



T̂SILHQOT'IN NATIONAL GOVERNMENT

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# T̂silhqot'in National Government Language Legislation

## **MISSION STATEMENT:**

“Yaniz danh nenduw h jid Dechen Ts'edilhtan, Nexwejeni Nadeghult'i.”

“Since time memorial we've had this law. To keep our voices strong.”

*T̂silhqot'in Ch'ih Yaghultig  
Let's talk Chilcotin*

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## FEDERAL ANNOUNCEMENT

A 2003 Heritage report called language revitalization “*an extremely high priority.*” Recommendations by a special task force in 2005 prompted the Liberal Government of the day to commit \$160 Million to a proposed aboriginal languages institute. The conservatives took power the following year and shelved the idea, which the Liberals had failed to enact.

On December 6, 2016 Prime Minister Justin Trudeau announced that the government would be introducing an Indigenous Languages Act in hopes of preserving and revitalizing First Nations, Metis and Inuit languages in Canada. Trudeau made the announcement during a special assembly of First Nation leaders.

In preparation for the proposed Languages Act, the First People’s Culture Council has initiated Engagement Sessions and Information Sessions throughout British Columbia along with Chief Ron Ignace of Skeetchestn Indian Band, FPCC committee member and previous member of the special task force in 2005.

“First Peoples Culture Council goals are to ensure that B.C. language experts are well-informed so that when the national Assembly of First Nations (AFN) does its consultations, everyone will be prepared to provide input.”

The FPCC will be compiling a report based on information gathered at these sessions. Additionally, we have been invited to develop our own position paper to submit to the Minister of the Department of Canadian Heritage and the national AFN. We are submitting the current report as a response to this invitation.

### Proposed Timeline for Legislation:

Dec. 6, 2016	Prime Minister Justin Trudeau announces Indigenous Languages Legislation
June-Oct., 2017	Engagement sessions with Indigenous people across Canada
Nov. 2017	Presentation of final report from AFN engagement sessions
Jan. 2018	Memorandum to Cabinet (policy proposal submitted to Cabinet); Ministry issues drafting instructions to the Legislation Section of the Department of Justice
Feb.-April 2018	Legislation drafted by the Department of Justice; draft bill is prepared in two official languages and approved by responsible Minister
May 2018	Cabinet approval of draft legislation
June 2018	Legislation to be introduced in Parliament <ul style="list-style-type: none"><li>➤ First Reading: the Bill is read in the House of Commons</li><li>➤ Second Reading: a parliamentary committee reviews the Bill and seeks input</li><li>➤ Third Reading: once the Bill passes the Third Reading in the House of Commons, the process is repeated with the Senate</li></ul>
June 2019	Legislation passes in Parliament and receives Royal Assent

## T̂SILHQOT'IN NATION BACKGROUND

The T̂silhqot'in (Chilcotin) also known as People of the River, as salmon was their main food source. The T̂silhqot'in National Government (TNG) Tribal Council was established in 1989 to meet the needs and represent the T̂silhqot'in communities to re-establish a strong political government structure. The T̂silhqot'in Nation consists of the six T̂silhqot'in communities and their governance leadership are as follows;

*'People of Chilko River'  
reflect a linguistic change  
in progress and etymology  
of the word.'* (11)

*Cook, Eung-Do. (2013) A  
T̂silhqút'in Grammer, UBC  
Press*

*Eung-Do-Cook retired  
Linguistics Professor,  
University of Calgary, AB*

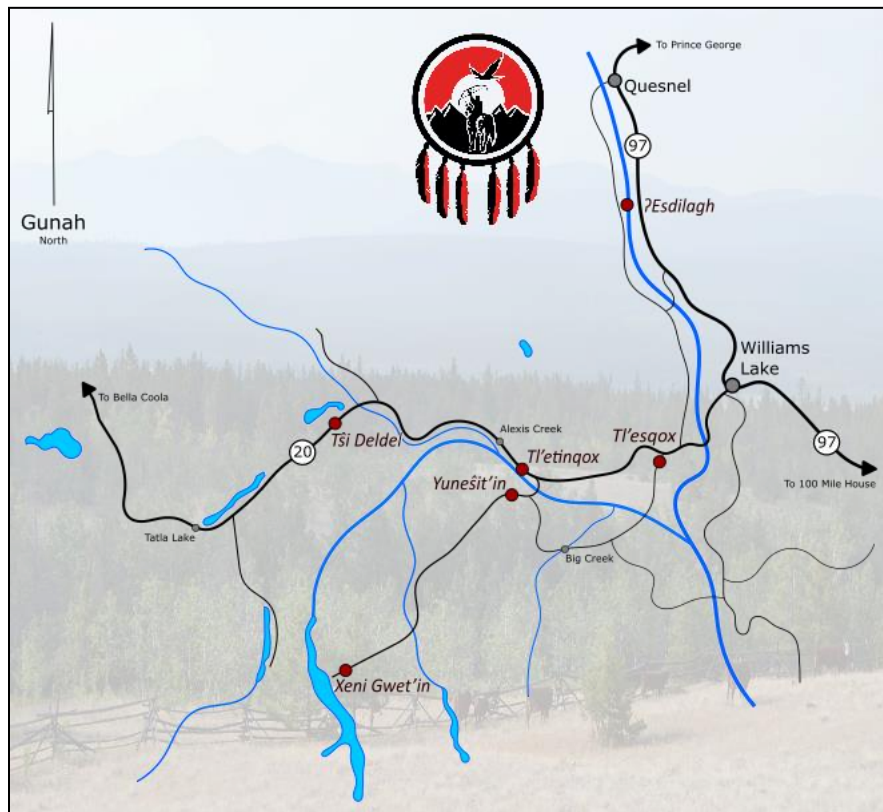
- 1) Nits'il?in Joe Alphonse of Tl'etinqox
- 2) Nits'il?in Ervin Charleyboy of T̂si Deldel
- 3) Nits'il?in Russell Myers Ross of Yunešit'in
- 4) Nits'il?in Roger William of Xení Gwet'in
- 5) Nits'il?in Francis Laceese of Tl'esqox
- 6) Nits'il?in Roy Stump of ?Esdilagh

The communities work as a Nation to continue the fight of our six War Chiefs of 1864. The War Chiefs stood against the Canadian government in an effort to gain T̂silhqot'in Aboriginal Rights and Title within T̂silhqot'in Territory.

TNG has a dedicated obligation to its people to establish programs that reflect T̂silhqot'in culture and customs in every aspect of governance.

The role of TNG administration is to carry out the wishes of T̂silhqot'in members through their respective Chieftainships. The TNG continues to advocate on behalf of all T̂silhqot'in members regardless of the many labels foreign governments place on its membership.

As of 2017, the total population registered to one of the six bands of the T̓silhqot̓'in Nation is 3,800 (<http://fnp-ppn.aandc-aadnc.gc.ca/fnp/Main/Search/SearchFN.aspx?lang=eng> ).



## T̓silhqot̓'in Aboriginal Title Case (William Case) Decision

On June 26, 2014, the Supreme Court of Canada rendered a historic judgment in the T̓silhqot̓'in Nation's Aboriginal title case.

Aboriginal title declared – for the first time in Canada

The Court declared Aboriginal title to approximately 1900 km<sup>2</sup> of the Claim Area, including Xenigwet'in (Nemah Valley) and much of the surrounding area, stretching north into Tachelach'ed (Brittany Triangle) and along the T̓silhqox (Chilko River).

Since the ruling, the provincial government and the T̓silhqot̓'in have focused on developing a solid government-to-government relationship aimed at achieving economic sustainability and improving the social well-being of the T̓silhqot̓'in communities.

Throughout the relationship building process, the Nenqay Deni Accord "People of the Land" has created a reconciliation framework agreement to define the next phase of negotiations, which will address the interests of both parties in T̓silhqot̓'in territory to help bring the court decision to life.

The reconciliation agreement outlines the next steps, including the following 8 pillars as priority areas:

- 1) T̓silhqot̓'in Governance;
- 2) Strong T̓silhqot̓'in Culture and Language;
- 3) Healthy Children and Families;
- 4) Healthy Communities;
- 5) Justice;
- 6) Education and Training;
- 7) T̓silhqot̓'in Management Role for Lands and Resources in T̓silhqot̓'in Territory, and
- 8) Sustainable Economic Base.

For countless generations before the arrival of settlers, the ̓Esggidam, ancestors of the T̓silhqot̓'in, thrived in the Chilcotin as a powerful nation, guided by the wisdom of their legends and the laws.

The ̓Esggidam were healthy and strong – as individuals, families, communities and a Nation. They had a rich culture and deep spiritual connection with the lands and resources that sustained their people.

The T̓silhqot̓'in vision is to fully restore their Nation to the power of the ̓Esggidam.

## **FULLFILLING CALLS TO ACTION BY THE GOVERNMENT**

- 1) The BC Government has recognized the importance of this decision by incorporating in their Minister of Indigenous Relations and Reconciliation mandate letter. Link here <http://www2.gov.bc.ca/assets/gov/government/ministries-organizations/premier-cabinet/mlas/minister-letter/fraser-mandate.pdf>

*In your role as Minister of Indigenous Relations and Reconciliation I expect that you will make substantive progress on the following priorities:*

- *Work collaboratively and respectfully with First Nations to establish a clear, cross-government vision of reconciliation to guide the adoption of the United Nations Declaration on the Rights of Indigenous Peoples, the Truth and Reconciliation Commission Calls to Action, and the T̓silhqot̓'in Supreme Court decision.*

- 2) Truth & Reconciliation

The truth and reconciliation calls upon the federal government to acknowledge that Aboriginal Rights include Aboriginal language rights to funding for language preservation and revitalization efforts.

[http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls to Action English2.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls%20to%20Action%20English2.pdf)

- 3) (UNDRIP) United Nations Declaration of the Rights of Indigenous Peoples

Article 11 Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.

Article 13 Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

Article 14 Indigenous peoples have the right to establish and control their educational systems and institutions providing educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning

## T̂SILHQOT'IN LANGUAGE & CULTURE BACKGROUND

The T̂silhqot'in language is part of the Dene (Athabaskan) family. The Nenqay Deni Accord recognizes the importance of having a strong T̂silhqot'in Language and Culture, which is one of the 8 pillars. Our goals include:

- increasing the number of fluent speakers;
- providing public awareness, appreciation and understanding of T̂silhqot'in culture, history and heritage;
- Recording and preserving the T̂silhqot'in language, beliefs, and oral histories, including legends, and cultural knowledge must be done for the benefit of future generations.

### Language Loss

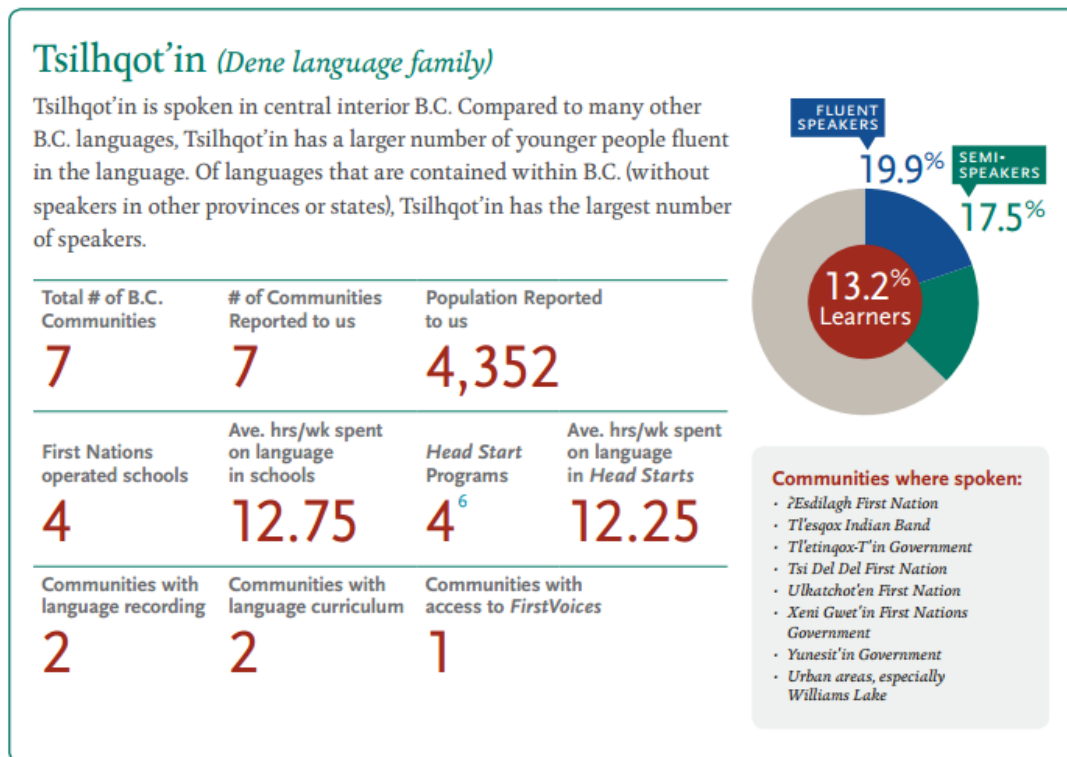
Our people are at a great risk of losing our language due to the loss of our elders. It is clear that from our 2011/2012 statistics (compiled for an ALI proposal) language loss starts with the 40's age group. There was a small number of fluent speakers in the 25-44 age group in 2011, while only 2 fluent speakers were reported under the age of 25. However, most T̂silhqot'in over 45 speak their language fluently. This sharp drop-off can be attributed to the intergenerational gap between the language learned in school and that spoken by elders in the communities. This language loss is in part a legacy of the residential school system and the continuing tradition of English-only education for our children. Other contributing factors include not having the capacity, resources or continuous funding to revitalize the language in each community.

The Residential School system was a major contributing factor with the loss of our language as students were forbidden to speak Native languages and practice their culture. The Truth and Reconciliation Committee has called upon the federal government to acknowledge that Aboriginal Rights include rights to funding for language preservation and revitalization efforts ([http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls to Action English2.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls%20to%20Action%20English2.pdf)) Reconciliation is not a term to be taken lightly given the magnitude of what happened. "Renoncili-Action" must include funding First Nations language revitalization efforts at a sufficient level to cultivate a new generation of fluent speakers.

## REVITALIZATION

The T̓silhqot̓'in language is widely spoken by older generations (roughly 45 or 50 and older). Beyond this age range, many T̓silhqot̓'in have a high level of comprehension of the language, but struggle to speak. T̓silhqot̓'in children still have grandparents and great-grandparents who speak the language. These relatives are often present in the household.

In fact, according to the 2014 First Peoples' Cultural Council "Report on the Status of B.C. First Nations Languages", T̓silhqot̓'in has the largest number of speakers of all languages contained strictly in the borders of B.C., and has a large number of young people who are fluent in the language. T̓silhqot̓'in is in the rare position of having the critical mass of younger speakers required to maintain a natural language speech community. The critical part is to get the youngest generations of speakers involved in this speech community. Your ongoing stable funding will be the deciding factor in whether or not we achieve this, and whether or not this language succumbs to the wounds of linguicide.



There is a critical level of exposure to and understanding of the language. Below this critical level, children will block the language out, even when immersed in the language. Above this level, children will continue to acquire the language through immersion.

Television, videos, video games, the radio, books, and all forms of entertainment are available in English, but not T̓silhqot̓'in. This makes it almost impossible for a T̓silhqot̓'in child to reach the critical level of exposure needed to speak and understand his or her language. And it only gets more difficult when school starts, effectively cutting the child's exposure to the language in half, and worse yet, impressing upon the child that T̓silhqot̓'in language is not an appropriate language for education.

Investments that will result in fluent speakers and bridge the gap between generations include the all of the following and more:

- Early Childhood Education\Language Nests and Head Start Programs
- Adult-youth immersion classes
- After-school language immersion activities
- Immersion education for early elementary grades (K-3 is a common target group)
- Family based immersion programs
- Engaging elders in the language programs
- On the land immersion\ cultural camps
- Documenting and secure language resources
- Training, equipment, transcription, archiving, etc.,
- Technology training for the purposes of language revitalization
- Establishing an archival system to preserve language resources
- Gathering and examining existing language resources
- Creating new language resources
- Recording Elder interviews
- Employing language experts to document the language
- Developing a comprehensive suite of interactive language apps and reference apps

These activities will lead to a new generation of speakers, but we must have significant funding to make it a reality.

## **EDUCATION**

### **Early Childhood Education**

Language acquisition starts before birth. If we wait until our children enter Kindergarten, we have lost precious time. Preschool and daycare environments are ideal for language immersion. First Peoples has funded short-term language nest(s) one per year. <http://www.fpcc.ca/language/Programs/Language-nest.aspx> Xení Gwet'in operated a full immersion daycare with success. Their daycare was named "Charlene William Daycare", after a Xení Gwet'in member, and it was operating full immersion with Susie Lulua, until she retired. T̓si Del Del has paired a fluent speaker elder Edna Lulua along with an ECE worker within their daycare to teach the language. The success of these efforts should be taken as a proof of concept. Future funding must be sufficient to offer this service on an ongoing basis in all 6 communities and for urban populations (especially in Williams Lake) of T̓silhqot̓'in as well.

Many young T̓silhqot'in women are interested in entering the field of Early Childhood Education. Language classes for Early Childhood Educators would dovetail nicely with efforts to open language nests.

## Elementary

When a child is succeeding with the language at home, Kindergarten often marks the end of this success. It is a fundamental right of indigenous children to have access to education in their mother tongue. We have three indigenous languages that are still spoken in Williams Lake, B.C., and yet the only option for immersion elementary education is French (and of course English). French is rarely taken as a heritage language, but rather seen as an elite educational opportunity for children from affluent families.

This relates directly to the economic side of language loss. While a French speaking person is in high demand in Williams Lake, B.C., the same cannot be said of a T̓silhqot'in speaker. A T̓silhqot'in immersion school would make fluency in T̓silhqot'in a valuable skill, and encourage younger generations to invest the thousands of hours required to reach fluency.

The expertise already exists to develop comprehensive immersion curriculum. The biggest challenge will be establishing a critical mass of certified teachers. While (NITEP) University of British Columbia's Native Indian Teacher Education Program has opened a field school in Williams Lake, B.C., nobody has addressed the significant demand from First Nations and non-First Nations for a BEd program for potential teachers who already have completed an undergraduate degree, and there aren't appropriate supports in place to make a 4 year degree a reality for fluent speakers for whom English is a second language and the academic environment is relatively foreign.

## Secondary

The Cariboo Chilcotin School District No. 27 has the following secondary schools (<http://www.sd27.bc.ca/secondary/>):

1. Alexis Creek Elementary / Secondary
2. Anahim Lake Elementary – Junior Secondary
3. Dog Creek Elementary – Junior Secondary
4. GROW (Graduation Routes Other Ways ) and Skyline
5. Horsefly Elementary – Junior Secondary
6. Lake City Secondary
7. Naghtaneqed Elementary – Junior Secondary
8. Peter Skene Ogden Secondary
9. Tatla Lake Elementary – Junior Secondary

High School marks an important transition for many T̓silhqot'in. It is the time when students from the communities must leave their homes and immediate families to board in Williams Lake, far from their home community. The six T̓silhqot'in communities are remote, with the

closest community 30 minutes from Williams Lake, and the farthest community being 3 hours away. The transition many non-First Nations face at age 18 must be faced at a much earlier age by First Nations. There is no option to complete Grade 12 without leaving home.

At this critical time, students should be exposed to their own language, culture, and traditions as they transition into adulthood. Instead, they are forced into living as marginalized members of a foreign society. This is the age when gangs offer a sense of belonging that should be found in one's own language and culture. It can be a struggle, and many young people are leaving high school in need of significant upgrading prior to post-secondary programs- trades or academic. After school, weekend, and summer language and culture camps will help provide guidance and support to this generation of young T̓silhqot̓'in.

### **Post-Secondary**

The T̓silhqot̓'in have entered into research projects with Universities around the topic of language revitalization; however, these projects have lacked the consistency of funding and longevity required to fully restore the T̓silhqot̓'in language.

As for higher education, the universities that have been given the mandate to serve our communities have refused to invest in that mandate with their core budgets. Any money for higher education comes through special one-time grants. The departments who are tasked to bring in this grant money for these universities are forced to put numbers and dollars before common sense and academic integrity. The alternative is that programs get cut.

Meanwhile, there are many T̓silhqot̓'in with Master's degrees or higher, not to mention non-T̓silhqot̓'in who have had a long-term working relationship with the communities. For example, there are several people with advanced degrees in Linguistics, Education, and Technology, who would like to be working on language revitalization efforts, educating young T̓silhqot̓'in to join in on this work, and yet the (TNG) T̓silhqot̓'in National Government and communities must piece together small grants to try to complete language projects or offer T̓silhqot̓'in Language or Linguistics programs under impractical time and financial constraints.

Meanwhile, our most successful research partnerships have come with universities from outside our region, which actually have active First Nations Studies and/or Linguistics Departments. For example, we have successfully partnered with SFU's First Nations Language Centre for several years of an SSHRC funded project. Through this network, we have also been communicating with the School of Interactive Arts and Technology at SFU about collaboration opportunities.

It is a shame that in a region that is at the confluence of two diverse language families, which has multiple First Nations languages that are still actively spoken and taught, in spite of decades of attempted linguicide, we do not have a local post-secondary institution that can provide stability for our experts, researchers, and scholars to be empowered to do this important work.

Further, we have a handful of highly-skilled language experts who have a lifetime of experience teaching and documenting the language. Some of these experts have never received formal recognition of their skills, in spite of the fact that they have worked alongside western linguists and educators for years. Similarly, many of our language teachers are not paid for their expertise, as they lack western credentials. There is no ongoing, practical option for these experts to work with a local university to obtain proper credentials.

It is no wonder that the school districts site great difficulty in finding language teachers. Existing language teacher programs have been designed by the university without consulting experienced language teachers or the school districts. These programs have lofty academic requirements that are often of little practical use in the classroom, not to mention unrealistic timelines.

Further, many younger people enter these programs hoping to learn the language. Those who find their way through such a program receive a piece of paper that does not qualify them to teach a language they cannot speak. There is no distinction between a program designed to teach someone to speak T̓silhqot̓'in and a program designed to teach T̓silhqot̓'in speakers to teach T̓silhqot̓'in to children. These programs are put together on shoestring budgets with the best of intentions, but to truly see success, we must have stable ongoing funding for post-secondary education in our region.

We also need adequate funding to offer language classes and immersion opportunities for learners of all ages in an environment where learning to speak and listen are more important than external timelines, transcripts, tuition, and grades. This must be available in all 6 communities and for urban populations. Sufficient, stable funding must be available to make this a reality.

The legislation must include guarantees of adequate funding to build language teaching capacity:

- Review and prepare curriculum, language instruction and program evaluation;
- Develop professional language teacher training workshops and programs;
- Off-site training for fluent speakers;
- Develop professional development programs for language teachers;
- Train fluent speakers to be immersion teachers;
- Teach non-fluent teachers to become speakers;
- Establish University partnerships for language research, documentation and for language programs;
- Develop cross-subject immersion curriculum for early elementary grades (e.g. Math, Science, Socials, Geography, Health, etc.).

## RECOGNITION

The T̓silhqot̓'in Nation are working towards adding more language into our signage, place names, documents and policies. Below is a list of documents written in the T̓silhqot̓'in language;

- Mining policy
- Xen̓i Declaration
- Traditional Values Gathering information booklet
- T̓silhqot̓'in Warriors Memorial plaque
- Highway Place names
- Title Case Signs

Externally, we seek national recognition with local implementation:

- Recognition of the T̓silhqot̓'in Indigenous language;
- Indigenous languages should receive the same funding as French Immersion;
- Official status such as bilingual signs in traditional territories;



*Photo – Six Community Highway signs*

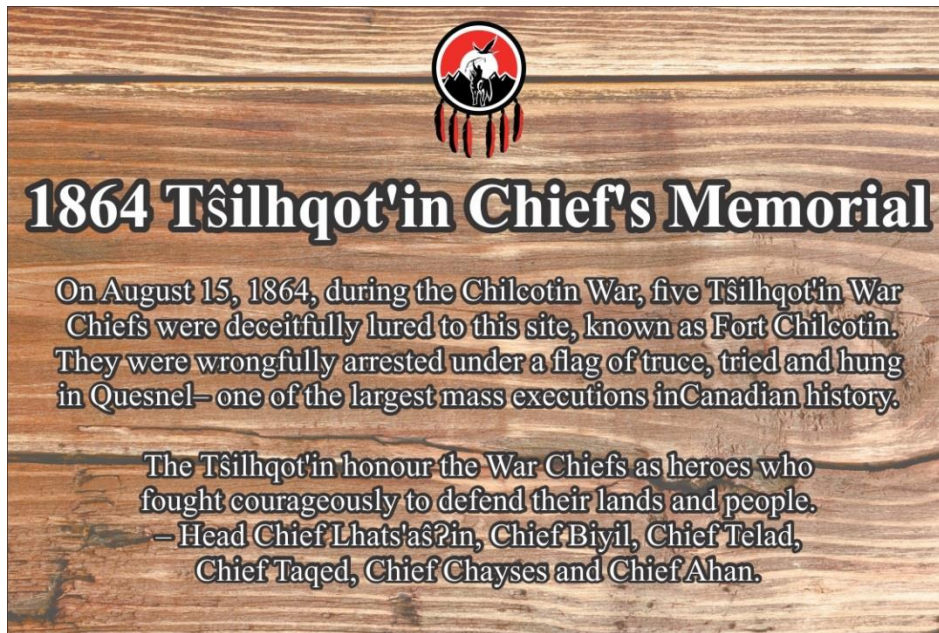


Photo - Oct. 26 Memorial day in recognition of T̓silhqot'in Warriors of 1864.



Photo – Tl'etinqox/Anaham community sign

## INFRASTRUCTURE

Our communities are currently lacking crucial infrastructure. This is a barrier to language and culture revitalization efforts. Investment in language revitalization also means revitalizing infrastructure. Here is a partial list of additional infrastructure that must be built:

- Cultural centres in the six communities, and also in Williams Lake; each will serve as a place of knowledge and a safe place to speak the language;
- Underground pit houses (lhizqen-yex) for summer language camps;
- Seasonal Cultural Camps out on the land for immersion activities/ programs;
- Smoke houses (Tish) in every community and Williams Lake.
- Greenhouses in every community and Williams Lake.
- Commercial kitchens for traditional harvesting;
- Arbours for traditional gatherings in every community;
- Maintaining road access to traditional sites/ landmarks;

- High speed internet for all the six communities to connect language speakers and to give T̓ìlhqot'ín members access to alternative options for University education;
- Computer labs for technology education, language documentation, and language app development;
- Recording studios to work with elders;
- Radio stations in all the communities and Williams Lake.

## **CAPACITY BUILDING**

We have developed some exciting language apps, but must have a much larger tech team of experts to reach the full potential. Our language experts are frantically working to document the language, and we have the ability to make this material easily accessible to all T̓ìlhqot'ín using technology.

We want to use education to build capacity within the nation. Within the nation there are many who are highly educated or highly skilled in linguistics, education, and technology. We just need the autonomy and the funding to begin offering practical programs to train young T̓ìlhqot'ín to join in the efforts. By creating respectable employment opportunities that require knowledge of the language, we will give young T̓ìlhqot'ín motivation to learn their language and pursue employable skills through western education at the same time.

If you are sincere about funding our revitalization efforts, it is imperative that you provide secure long-term funding for:

- Certification through teacher education programs for our Language teachers;
- Equal pay and benefits for Language Teachers that are the life-long fluent speakers/language experts;
- Secure fair and stable staff wages for Language team: Language Coordinators, Language Experts, Translators, Elders, Archivists, App Developers, Technical Assistants, etc.;
- Technical equipment and software for the purposes of language documentation, app development, and education;

## **GUARANTEED FUNDING**

Building capacity is one thing. It is impossible to maintain capacity without guaranteed, ongoing funding. This has been a major barrier to language research and education for decades. Imagine if an elementary school could only guarantee its teachers 3 months of work. How well would that school function? Imagine if you, in whatever your position may be, had to write grant proposals several times a year to beg for a few additional months of work. How focused would you be on your own objectives?

If you are serious about language revitalization, sufficient, stable, and ongoing funding must be provided for these efforts.

- A statutory guarantee of the funding necessary to support language revitalization initiatives

- Funding must be based on the cost to implement initiatives or both on/off reserve
- Per capita funding for each of the six communities and off reserve (2134)
  1. ʔEsdilagh registered population 222
  2. Tl'etinqox Government registered population 1,611
  3. Toosey/Tl'esqox registered population 347
  4. Xenigwet'in registered population 438
  5. Yunešit'in registered population 479
  6. Alexis Creek/Tšidel Del registered population 703

<http://fnp-ppn.aandc-aadnc.gc.ca/fnp/Main/Search/FNListGrid.aspx?lang=eng>

## **LEADERSHIP AND CONTROL**

The Tšilhqot'in Nation is fortunate that the Tšilhqot'in Leaders are fluent in the language with an exception of one semi-speaker. This is where our elders and language experts can be utilized within a language committee to provide their expertise and work towards revitalizing and preserving the language. Funding will be required for the language committee in order to keep the committee functioning.

We agree with the following guidelines for leadership and control of language revitalization efforts:

- All decisions and actions for Indigenous language development and implementation must be a collaborative process led by the Indigenous language experts of each Nation;
- Decisions will be guided by a language committees o language experts/ elders, with an orthography subcommittee to preserve the reading and writing of the language.
- We must develop a language policy and a terms of reference
- We also must allow our elders and language experts to guide:
  - Copyright protection of language resources
  - Protection policy around old gravesites, pit houses (Heritage sites)
  - Regulations enforced with keeping our traditional sites clean and intact

In terms of dialect, the Tšilhqot'in Nation have drafted the following paragraph for future publications and team projects to guide our language committee and language experts.

## **T̓silhqot̓'in Language – Respecting Our Diversity**

*by T̓silhqot̓'in Language Committee and Jay Nelson*

The T̓silhqot̓'in language is valuable to our future generations; we need to respect and acknowledge the diversity of the T̓silhqot̓'in language dialects of the 6 communities of Tl'esqox, T̓si Deldel, Yunešit'in, ʔEsdilagh, Xeni Gwet'in, and Tl'etincox.

When we use the term 'dialect' we are referring neither to any 'correctness' nor 'inaccuracies' in how T̓silhqot̓'in is spoken, but simply acknowledging that different speakers may pronounce words differently, or use different vocabulary from one another. When our elders speak T̓silhqot̓'in we should listen and learn and appreciate the richness of the different dialects.

### **T̓silhqot̓'in Ch'ih Yaltig**

#### **Xenchuh ʔElhghaʔeyuw h Jid Gwetowh Gudzish, ʔEguh Chuh Seʔagunt'ih**

*loose translation by Bella Alphonse with assistance from Aaron Plahn*

Nexwesiqi, T̓silhqot̓'in ch'ih yajelhtig ʔeguh najedetat'i. ʔEsdilagh gwet'in, Tl'esqox-t'in, Tl'etincox-t'in, T̓si Deldel gwet'in, Xeni gwet'in, belh Yunešit'in ʔeyen T̓silhqot̓'in ch'ih yajelhtig hajint'ih. Xenchuh T̓silhqot̓'in ʔelhghaʔeyuw h jid gwetowh jeguzish, ʔeguh chuh seʔagunt'ih. Naʔets'en jid gwetowh ts'eguzih hink'ed, lha gwa huyenilžen chu, hink'an lha deni ghantežindlux hanh.

Lha ʔinlhanx dzanx su ʔegun jid yalhtig hagunt'ih. ʔElhghaʔeyuw h jid gwetowh ts'eguzih. T'agultinqi yajelhtig, sutsel ʔužilhtš'an; ʔeguh jid ʔigwedilʔanx hagwet'insh.

*[If our children speak T̓silhqot̓'in, they will be strong. The people of Alexandria, Toosey, Anaham, Redstone, Nemiah, and Stone all speak the T̓silhqot̓'in language. Sometimes they have different ways of saying things, but that's alright. If you come across someone who says something differently than you, don't think anything of it, and don't laugh at their way of speaking.]*

*No one person has the best way of speaking. We just have different ways of saying things sometimes. When the elders speak, listen carefully; that's the way we learn.]*

## Distribution of Funds

Since it is unclear on how the funding will be disbursed, the T̓ìlhqot̓'in Leadership recommend that the funding go directly to the T̓ìlhqot̓'in National Government and to each of the six communities.

### Nexwechanalhyagh 'We Thank You All' from the T̓ìlhqot̓'in Nation

## Appendix: Funding Considerations

LANGUAGE BUDGET FOR THE T̓ÌLHQOT̓'IN NATION 6 Communities		
EXPENSES	RATE	HALF DAY RATE
<b>LANGUAGE TEAM</b>		
Language Coordinator	\$ 30-35/ hr \$54,600-63,700	
Language App Developer	\$ 35-40/ hr \$63,700-72,800	
Translator/Transcriber	\$ 35-40/ hr \$63,700-72,800	
Archivist	\$ 30-35/ hr \$54,600-63,700	
Technical Assistant	\$ 15-25/ hr \$27,300-45,500	
Graphic Designer	\$ 20-25/ hr \$36,400-45,500	
Elders\ Language Experts	\$ 300 per day	\$ 150
Curriculum Development Writing Team	\$ 300 per day	\$ 150
<b>PROGRAMS (offered in all 6 communities and Williams Lake)</b>		
Language Nest/Early Childhood Education/Head Start	\$120,000/per community per year	
Adult-youth immersion classes	\$500/day per elders /instructors	
After-school language immersion activities	Honoraria for facilitators	
Family based immersion programs	Honoraria for facilitators	
Engage elders in the language programs	Honoraria for elders	
On the land immersion cultural camps	\$20,000 per camp	
Technology education program(s)- University Prep\University.	\$150,000-200,000 per year per program	
<b>HONORARIUM</b>		
Elders	\$ 300/ day	\$150
Language Committee Rep's	\$ 200/ day	\$100
<b>TRAVEL</b>		
Vehicle travel	.75/km	
<b>MEETINGS</b>		
Meals within the communities	\$ 750/ day	
<b>SUPPLIES</b>		
Materials, printing, etc.	\$ 500/ day	
<b>TECHNICAL EQUIPMENT, SOFTWARE; AND INFRASTRUCTURE</b>		
Computer lab (for both education and app development purposes) 20 gaming computers (10 desktops + 10 laptops) @ \$2,000	\$40,000	
New Buildings (e.g. pithouse replica- TRU Williams Lake Gathering Place).	\$800,000	
Equipment: Digital tablets, digital voice recorders, digital cameras, etc. (for each community and TNG).	\$14,000/year (\$2,000 x 7)	