦᓛᖅᓯᒪᕕᐅᔪᒥᒃ ᐅᑎᖅᓯᒪᓕᖅᑎᑦᓗᑎᒃ ᑲᑎᒪᔭᖅᑐᖅᓯᒪᔪᑦ ᓄᓇᓕᖕᓄᑦ. ᐱᒻᒪᕆᐅᕗᖅ ᐊᐅᑦᓚᐅᔾᔨᑦ ᑕᑯᒃᓴᐅᖅᑲᑦᑕᖕᒋᑦᑕᕆᐊᓕᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᑦᓗᑎᒃ ᐃᓚᐅᖕᒋᑦᓗᑎᒃ ᑲᑎᒪᔪᓄᑦ. ᑕᒪᒃᑯᐊ ᐃᒃᐱᖕᓇᓗᐊᕐᒪᑕ ᐊᒻᒪ ᓴᐃᒪᖅᑲᑦᑕᖕᒋᒻᒪᑕ ᑲᑎᒪᔭᖅᑐᖅᑲᑕᐅᓯᒪᔪᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᑦᓗᑎᒃ ᐸᒡᕕᓴᒃᑕᐅᔭᕆᐊᖅᑲᖕᒋᒻᒪᑕ ᐊᐅᑦᓚᐅᔾᔨᔾᔭᐅᔪᓄᑦ. ᐊᕐᓇᐃᓐᓇᐅᑎᑦᓗᑎᒃ ᐊᑦᑕᕐᓇᖕᒋᑦᑐᒦᑦᑕᕆᐊᖅᑲᕐᓂᖕᒐᑦ ᐅᐱᒋᔭᐅᑦᑎᐊᕆᐊᖅᑲᕐᒪᑦ. ᐊᐅᑦᓚᐅᔾᔨᓯᒪᔪᑦ ᓂᐅᕕᖅᑲᑦᑕᕐᓂᐊᖅᑐᑦ ᐊᑐᖅᑕᐅᔭᕆᐊᓕᖕᓂᒃ ᐊᐅᑦᓛᖅᓯᒪᓗᑎᒃ ᐱᖃᑎᒋᓗᒍ ᑲᑎᒪᑎᑦᑎᔾ.

ᐅᖃᐅᓯᖃᕐᓂᖅ ᐊᒻᒪ ᐊᐱᖅᓱᖃᑦᑕᕐᓂᖅ

ᐃᓐᓇᕐᓂᒃ ᐊᑐᕐᓂᕐᓗᐃᓂᖅ

ᐅᑯᐊ ᑎᑎᕋᖅᑕᐅᓯᒪᔪᑦ ᐊᐱᖅᑯᑎᐅᔪᑦ ᐊᑐᕈᒪᒍᑦᓯᐅᒃ ᐊᑐᕈᓐᓇᖅᑕᓯ ᐅᖃᐅᓯᖃᕆᐊᕐᑯᓪᓗᓯ ᐃᓐᓇᐃᑦ ᐊᑐᕐᓂᕐᓗᒃᑕᐅᖃᑦᑕᕐᓂᖕᒋᓐᓂᒃ.

1. ᑭᓯᓂᒃ ᖃᐅᔨᒪᔭᖃᖅᐱᑦ ᐃᓐᓇᐃᑦ ᐊᑐᕐᓂᕐᓗᒃᑕᐅᔾᔪᑎᖕᒋᓐᓂᒃ?
2. ᖃᓄᕐᓕ ᐃᓐᓇᕐᓂᒃ ᐊᑐᕐᓂᕐᓗᐃᓂᖅ ᐃᓕᖕᓄᑦ ᑐᑭᖃᖅᐸ?
3. ᖃᓄᕐᓕ ᐊᒃᑐᖅᑕᐅᓯᒪᕕᑦ ᐃᓐᓇᐃᑦ ᐊᑐᕐᓂᕐᓗᒃᑕᐅᓂᖕᒋᓐᓄᑦ?
4. ᖃᓄᕐᓕ ᖃᐅᔨᒪᒐᔭᖅᐱᑦ ᐊᑐᕐᓂᕐᓗᐃᔪᖃᕐᓂᖕᒐᓂᒃ?
5. ᐊᓯᓐᓂᒃ ᐅᖃᖃᑎᖃᖃᑦᑕᖅᐱᑦ ᐊᑐᕐᓂᕐᓗᐃᓂᐅᑉ ᐊᓯᒥᒃ ᒥᒃᓵᓄᑦ? ᖃᓄᕐᓕ ᐅᖃᐅᓯᓇᕝᒃᐱᐅᒃ?
6. ᖃᓄᕐᓕ ᐊᐱᓇᖃᑦᑕᖅᐱᑦ ᐃᑲᔪᖅᑕᐅᔪᒪᓪᓗᑎᑦ?
7. ᖃᓄᐃᓕᐅᕐᓗᑎᓪᓕ ᓄᖅᑲᖅᑎᑦᑎᔪᓐᓇᖅᐱᑦ ᐊᑐᕐᓂᕐᓗᐃᔪᒥᒃ?
8. ᖃᓄᕐᓕ ᐃᒻᒥᓂᒃ ᐸᖅᑭᑦᑎᐊᖅᐸᒃᐱᑦ?
9. ᖃᓄᐃᑦᑐᓂᒃ ᐃᑲᔪᖅᓯᔾᔪᑎᑕᖃᖅᐸ ᓄᓇᑦᓯᓐᓂ?

ᐊᕐᓇᐃᑦ ᓯᕗᓕᖅᑎᐅᓂᖕᒋᑦ ᐊᒻᒪ ᐊᑐᕐᓂᕐᓗᐃᑦᑕᐃᓕᒪᑎᑦᑎᓂᖅ

ᐊᕐᓇᐃᑦ ᓯᕗᓕᖅᑎᐅᓂᖕᒋᓐᓄᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᔾᔪᑎ ᐊᒃᑐᐊᓂᖃᖅᐳᖅ ᐃᓄᐃᑦ ᑐᓐᖓᕕᖃᖅᐳᑦ ᒪᒥᓴᐃᓂᕐᒧᑦ ᐊᒻᒪ ᐃᖅᑲᓇᐃᔭᖃᑎᒌᖕᓂᕐᒧᑦ. ᑖᒃᑯᐊ ᐱᖓᓱᔪᖅᑐᑦ ᑐᓐᖓᕕᐅᔪᑦ ᑎᑎᕋᖅᑕᐅᓯᒪᕗᑦ ᐊᑖᓂ ᐊᐱᖅᑯᑎᑦ ᐱᖃᓯᐅᑎᓯᒪᓪᓗᑎᒃ ᐅᖃᐅᑕᐅᔭᕆᐊᖃᖅᑐᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᑦᑎᑦᓪᓗᑎᑦ.

1. ᖃᓄᕐᓕ ᐱᓕᕆᖃᑕᐅᖃᑦᑕᖅᐱᑦ ᐃᓚᑦᓯᓐᓂ? ᓄᓇᑦᓯᓐᓂ? ᑎᒥᐅᔪᓂ/ᐃᖅᑲᓇᐃᔭᕐᕕᖕᓂ? (ᐱᓕᕆᖃᑎᒌᖕᓂᖅ – ᐃᖅᑲᓇᐃᔭᖃᑎᒌᖕᓂᖅ ᐱᐅᔪᒧᑦ ᑭᓇᒃᑯᓕᒫᓄᑦ ᑐᕋᖓᓂᖃᕐᓗᓂ)
2. ᖃᓄᕐᓕ ᐃᒡᓗᒋᒃᑎᑦᑎᖃᑦᑕᖅᐱᑦ (ᐃᓱᒪᒃᑯᑦ, ᑎᒥᒃᑯᑦ, ᐊᓂᕐᓂᒃᑯᓪᓗ) (ᐊᕙᑎᒥᒃ ᑲᒪᑦᑎᐊᕐᓂᖅ – ᐊᕙᑎᐅᑉ ᖃᓄᐃᖕᒋᑦᑎᐊᓇᐊᖃᕐᓂᖓ)
3. ᖃᓄᐃᑦᑐᓂᒃ ᐱᐅᔪᓂᒃ ᐱᔪᓐᓇᓇᐊᖃᖅᐸ ᓯᕗᓕᖅᑎᑦᑎᐊᕙᐅᓂᐊᕐᓗᓂ? ᖃᓄᕐᓕ ᐃᓚᑎᑦ ᐊᒻᒪ ᓄᓇᓕᕐᑯᑎᑎᑦ ᐃᑲᔪᖃᑦᑕᖅᐸᑦ? (ᐱᔨᑦᓯᕋᕐᓂᖅ – ᐱᔨᑦᑎᕋᕐᓂᖅ ᐊᓯᓄᑦ ᐊᒻᒪ ᓯᕗᓕᖅᑎᐅᓂᖅ)
4. ᖃᓄᕐᓕ ᑕᑯᒃᓴᐅᑎᑦᑎᖃᑦᑕᖅᐱᑦ ᐊᒻᒪ ᑎᓕᐅᓇᖃᑦᑕᖅᐱᑦ ᓯᕗᒧᐊᑦᑎᐊᖅᑐᓂᒃ ᓄᓇᑦᓯᓐᓂ? (ᐱᓕᒻᒪᒃᓴᕐᓂᖅ – ᓴᓐᖓᓂᖅᑖᖅᑎᑦᑎᓂᖅ)
5. ᐅᓂᒃᑳᕐᓗᑎᒃ ᑕᐃᑦᓱᒪᓂ ᐃᓱᒪᒐᔪᓪᓗᑎᒃ ᐋᖅᑭᒋᐊᕈᑎᒥᒃ ᓇᓂᓯᓐᓂᕐᒪᖔᖅᐱᑦ ᐊᑲᐅᓐᖓᓕᐅᕈᑎᑕᖃᖅᑎᓪᓗᒍ ᐱᔭᕐᓂᖕᒋᑦᑐᒥᒃ? (ᖃᓄᖅᑑᖃᑎᒌᖕᓂᖅ – ᐱᓕᕆᔾᔪᑎᒃᓴᓂᒃ ᐊᑐᕈᓐᓇᕐᓂᖅ ᐊᒻᒪ ᓱᖕᒋᐅᑎᔪᓐᓇᕐᓂᖅ)
6. ᖃᓄᕐᓕ ᐊᑐᖃᑦᑕᖅᐱᑦ ᓴᓐᖓᓂᕐᓂᒃ ᓴᖅᑭᑦᑎᓇᓱᐊᖅᑎᓪᓗᑎᑦ ᐊᓯᔾᔨᕐᓂᕐᒥᒃ ᓄᓇᑦᓯᓐᓂ? ᑕᑯᖃᑦᑕᖅᐱᑦ ᑲᑐᔾᔨᖃᑎᒌᒃ ᐊᑐᖅᑐᓂᒃ ᑕᒪᑐᒥᖓ ᓄᓇᑦᓯᓐᓂ? (ᐋᔨᖃᑎᒌᖕᓂᖅ – ᐃᑲᔪᖃᑎᒌᖕᓂᖅ ᐊᒻᒪ ᐊᖏᖃᑎᒌᖕᓂᖅ)

ᑲᑎᒪᑦᑎᔨᐅᑉ ᑐᑭᒧᐊᒍᑎᖏᑦ

ᐋᖅᑭᒡᓱᖅᓯᒪᓂᖓ

ᐅᓪᓗᐃᑦ ᐋᖅᑭᒡᓱᖅᑕᐅᓯᒪᕗᑦ ᐱᕕᒃᓴᖅᑲᖅᑎᑦᑎᒐᓱᐊᕐᓗᑎᒃ ᐱᔪᓐᓇᕐᓂᓕᒫᖓᒍᑦ ᐅᓂᒃᑳᖅᓇᕐᕕᖅᑲᕐᓗᑎᒃ ᐊᒻᒪ ᒪᒥᓴᕐᕕᒃᓴᖅᑲᖅᓇᖅᑎᑕᐅᓗᑎᒃ. ᑖᒃᑯᐊ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᔨᐅᔪᑦ ᐅᓪᓗᖏᑦ ᐋᖅᑭᒡᓱᖅᑕᐅᓯᒪᕗᑦ ᐅᓄᕐᓂᖅᐸᖑᔪᓐᓇᖅᑐᓂᒃ ᐅᓪᓗᓂᒃ ᐊᑐᕐᓗᑎᒃ ᐅᕝᕙᓗ ᐊᑐᕆᖅᑲᖅᑕᖏᓐᓂᒃ.

ᐅᓪᓛᒃᑯᑦ

ᐅᓪᓛᒃᑯᑦ ᒪᑐᐃᖅᓯᔪᑎᖅᑲᕐᓗᑎᒃ ᑐᓐᖓᓱᒃᑎᑦᑎᓂᕐᒥᒃ ᐊᒻᒪ/ᐅᕝᕙᓗ ᑐᒃᓯᐊᕐᓂᖅᑲᕐᓗᑎᒃ. ᑕᕝᕙᓂ ᐊᐱᖅᓯᒋᓇᕐᓗᑎᒃ ᐊᒻᒪ ᐅᖅᑲᐅᓯᖅᑲᒋᓇᕐᓗᑎᒃ ᑲᑎᒪᔾᔪᑕᐅᓂᐊᖅᑐᓂᒃ. ᑕᑯᓂᐊᖅᐸᑎᑦ ᐊᑖᓂ ᑎᑎᕋᖅᓯᒪᔪᑦ ᐊᐱᖅᑯᑕᐅᔪᓐᓇᖅᑐᑦ ᑲᑎᒪᖅᑕᐅᔪᓄᑦ. ᓯᕗᓪᓕᖅᐹᒥ ᐅᓪᓗᕐᒥ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᓪᓗᒋᑦ ᐱᖅᑯᐅᔾᔨᓯᒪᒐᔭᖅᑐᑦ ᑕᑕᑎᕆᓂᕐᒥᒃ ᑎᑎᕋᕆᐊᖅᑲᖅᑐᓂᒃ ᐊᒻᒪ ᐱᒋᐊᕐᓂᖅᓯᐅᑎᓂᒃ. ᑖᓐᓇ ᐅᓪᓗᖅ ᑭᖑᓪᓕᖅᐹᖅ ᑎᑎᕋᕆᐊᓕᖕᓂᒃ ᑕᑕᑎᕆᓂᐊᕆᓪᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᓚᐅᖅᑐᖅ ᖃᐅᔨᓴᖅᑕᐅᓗᓂ ᑎᑎᕋᕐᓗᑎᒃ.

ᐅᓐᓄᓴᒃᑯᑦ

ᑲᑎᒪᓗᑎᒃ ᐅᖃᐅᑕᐅᔪᑦ ᑲᔪᓯᓗᑎᒃ ᐅᓐᓄᓴᒍᑦ.

ᐅᓐᓄᒃᑯᑦ

ᓂᕆᓐᓇᐅᑎᓪᓗᒍ ᐅᖃᖃᑎᑏᖓᕕᒃᓴᐅᕗᖅ. ᑲᑎᒪᔾᖅᑐᖃᑕᐅᔪᑦ ᐅᖃᐅᓯᖃᕈᒪᑐᐃᓐᓇᕆᐊᖃᖅᐳᑦ ᐅᓪᓗᕐᒥ ᑲᑎᒪᐅᑕᐅᖅᑲᐅᔪᓂᒃ, ᐊᒻᒪ ᐃᓱᒪᒃᓴᖅᓯᐅᕈᑎᖃᕐᓗᑎᒃ ᐅᖃᐅᑕᐅᖅᑲᐅᔪᓂᒃ. ᐱᒻᒪᕆᐅᕗᖅ ᑲᑎᒪᓂᖅ ᐃᓱᓕᖃᑦᑕᕆᐊᖃᕐᒪᑦ ᓇᓚᒨᖅᑐᓂᒃ ᐅᖃᐅᓯᖃᕐᓗᑎᒃ. ᖃᐅᔨᒋᐊᕐᕕᒋᓗᒋᑦ ᑲᑎᒪᔾᖅᑐᖃᑕᐅᓯᒪᔪᑦ ᖃᓄᖅ ᐃᒃᐱᒍᓱᓕᕐᒪᖔᑕ. ᖁᕕᐊᓱᒃᑎᓪᓗᒋᑦ ᓲᕐᓗ ᐃᓐᖏᒐᓚᒡᓗᑎᒃ ᐅᕝᕙᓗ ᐅᓂᒃᑳᖅᑐᐊᕐᓗᑎᒃ ᐃᓱᓕᔾᔪᑎᖃᕈᓐᓇᖅᑐᑦ ᑲᑎᒪᓂᕐᒥᒃ ᐅᓪᓗᕐᒧᑦ. ᒪᑐᔭᐅᓗᓂ ᑲᑎᒪᓂᖅ ᖁᔭᓕᓗᑎᒃ ᐅᕝᕙᓗ ᑐᒃᓯᐊᕐᓂᒃᑯᑦ. ᑕᐃᑦᓱᒪᓂ ᓂᕆᔭᕇᖅᑎᓪᓗᒋᑦ ᐅᓐᓄᕈᒻᒥᑕᕐᒥᒃ ᑭᖑᓪᓕᖅᐹᒥ ᑲᑎᒪᓕᖅᑎᓪᓗᒋᑦ ᐊᑐᖅᑕᐅᒐᔭᖏᑦᑐᖅ ᐱᓪᓗᒍ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᖅ ᐃᓱᓕᒃᑲᔭᒪᑦ ᐅᓐᓄᓴᒃᑯᑦ ᐊᖏᕐᕋᕐᓂᐊᖅᑐᑦ ᐱᕕᒃᓴᖅᑲᖅᑯᓪᓗᒋᑦ.

ᓇᓗᓇᐃᖅᑎᖅᓯᒪᒃᑲᓐᓂᖅᑐᑦ ᐱᖃᓯᐅᔭᐅᓯᒪᕗᑦ ᐅᐃᒍᖓᓂ 7-ᒥ.

ᑐᕌᒐᒃᓴᑦ

ᑖᓐᓇ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᖅ ᓴᓇᔭᐅᓯᒪᔪᖅ ᐱᕈᖅᓴᕐᑯᓪᓗᒋᑦ ᑭᓇᒃᑯᑐᐃᓐᓇᐃᑦ ᓯᔪᓕᖅᑎᐅᔪᓐᓇᕐᓂᖏᑦ ᐊᒻᒪ ᓄᓇᓕᖕᓂ ᓯᔪᓕᖅᑎᐅᓕᒻᒪᒃᓴᕐᑯᓪᓗᒋᑦ ᐊᒻᒪ ᐃᑲᔪᖅᑐᐃᓗᑎᒃ ᒪᒥᓴᐃᓂᕐᒥᒃ, ᑐᓐᖓᕕᒋᓗᒋᑦ ᐃᓄᐃᑦ ᒪᓕᒐᖏᑦ ᒪᒥᓴᐃᓂᕐᒧᑦ ᐊᒻᒪ ᐃᖅᑲᓇᐃᔭᖅᑎᒌᖕᓂᕐᒧᑦ, ᑭᐅᔾᔪᑕᐅᕐᑯᓪᓗᒋᑦ ᐋᓐᓂᖅᓯᕆᖅᑲᕐᑕᐅᑎᕐᑕᐃᓕᒪᕐᑯᓪᓗᒋᑦ ᐊᒻᒪ ᐊᑐᕐᓂᕐᓗᐃᑦᑕᐅᓕᒪᕐᑯᓪᓗᒋᑦ. ᓯᐊᒻᒪᒃᑎᖅᓯᒪᔪᑦ ᑐᕌᒐᒃᓴᖏᑦ ᐅᑯᖓ:

- ᖃᐅᔨᒪᓕᖅᑎᒃᑲᓐᓂᕐᓗᒋᑦ ᐊᑐᕐᓂᕐᓗᐃᖃᑦᑕᕐᓂᕐᒧᑦ ᐃᓅᖃᑎᒥᒃ ᐱᔾᔪᑕᐅᔪᓂᒃ ᐊᒻᒪ ᐃᓄᐃᑦ ᓄᓇᓕᖕᒋᓐᓂ ᑕᐃᒪᐃᑦᑕᐃᓕᒪᑎᑦᓯᓂᖅ;
- ᐊᔪᕈᓐᓃᖅᓴᒃᓗᐱᖅ ᓯᕗᒃᑲᖅᑕᖅᑎᐅᕐᑯᓪᓗᒋᑦ ᐊᒻᒪ ᐊᑐᕐᑯᓪᓗᒋᑦ ᐊᑐᕐᓂᕐᓗᐃᑦᑕᐃᓕᒪᑎᑦᑎᓂᕐᒥᒃ ᐊᒻᒪ ᐃᓚᒌᓂᒃ ᐋᓐᓂᖅᓯᕆᖅᑲᕐᑕᐅᑎᖅᑲᕐᑕᖕᒋᓐᓂᕐᒥᒃ;
- ᑎᒍᓯᔪᓐᓇᕐᓂᖅᓴᐅᓕᕐᑯᓪᓗᒋᑦ ᐃᓕᖅᑯᓯᕐᒧᑦ ᐊᒃᑐᐊᓂᖅᑲᖅᑐᓂᒃ ᐱᓕᕆᔾᔪᑎᒃᓴᓂᒃ ᐊᒻᒪ ᐃᑲᔪᖅᓯᔾᔪᑎᒃᓴᓄᑦ ᑭᐅᔾᔪᑕᐅᓂᐊᖅᑐᓄᑦ ᐃᓅᖃᑎᒥᓂᒃ ᐊᑐᕐᓂᕐᓗᐃᖃᑦᑕᕐᓂᕐᒧᑦ; ᐊᒻᒪᓗ,
- ᐱᓕᕆᖃᑕᐅᓂᖅᓴᐅᓕᕐᓗᑎᒃ, ᐊᖏᖅᓯᒪᑦᑎᐊᕐᓗᑎᒃ ᐊᒻᒪ ᓯᕗᓕᖅᑎᐅᔪᓐᓇᖅᓯᓗᑎᒃ ᐊᑐᕐᓂᕐᓗᐃᖃᑦᑕᖕᒋᓐᓂᕐᒧᑦ ᐊᒻᒪ ᐃᓚᒌᑦ ᐋᓐᓂᖅᓯᕆᖅᑲᕐᑕᐅᑎᖅᑲᕐᑕᖕᒋᓐᓂᖕᒋᓐᓄᑦ ᑕᒪᑐᒧᖕᒐᓗ ᓯᕗᓕᖅᑎᐅᓗᑎᒃ ᓄᓇᓕᖕᓂ.

ᑕᐃᑦᓯᒪᓂ ᑖᓐᓇ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᕐᒧᑦ ᐃᔾᔪᐊᒐᒃᓴᖅ ᓴᓇᔭᐅᓕᖅᑎᓪᓗᒋᑦ, ᐊᑐᓚᐅᖅᑐᑦ ᒪᕐᕉᖕᓂᒃ ᐊᔾᔨᒌᖏᑦᑑᖕᓂᒃ ᑭᓯᐊᓂ ᓇᓕᒧᒋᒃᑑᖕᓂᒃ ᐱᒻᒪᕆᐅᔫᖕᓂᒃ ᐱᔾᔪᑏᖕᓂᒃ: ᐋᓐᓂᖅᓯᕆᖅᑲᕐᑕᐅᑎᕐᑎᕐᑕᐃᓕᒪᓂᕐᒥᒃ ᐊᒻᒪ ᐊᑐᕐᓂᕐᓗᐃᑦᑕᐃᓕᒪᑎᑦᑎᓂᕐᒥᒃ ᐊᕐᓇᓂᒃ ᐊᒻᒪ ᓯᕈᓯᕐᓂᒃ ᐊᒻᒪ ᐃᓐᓇᕐᓂᒃ. ᑖᒃᑯᐊ ᑐᑭᒧᐊᒍᑎᐅᔪᑦ ᐆᒃᑐᕋᐅᑎᓂᒃ ᐱᑕᖅᑲᖅᑎᑦᑎᕗᑦ ᐊᒻᒪ ᐅᖅᑲᐅᑕᐅᔪᓐᓇᖅᑐᓂᒃ ᐊᐱᖅᑯᑕᐅᔪᓄᑦ ᑕᒪᒃᑯᓄᖓ ᐅᖅᑲᐅᑕᐅᔪᒃᓴᓄᑦ. ᐊᑐᕈᓐᓇᕋᔭᖅᑕᓯ ᐅᖅᑲᐅᓯᖅᑲᖅᐸᑦᓕᐊᓂᖅ ᐱᒋᐊᕐᑯᓪᓗᒍ ᐊᓯᖏᓐᓂᒡᓗ ᓯᕗᑦᓕᐅᔾᔭᐅᓯᒪᔪᓂᒃ ᓄᓇᑦᓯᓐᓂ.

ᐊᕐᓇᐃᑦ ᐋᓐᓂᖅᓯᖅᑕᐅᑦᑕᐃᓕᒪᑎᑕᐅᓂᖏᑦ ᐊᒻᒪ ᐊᑐᕐᓂᓗᒃᑕᐅᑦᑕᐃᓕᒪᑎᑕᐅᓂᖏᑦ

ᐅᑯᐊ ᓇᓗᓇᐃᖅᑎᖅᓯᒪᔪᑦ ᑐᕌᒐᒃᓴᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᓪᓗᒋᑦ ᐃᔾᔪᐊᒐᒃᓴᑦ ᐃᒪᐃᓕᐅᕈᑕᐅᓕᕐᓂᖅᑐᑦ:

- ᓴᓐᖏᓂᕐᒥᒃ ᑎᒍᓯᕐᑯᓪᓗᒋᑦ ᐃᓄᐃᑦ ᐊᕐᓇᖏᑦ ᐅᑭᐅᖅᑲᑎᒌᖏᑦᑐᑦ ᓯᕗᒃᑲᖅᑕᖅᑎᐅᔪᓐᓇᕐᓗᑎᒃ ᐱᓕᕆᐊᖅᑲᕈᓐᓇᕐᓂᐊᕐᒪᑕ ᓴᖅᑭᑦᑎᕙᓪᓕᐊᓗᑎᒃ ᐊᑐᕐᓂᕐᓗᐃᑦᑕᐃᒪᓕᑎᑦᑎᓂᕐᒥᒃ, ᑕᐃᒪᐃᓕᐅᖅᑕᐃᓕᒪᑎᑦᓯᓂᕐᒥᒃ, ᓇᓗᓇᐃᒃᑯᑕᑦ ᖃᐅᔨᔾᔪᑎᑦ, ᓄᖅᑲᖅᑎᑦᓯᓂᖅ ᐊᒻᒪ ᒪᒥᓴᕐᓂᖅ; ᐊᒻᒪᓗ
- ᐃᑲᔪᖅᑐᐃᓗᑎᒃ ᑲᔪᓯᑦᑎᐊᕐᑯᓪᓗᒍ ᐱᓕᕆᓂᕆᔭᐅᔪᖅ ᑭᐅᓇᓱᐊᖅᑎᓪᓗᒋᑦ ᑕᒪᑐᒧᖕᒐ ᐱᔾᔪᑕᐅᔪᒧᑦ ᐊᒻᒪ ᓄᓇᓕᐅᔪᑦ ᐃᓚᐅᑎᓪᓗᒋᑦ, ᐸᕐᓇᐃᑎᓪᓗᒋᑦ ᐊᒻᒪ ᐊᐅᓚᔾᔭᐃᒋᐊᖅᑎᓪᓗᒋᑦ.

ᐃᓐᓇᕐᓂᒃ ᐊᑐᕐᓂᕐᓗᐃᓂᖅ

ᐃᓐᓇᕐᓂᒃ ᐊᑐᕐᓂᕐᓗᐃᑦᑕᐃᓕᒪᓂᕐᒧᑦ ᓄᓇᒥ ᐊᐅᓪᓚᖅᓯᒪᓗᓂ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᖅ ᑖᓐᓇ ᓴᖅᑭᑕᐅᓯᒪᔪᖅ ᐃᓕᓐᓂᐊᖅᑎᑦᑎᔾᔪᑕᐅᓇᓱᐊᕐᓗᓂ, ᐅᖃᖃᑎᒌᓕᖅᐸᓪᓕᐊᕐᑯᓪᓗᒋᑦ ᐊᒻᒪ ᐅᔾᔨᕈᓯᖕᓂᖅᓴᐅᓕᕐᑯᓪᓗᒋᑦ ᐃᓐᓇᐃᑦ ᐊᑐᕐᓂᕐᓗᒃᑕᐅᕙᖕᓂᖏᓐᓂᒃ. ᑐᕌᒐᒃᓴᓪᓗᐊᑕᖏᑦ ᐅᑯᐊ:

- ᓴᖅᑭᑦᑎᕐᑯᓪᓗᒋᑦ ᐊᑦᑕᕐᓇᖏᑦᑐᒥᒃ, ᐃᓐᓇᕐᓄᑦ ᑐᕌᖓᓗᓂ ᐊᕙᑎᖓ;
- ᖃᐅᔨᒪᕙᓪᓕᕐᑯᓪᓗᒋᑦ ᐊᒻᒪ ᑐᑭᓯᕙᓪᓕᕐᑯᓪᓗᒋᑦ ᑕᒪᑐᒧᖕᒐ ᐱᔾᔪᑕᐅᔪᒧᑦ;
- ᐃᓂᒃᓴᖃᖅᑎᑦᑎᓗᑎᒃ ᐃᓐᓇᕐᓂᒃ ᐅᖃᐅᓯᕐᒥᒍᑦ ᓴᖅᑭᑦᑎᔪᓐᓇᕐᓂᐊᕐᒪᑕ ᐊᒻᒪ ᐅᓂᒃᑳᕐᕕᒃᓴᖓᓐᓂᒃ;
- ᑕᖃᐃᖅᓯᖅᑎᑕᐅᖃᑦᑕᕐᓗᑎᒃ ᐊᖏᕐᕋᖅᓯᒪᓐᖏᑲᐃᓐᓇᕐᓗᑎᒃ ᐊᒻᒪ ᑲᒪᒋᔭᒃᓴᖏᓐᓂᒃ ᕿᒪᐃᓯᒪᑲᐃᓐᓇᕐᓗᑎᒃ;
- ᐃᓄᐃᑦ ᐱᖅᑯᓯᑐᖃᖏᓐᓂᒃ ᐱᓕᕆᖃᑦᑕᕐᓗᑎᒃ ᒪᒥᓴᐅᑎᒋᔭᐅᓗᑎᒃ;
- ᒪᒥᓴᕈᓐᓇᖅᑎᓪᓗᒋᑦ ᐊᐅᓪᓚᖅᓯᒪᑎᓪᓗᒋᑦ ᓄᓇᒥ; ᐊᒻᒪ
- ᓴᓐᖏᓂᖅᑖᖅᑎᓪᓗᒋᑦ ᐃᓐᓇᐃᑦ.

ᖃᓄᐃᓚᐅᕐᒪᖔᑦ

ᑲᓇᑕᓖᒥ ᐅᐸᓗᖓᐃᔭᐅᑎᑦ ᐊᑐᕐᓂᕐᓗᐃᕐᑯᔨᖏᓐᓂᕐᒧᑦ ᐃᓅᕐᑲᑎᒥᖕᓂᒃ ᐃᓄᐃᑦ ᓄᓇᓕᖏᓐᓂ

ᐊᕐᕌᒍᐊᓂ 2007, ᐸᐅᒃᑑᑎᑦ ᐃᓄᐃᑦ ᐊᕐᓇᐃᑦ ᑲᓇᑕᒥ ᐅᕐᑲᓕᒫᒐᓂᒃ ᓯᕗᓪᓕᖅᐸᒥ ᓴᖅᑭᑦᑎᓚᐅᖅᓯᒪᕗᑦ ᑕᐃᒪᐃᑦᑐᓂᒃ ᓴᓇᔭᐅᓯᒪᔪᓂᒃ ᐃᓄᖕᓄᑦ ᑐᕌᖓᓪᓗᑎᒃ ᐃᓄᖕᓄᑦ. ᑕᐅᑐᓐᖑᐊᖅᑕᐅᔪᑦ ᑖᒃᑯᓇᓂ ᐅᐸᓗᖓᐃᔭᐅᑎᓂ ᐃᓄᐃᑦ ᐃᓅᓯᖏᓐᓂ ᖃᓄᐃᖏᑦᓯᐊᕐᑯᓪᓗᒋᑦ ᐅᐱᒍᓱᒃᓗᑎᒃ ᑭᖑᓂᑦᑎᓐᓂᒃ ᐊᒻᒪ ᑎᒍᒥᐊᕐᑎᐊᕐᓗᑎᒃ ᓯᕗᓂᒃᓴᒥᒃ ᐃᓅᓗᑎᒃ, ᐊᒻᒪ ᐃᓚᒋᔭᖏᓪᓗ ᐃᑲᔪᖅᑐᐃᓗᑎᒃ ᐊᒻᒪ ᐸᖅᑭᒃᑎᐊᖅᑲᑎᒌᒃᓗᑎᒃ ᓄᓇᓕᖕᓂᕐᒥᐅᑦ. ᑕᕝᕙᓂ ᑕᐅᑐᓐᖑᐊᖅᑕᐅᔪᒥ, ᐋᓐᓂᖅᓯᕆᖅᑕᑦᑕᐅᑎᖅᑕᑦᑕᕐᓂᖅ ᐊᒻᒪ ᐊᑐᕐᓂᕐᓗᐃᖅᑕᑦᑕᕐᓂᒃ ᐊᓯᒥᒃ ᐱᒐᔪᒍᓐᓃᕐᓗᑎᒃ ᐊᒻᒪ ᑲᒪᒋᔭᐅᑦᓴᐅᑎᒋᖅᑕᑦᑕᕐᓗᑎᒃ ᐱᓂᐊᕐᓂᖅᒋᑦ ᒪᓕᒃᑕᐅᓗᑎᒃ ᐱᓂᐊᕐᓂᖅᑲᕕᐅᖅᑕᑦᑕᕐᓗᑎᒃ, ᐊᒻᒪ ᑕᒪᕐᒥᒃ ᐱᓂᕐᓗᒃᑕᐅᔪᑦ ᐊᒻᒪ ᐱᓂᕐᓗᐃᓯᒪᔪᑦ ᐃᑲᔪᖅᑐᖅᑕᐅᓗᑎᒃ ᒪᒥᓴᕐᓂᖏᓐᓂ.

ᑖᓐᓇ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᔪᖅ ᓴᓇᔭᐅᓯᒪᓕᖅᐳᖅ ᐊᕐᕌᒍᓄᑦ ᐅᓄᑲᓪᓚᒃᑐᓄᑦ ᐸᐅᒃᑑᑎᒃᑯᑦ ᐱᓕᕆᐊᕆᓯᒪᓪᓗᓂᔾᔪᒃ ᑲᔪᓯᔪᒃᑯᑦ ᐋᓐᓂᖅᓯᕆᖅᑕᑦᑕᕐᓂᖅ ᐊᒻᒪ ᐊᑐᕐᓂᕐᓗᐃᖅᑕᑦᑕᕐᓂᖅ ᐃᑯᓪᓚᐅᒥᕐᑯᓪᓗᒍ ᐃᓄᐃᑦ ᓄᓇᓕᖕᓐᓂ ᐊᒻᒪ ᑐᓐᖓᕕᖅᑲᖅᑐᑦ ᑕᐃᒃᑯᓂᖓ ᑕᐃᔭᐅᔪᓂᒃ ᑭᓇᑐᐃᓐᓇᐅᑉ ᐸᓂᖓ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᔾᔪᑎᑦ ᓴᓇᔭᐅᓯᒪᔪᑦ ᐃᓅᓯᓕᓇᔾᑦ ᐱᓕᕆᕝᕕᖓᓐᓄᑦ ᑭᕙᓪᓕᕐᒥ ᐃᓄᐃᑦ ᑲᑐᔾᔨᖅᑲᑎᑦᑎᒌᖏᓐᓄᑦ. ᑕᐃᑦᓯᒪᓂᓕ, ᐃᓅᒐᓯᐊᕐᓂᐊᕐᓗᓂ ᓯᓚᒥ ᓂᒡᓚᓱᒃᑐᐊᓗᖕᒥ, ᐃᓄᐃᑦ ᐊᓐᓂᓇᔭᖏᑦ ᐱᖅᑭᓯᐅᔾᔨᓯᒪᕗᑦ ᐃᓅᒐᓯᐊᕐᓂᕐᒥᒃ, ᖃᐅᔨᒪᓂᕐᒥᒃ, ᓇᒡᓕᖕᓂᕐᒥᒃ, ᐊᒥᖅᑳᖅᑎᖅᑲᕐᓂᕐᒥᒃ, ᐃᒃᐱᒍᓱᑦᑎᐊᕐᓂᕐᒥᒃ ᐊᒻᒪ ᓴᓐᖏᓂᕐᒥᒃ, ᐃᓗᓐᓇᖏᑦ ᑖᒃᑯᐊ ᐊᑐᖅᑕᐅᔭᓇᐊᓕᑦ ᐅᓪᓗᒥ ᓱᓕ ᐃᓅᓯᖅᑲᑎᐊᕐᓗᓂ ᐃᓅᓂᐊᕐᓗᓂ. ᑖᒃᑯᐊ ᑕᐃᔭᐅᔪᑦ ᑭᓇᑐᐃᓐᓇᐅᑉ ᐸᓂᖓᓂᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᑦᓯᓗᓂ ᓄᓇᒥ ᑐᑭᒧᐊᒍᑎᑦ ᐊᑐᖅᑕᑦᑕᖅᐳᑦ ᐃᓗᐃᑦᑑᓈᖅᓯᒪᔪᒥᒃ ᐱᐅᓯᖅᑲᕐᓗᑎᒃ ᐃᒻᒥᓂᒃ ᐅᐱᒍᓱᖕᓂᖅᑲᕐᓂᖅᓴᐅᓕᕐᑯᓪᓗᑎᑦ, ᐱᕙᓪᓕᕐᑯᓪᓗᒍ ᑭᓇᐅᓂᕐᒥᖕᓂᒃ ᖃᐅᔨᒪᓂᓇᔭᖏᑦ ᐊᒻᒪ ᐃᒻᒥᖕᓂᒃ ᐅᐱᒍᓱᖕᓂᖓᑦ, ᐊᒻᒪ ᑲᔪᖏᖅᓴᐃᔾᔪᑎᖅᑲᕐᓗᑎᒃ ᒪᒥᓇᕐᓂᕐᒥᒃ ᐊᑐᕐᓗᑎᒃ ᐃᒻᒥᓂᒃ ᐅᓂᒃᑲᐅᓯᓇᓗᓂ ᐊᑐᖅᓯᒪᔭᖏᓐᓂᒃ ᑎᑎᕋᖅᑲᑦᑕᕐᓂᒃᑯᑦ. ᐃᑲᔪᖅᓯᓂᐊᕐᒥᔪᖅ ᓄᓇᓕᑦᓯᓐᓂᒃ ᓴᓇᒐᓯᐊᓕᖅᑎᓪᓗᑎᑦ ᐊᑐᓕᖅᑯᔭᓕᐊᓂᒃ ᐊᒻᒪ/ᐅᕝᕙᓗ ᓯᕗᓂᒃᓴᒥ ᖃᐃᓕᐅᕈᑎᒃᓴᐅᓂᐊᖅᑐᓂᒃ ᑭᐅᔾᔪᑕᐅᓗᑎᒃ ᐋᓐᓂᖅᓯᕆᖅᑕᑦᑕᕐᓂᕐᒧᑦ ᐊᒻᒪ ᐊᑐᕐᓂᕐᓗᐃᖅᑕᑦᑕᕐᓂᕐᒧᑦ ᐱᔾᔪᑕᐅᔪᓄᑦ ᐊᒻᒪ ᓯᕗᓪᓕᐅᔭᐅᓯᒪᔪᓄᑦ ᓄᓇᑦᓯᓐᓄᑦ ᑐᕌᖓᔪᓄᑦ ᐅᕝᕙᓗ ᐊᒡᒍᖅᑐᖅᓯᒪᓂᓇᔭᑦᓯᓐᓄᑦ.

ᑖᒃᑯᐊ ᑎᑎᕋᖅᓯᒪᔪᑦ ᐃᓕᖕᓄᑦ ᑐᓂᓯᓂᐊᖅᑐᑦ ᑐᓴᒐᒃᓴᓂᒃ ᐊᑐᓇᐊᖅᑲᑦᑕᕐᓂᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᑦᑎᓪᓗᑎᑦ ᐊᒡᒍᖅᑐᖅᓯᒪᓂᑦᓯ ᐃᓗᐊᓐᓂ ᐅᕝᕙᓗ ᓄᓇᑦᓯᓐᓂ. ᐃᓗᓕᖅᑲᖅᑐᑦ ᑐᓴᒐᒃᓴᓂᒃ ᐃᑲᔪᖅᓯᔾᔪᑎᒃᓴᓂᒃ ᐃᓕᖕᓄᑦ ᐸᕐᓇᐅᑎᓕᐅᓕᖅᑎᓪᓗᑎᑦ ᐊᒻᒪ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᑦᓯᑎᓪᓗᑎᑦ ᖃᐅᑕᒫᓐ ᐱᓕᕆᐊᒃᓴᐅᔪᓄᑦ, ᓱᓇᒃᑯᑎᒃᓴᑦ ᐊᑐᕆᐊᖅᑲᖅᑐᑦ ᐊᒻᒪ ᖃᓄᐃᑦᑐᓂᒃ ᐊᑐᕆᐊᖅᑲᕐᒪᖔᖅᐱᑦ ᓇᓗᓇᐃᖅᓯᓯᒪᓪᓗᑎᒃ, ᑭᓇᒃᑯᓪᓗ ᐃᑲᔪᕈᓐᓇᕐᒪᖔᑕ ᐊᒻᒪ ᐊᑭᖏᑦ ᐃᓱᒪᒃᓴᖅᓯᐅᕈᑎᒋᔪᓐᓇᖅᑕᑎᑦ ᐱᖃᓯᐅᑎᓯᒪᓪᓗᑎᒃ. ᐱᑕᖃᖅᑎᑦᓯᖕᒥᔪᑦ ᐆᒃᑐᕋᐅᑎᓂᒃ ᑕᖅᑲᒃᑯᐊ ᑭᓇᒃᑯᑐᐃᓐᓇᐃᑦ ᑐᓴᖅᑎᑕᐅᓕᖅᑎᓪᓗᑎᑦ, ᐱᓕᕆᐊᒃᓴᑦ ᑎᑎᕋᖅᓯᒪᔪᑦ ᐱᓕᕆᔭᐅᕙᓪᓕᐊᔪᑦ ᐋᔭᖅᑲᑦᑕᕐᓗᑎᒃ, ᒪᓕᒐᖅᑎᒍᑦ ᐊᑐᓐᖏᑲᐃᓐᓇᕐᓂᖅ, ᐊᑐᕐᓂᖅ ᑕᑕᑎᕆᐊᓕᖕᓂᒃ ᐊᒻᒪ ᖃᐅᔨᓴᐃᔾᔪᑎᓂᒃ ᐊᒻᒪ ᐊᐱᖅᑯᑎᒃᓴᓂᒃ ᓴᓇᔪᓐᓇᕐᓗᑎᒃ ᓇᖕᒥᓂᖅ ᐊᑐᒐᒃᓴᕐᓂᒃ.

ᐃᖅᑲᓇᐃᔭᖅᑎᑦ ᐸᐅᒃᑑᑎᒃᑯᓐᓂ ᐊᑐᐃᓐᓇᐅᕗᑦ ᐃᓕᓐᓄᑦ ᐃᑲᔪᕈᓐᓇᖅᑐᑦ ᐊᐱᖅᑯᑎᒃᓴᖅᑲᕐᓂᕈᕕᑦ ᐅᕝᕙᓗ ᐃᑲᔪᖅᑕᐅᔪᒪᓐᓂᕈᕕᑦ. ᓯᕗᒧᐊᑦᑎᐊᕐᑯᔨᑦᑎᐊᖅᐳᒍᑦ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᑦᑎᓕᕈᕕᑦ!

ᐃᓗᓕᖏᑕ ᓇᓂᑦᑎᓯᖏᑦ ᐃᓗᓕᖏᑕ

ᖃᓄᐃᓚᐅᖅᒪᖕᒑᑦ 2

ᑐᕌᒐᒃᓴᑦ 3

ᑲᑎᒪᑎᑦᑎᔨᐅᑉ ᑐᑭᒧᐊᒍᑎᖏᑦ 4

ᐅᖃᐅᓯᖃᖅᓂᖅ ᐊᒻᒪ ᐊᐱᖅᓱᖃᑦᑕᖅᓂᖅ 5

ᐱᓕᕆᔾᔪᑎᒃᓴᑦ ᐊᒻᒪ ᐃᑲᔪᖅᑐᐃᔾᔪᑎᑦ 6

ᐊᑭᖕᒐ ᐊᒻᒪᓗ ᑮᓇᐅᔭᖃᖅᑎᑕᐅᓂᖅ 8

ᑮᓇᐅᔭᖅᑖᖅᕕᐅᔪᓐᓇᖑᐊᕋᔭᖅᑐᑦ 8

ᒪᓕᒐᖅᑎᒍᖅᑐᑦ ᒪᓕᒋᐊᓖᑦ 9

ᐸᖅᓇᒍᑏᑦ 9

ᑭᓇᑐᐃᓐᓇᐅᑉ ᐸᓂᖕᒐ:
ᐸᐅᓚᑐᒃᒥ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᖅ 10

ᐅᐃᒍᖏᑦ

1. ᓄᓇᓕᖕᓂ ᑐᓴᖅᑎᑦᑎᓂᖅ 16

2. ᓄᓇᒥ ᐊᐅᑦᓚᖅᓯᒪᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᓂᐅᑉ
ᐊᑐᖅᑕᐅᓂᖕᒐ 17

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ᐸᐅᒃᑑᑎᑦ ᐃᓄᐃᑦ ᐊᕐᓇᐃᑦ ᑲᑐᔾᔨᖃᑎᒌᖏᑦ ᑲᓇᑕᒥ ᐃᓕᓴᖅᓯᔪᒪᒋᕗᑦ ᑲᓇᑕᒥ ᐊᕐᓇᐃᑦ ᐃᓕᓴᕆᔭᐅᓯᒪᔪᓂᒃ, ᐊᕐᓇᓄᑦᓗ ᑐᕌᖓᔪᓂᒃ ᐱᓕᕆᐊᓂᒃ, ᑮᓇᐅᔭᖃᖅᑎᑦᑎᑦᓗᑎᒃ ᐊᒻᒪ ᐃᑲᔪᖅᑐᐃᓪᓗᑎᒃ ᑖᒃᑯᓄᖓ ᐱᒋᐊᕈᑕᐅᔪᓄᑦ.

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ᐃᓄᐃᑦ ᐊᕐᓇᐃᑦ ᑲᓇᑕᒥ INUIT WOMEN OF CANADA

ᓄᓇᒥ ᐊᐅᓪᓚᖅᓯᒪᓗᑎᒃ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ ᑲᑎᒪᑎᓪᓗᒋᑦ ᐃᔾᔪᐊᒐᒃᓴᑦ

ᐃᓄᐃᑦ ᐊᕐᓇᖕᒋᓐᓄᑦ

ᐊᑐᕐᓂᕐᓗᐃᑦᑕᐃᓕᒪᑎᑦᑎᓂᖅ ᑭᓇᑐᐃᓐᓇᕐᒧᑦ
ᐃᑲᔪᖅᑐᐃᓂᒃᑯᑦ ᐊᕐᓇᐃᑦ ᓯᕗᓕᖅᑎᐅᓂᖕᒋᑎᒍᑦ

ᐸᐅᒃᑑᑎᑦ
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ᐃᓄᐃᑦ ᐊᕐᓇᐃᑦ ᑲᓇᑕᒥ

ᑲᓇᑕᓕᒫᒥ ᐅᐸᓗᖓᐃᔭᐅᑎ ᐊᑐᕐᓂᕐᓗᐃᑦᑕᐃᓕᒪᑎᑦᑎᓂᕐᒧᑦ ᑭᓇᑐᐃᓐᓇᕐᒧᑦ ᐃᓄᐃᑦ ᓄᓇᓕᖕᒋᓐᓂ