

REPORT ON THE STATUS OF

# *B.C. First Nations Languages 2014*

Second Edition



**FIRST PEOPLES'**  
CULTURAL COUNCIL

Nl̓eʔkepmxcín  
Ski:xs  
Danezāgé'  
Éy7á7juuthem  
Dii̓tiidʔaatx̣  
Gitsenimx̣  
Stá̓timcets  
Dane-Zaa (Cᵀᵇ)  
Hul'q'umí'núm'  
Hailhzaqvla  
Nisga'a  
Sk̓wx̓wú7mesh sníchim  
X̣aaydaa Kil  
Nsyilxcən  
Dakelh (Cᵇᵇ)  
Halq'eméylem  
Kwakwala  
Dene K'e  
hə́nqə́míñə́ñ  
Anishnaubemowin  
Nedut'en  
SENĆOŦEN  
Wit'suwit'en  
Malchosen  
X̣enaksialakala  
Tá̓ltān  
Lekwungen  
X̣aad Kil  
Tsilhqot'in  
T'Sou-ke  
Oowekyala  
She shashishalhem  
Tutchone  
S̓m̓algyax̣  
Ktunaxa  
X̣a'islakala  
Secwepemctsin  
Łingít  
Semiahmoo  
Nuučaañuł  
ᵀᵀᵀᵀᵀᵀᵀᵀᵀ (Nēhiyawēwin)  
Nuxalk  
Tse'khene

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**Cover Art:** *Elders' Gathering* (detail) by Dr. Richard Hunt

## Acknowledgments

We sincerely thank all of the British Columbia First Nations community members who have contributed to this report by completing our Language Needs Assessments and by providing the First Peoples' Cultural Council Language Program with up-to-date and accurate data regarding the status of their languages. We respectfully acknowledge all of the invaluable work being carried out by communities and by individuals to maintain and increase the vitality of First Nations languages in B.C. and around the world.

We thank and acknowledge the following experts for reviewing this report: Dr. Ewa Czaykowska-Higgins, Tye Swallow (B.Ed, M.A.) and Dr. Lorna Williams. We thank and acknowledge Megan Lappi, Julie Gordon, Pauline Edwards, the *STÁ,SEN TFE SENĆOTEN* apprenticeship program, and Edōsdi (Dr. Judy Thompson) for their contributions to the case studies.

We acknowledge that there may be errors or omissions in this report. We have relied on the best information available to us at the present time and we are working to update our data sources on an ongoing basis. We encourage community members to contact us if they can provide us with updated information for any language or community.

## About First Peoples' Cultural Council

The First Peoples' Cultural Council (FPCC) is a provincial Crown Corporation formed by the government of British Columbia in 1990 to support the revitalization of B.C. First Nations arts, cultures and languages. The First Peoples' Cultural Council is supported by legislation: the First Peoples' Heritage, Language and Culture Act.

The First Peoples' Cultural Council mandate, as laid out in the Act is to:

- *Preserve, restore and enhance First Nations' heritage, language and culture*
- *Increase understanding and sharing of knowledge, within both the First Nations and non-First Nations communities*
- *Heighten appreciation and acceptance of the wealth of cultural diversity among all British Columbians*

The First Peoples' Cultural Council is governed by a Board of Directors comprised of up to 13 members. The work of the Board is further supported by three sub-committees:

the Governance Committee, the Finance and Audit Committee and the HR and Compensation Committee. In addition, the Board is supported by a 34-member Advisory Committee, with one representative for each of the First Nations language groups in B.C.

The First Peoples' Cultural Council is committed to providing communities with a high level of support and quality resources. Our cultural heritage and the living expression of our identities is integral to the health of all members of our First Nations communities, as well as to the well-being of all British Columbians. Since 1990, the First Peoples' Cultural Council has distributed over \$26 million to British Columbia's First Nations communities for language, arts and culture projects.

The First Peoples' Cultural Council serves:

- 203 B.C. First Nations
- 34 languages and 61 language dialects
- First Nations arts and culture organizations
- Aboriginal artists
- Aboriginal education organizations

The First Peoples' Cultural Council receives funding from the following sources:



(starts from the top, left to right) Ministry of Aboriginal Relations and Reconciliation, New Relationship Trust, First Peoples' Cultural Foundation, Department of Canadian Heritage, B.C. Arts Council, Canada Council for the Arts

For more information on our funding please see our most recent Annual Report.



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## FOREWORD BY THE EXECUTIVE DIRECTOR

### Tracey Herbert, First Peoples' Cultural Council

#### *Weyt-k,*

I want to commend the language champions, Elders, young parents, teachers and all who are taking on the challenge of language revitalization in their communities. The work that is happening in B.C. is amazing. Great progress is being made by those communities that are fortunate to have access to funding and resources. The Board and Staff at First Peoples' Cultural Council are doing our best to support the wonderful work that is happening in communities. This year, we celebrate these achievements through the Our Living Languages exhibition, which launched on June 21, 2014 at the Royal B.C. Museum. This exhibition is an opportunity for B.C. First Nations to promote our languages and showcase the work that is happening in our communities. I hope readers of this report will take the opportunity to visit this exhibition.

The purpose of this report is to communicate the status of B.C. First Nations languages and to assist community members and policy makers in their language maintenance and revitalization planning initiatives. The report provides a baseline of data that may assist in creating plans and targets for language revitalization and the development of new language speakers. The report also includes information on effective revitalization strategies such as language immersion, strategic language planning, and adapting new technologies for language teaching and learning.

As expected, the number of fluent speakers is decreasing as our Elders pass. However, as communities make language and culture a priority, we are seeing an increase in learners. It is time to take action and take control of the future of our

languages and cultures. We must not let challenges deter us; it is our basic human right to maintain our languages and our identity.

What does the future for our languages look like? Much depends on the accessibility of resources and the capacity in our communities. Are there speakers in your community? Are there documentation initiatives underway? Are you planning to have immersion in your schools? What is the attitude towards the language in your community? Are language and culture a priority to most people or have they dismissed our languages and adopted western beliefs about the lack of value of our languages?

*“As communities make language and culture a priority, we are seeing an increase in learners. It is time to take action and take control of the future of our languages and cultures.”*

This work cannot rest on a single person's shoulders in the community any longer. Elders, parents, teachers, leaders and health workers: we all need to come together to plan and implement language revitalization policies and strategies in order to create new speakers and document our languages and histories. As long as we desire it for ourselves, for our future leaders and for our children, language revitalization is possible. Please join us in our fight to save the languages of this land by helping out in the community or assisting FPCC to raise more resources for language revitalization.

#### *Kukwstsétsemc,*

Tracey Herbert, Executive Director

## EXECUTIVE SUMMARY

### *B.C.'s Language Context*

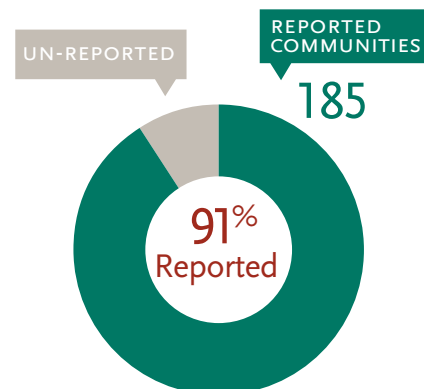
*British Columbia is rich with a great diversity of First Nations languages and cultures. B.C. is home to 60% of First Nations languages in Canada with 34 unique languages.*

In 2010, we took a close look at this diversity with the publication of our *Report on the Status of B.C. First Nations Languages*. Based on input provided by First Nations communities, the report outlined a detailed picture of the language situation in the province with regard to numbers of speakers, semi-speakers, learners and language resources. For the first time, we were able to present an accurate snapshot of the state of B.C.'s First Nations languages, with the goal of providing useful information for First Nations leadership, governments, communities and language stakeholders to use in revitalization efforts at all levels.

Four years later, we are very pleased to present the second edition of the *Report on the Status of B.C. First Nations Languages*. Our new report provides an update on the current status of B.C.'s First Nations languages. This new information also forms part of *Our Living Languages: First Peoples' Voices in British Columbia*, an exhibition in partnership with the Royal British Columbia Museum which opened in June 2014. The exhibition showcases the diversity of the 34 First Nations languages in British Columbia and celebrates the communities who are working hard to ensure these languages continue to be vital. By telling this important story through the exhibition and this report, we can better support, enhance and encourage these efforts by increasing understanding of the complexities of language revitalization.

### *The Facts: Numbers of Fluent Speakers Down but Semi-Speakers Up*

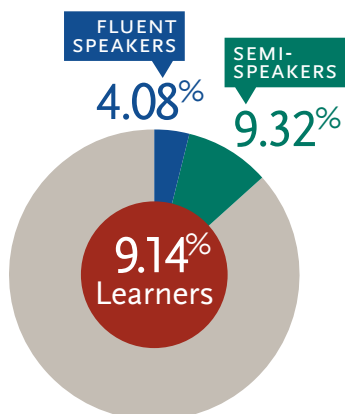
Based on three variables for measuring language status (speakers, education and language resources), all of the First Nations languages in British Columbia continue to face challenges to their vitality. In spite of this situation, there is much reason for optimism. Where there are strong and effective language policies and legislation, good language education practices in place, adequate and stable funding and, most importantly, community mobilization, it's really possible for languages to resurge. This report provides statistics on 185 out of 203 First Nations communities, a total population of 129,730.



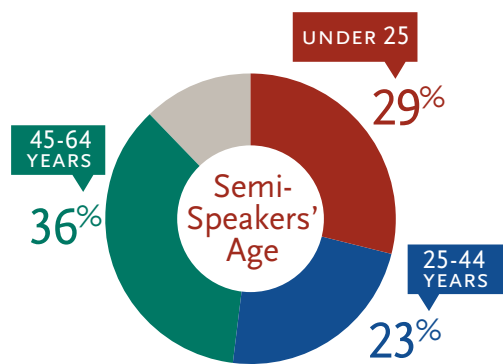
### **Speakers**

// In 2014, there are 5,289 fluent speakers of First Nations languages in British Columbia. This is 4.08% of the population reported to us. In spite of the fact that we have data on 15 more communities than our last report, this is a decrease from 2010 numbers. This result is not unexpected given the ages of the fluent speakers counted in the 2010 report.

## EXECUTIVE SUMMARY



- // As for semi-fluent speakers, the number of people who speak some of their First Nations languages totals 12,092, or 9.32% of the population reported to us. This is an increase of 3,144 speakers over the 2010 numbers, and this increase cannot simply be accounted for by the increase in the number of communities reporting. This upward swing in the number of speakers who are considered semi-fluent is very promising. It indicates that revitalization efforts are paying off; non-speakers are becoming semi-fluent speakers.
- // Based on a subset of the data, 59% of fluent speakers are aged 65 and over, but nearly one in three semi-fluent speakers (29%) are under the age of 25. Further, 23% of semi-speakers are between 25-44, and nearly 36% are between 45-64 years. This is a solid pool of younger people, including those who are still of working age, who have the potential to increase their fluency and in turn pass on their knowledge to others.



## Language in Education (Usage)

- // First Nations language learners make up 9.14% of the population reported to us (11,862).
- // For many First Nations children in British Columbia, language classes in school offer the only opportunity for them to hear and learn their languages. There are 4,931 students attending the 98 First Nations operated schools reported to us. The amount of language instruction per week ranges from none at all to full immersion, but the average is 5.73 hours per week per school. Full immersion is the ideal situation for language learning; dual immersion programs in other jurisdictions (where 50% of all content is taught in the target language) are also effective. Anything less than that is generally not going to provide enough exposure to the language to develop good functional fluency.
- // As for language instruction at the preschool level, 93 First Nations *Head Start* early education programs were reported to us, with 1,622 children in attendance. An average of 6.54 hours per week is spent on language at these *Head Starts*. This has increased by approximately an hour and half a week over the average hours reported in 2010. It is encouraging to see the increased language programming offered to preschool children, since this is the key period for language acquisition.
- // It is crucial that children are provided with the opportunity to learn in their own language, ideally in an immersion environment. With the increasing population of First Nations in British Columbia, there is a growing number of children who need this opportunity. Education in one's own Indigenous language is a right

*NETE SCÁCEL I LELÁNEW SE TFE STELITKEL  
ETE TÁ QS CEOUES TFE SENĆOFEN LTE.*

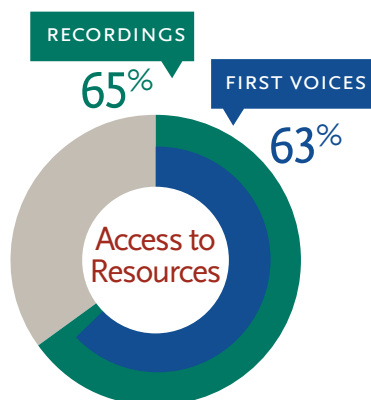
*“One day we will hear our children using  
SENĆOFEN again.”*

—TKOFEĆTEN (Ivan Morris)

protected under the United Nations Declaration on the Rights of Indigenous Peoples. Current educational policy is failing First Nations children and any new legislation must make language a key part of educational reform.

## Language Resources

- // There are 120 communities (65% of those reported to us) which have recordings of their language available as a community resource. This number has more than doubled since 2010.
- // Only 97 communities (52%) have any sort of curriculum materials for teaching the languages. Many of these curricula are very limited and have not been developed for many levels of language learners. As more communities share their resources and experiences with curriculum development, there is hope that this number will increase over the coming years. The need for investment and teacher support is urgent.



- // There are 117 communities (63% of those reported to us) which have access to a [FirstVoices.com](http://FirstVoices.com) archive of their language, and other communities may use different archiving systems. This number has significantly increased from 2010, where 66 communities (or 39% of those reporting) had access.

## The Need to Act

In our 2010 report, we aimed to identify the status of languages in British Columbia, provide evidence for the urgency to act and give direction on successful language revitalization strategies to

*“When I was accepted in to the Mentor-Apprentice Program I was told it would change my life. It’s true. Kwakwala is part of my life every day... With the support of two fluent speakers I have been leading a community Kwakwala class.”*

— Kwakwala language apprentice

inspire action. We believe that progress was made toward achieving our stated goals; the release of the report resulted in thousands of citations in the media, increased financial support from the federal government and more attention from the general public.

However, the 2014 statistics show that, while progress is being made in terms of increased semi-speakers, much more work needs to be done while fluent speakers are still with us. We cannot be complacent. First Nations leadership, community members, all levels of government and the general public all have a role to play in language revitalization efforts. If you are reading this report, it is our hope that you will consider what your role can be over the next four years.

## Who We Are

The First Peoples’ Cultural Council (FPCC) is a provincial Crown Corporation dedicated to providing leadership for the revitalization of First Nations languages, culture and arts in British Columbia. FPCC monitors the status of B.C. First Nations languages, cultures and arts, and facilitates and develops strategies which help First Nations communities recover and sustain their heritage. The First Peoples’ Council is committed to establishing itself as the key source of current and accurate information on the state of First Nations languages in British Columbia and to continuing to provide program coordination and funding for First Nations language and cultural preservation and enhancement.

# WHY DID WE PUT THIS REPORT TOGETHER?

## Background and Goals

*The goal of this report is to provide up-to-date information on the status of languages in B.C., in order to support effective planning, policy development and advocacy for B.C. First Nations languages.*

The First Peoples' Cultural Council (FPCC), established in 1990, was designed to foster the growth of the unique Indigenous languages, arts and cultures in British Columbia.

FPCC administers funds to support First Nations people in B.C. to preserve their linguistic and cultural heritage for future generations. We support the efforts of the many language and arts champions around the province with whom we have worked in partnership over the past two decades.

Through our work, we see the increasing challenges that communities face to develop language programs when numbers of fluent speakers are decreasing. Prior to 2010 however, we did not know the level of vitality of B.C. languages as no comprehensive survey of the status of First Nations languages in B.C. had ever been undertaken. That was the reason behind the publication of our *Report on the Status of B.C. First Nations Languages 2010*.<sup>1</sup>

Our goals for the 2010 report were fourfold:

- // *To give direction on language revitalization strategies*
- // *To inspire leaders, community members and government to ACT*
- // *To provide evidence for the urgent need to ACT*
- // *To define levels of language vitality for B.C.*

With these goals in mind, the report was compiled with extensive data and information that had

been provided by B.C. First Nations communities regarding the status of their languages.

*Language status* is determined by a number of factors, including:

- // *The number of speakers*
- // *The age of speakers (particularly, whether children are learning)*
- // *The role of language in education*
- // *Language resources (curricula, etc.)*
- // *Attitudes towards or belief systems ("ideologies") about the language*

The 2010 report included data on the first four factors above, providing useful up-to-date information for First Nations leadership, governments, communities and language stakeholders to use as they move forward in the revitalization of B.C.'s First Nations languages. We believe that progress was made toward achieving our stated goals; the release of the report resulted in thousands of citations in the media, increased financial support from the federal government and more attention from the general public. But the work is not done. Four years on, it is time to take another look at the current status with this *Report on the Status of B.C. First Nations Languages 2014: Second Edition*.

## *Why it is important to continue to act for B.C. First Nations languages?*

Discussion of the current status of First Nations languages in British Columbia often raises a number of questions. First, *why are there so few fluent speakers?* In B.C., the residential school system is the main reason for the loss of language. From the 1880s to the 1990s, the Canadian

<sup>1</sup> Amrhein, H., Cessner, S., Herbert, T., Daniels, D. (Xway'Waat), Lappi, M., Hamilton-Evans, D., & Wadsworth, A. (2010). *Report on the Status of B.C. First Nations Languages 2010*. Brentwood Bay, BC: First Peoples' Cultural Council. Retrieved May 20, 2014 from <http://www.fpcc.ca/files/PDF/2010-report-on-the-status-of-bc-first-nations-languages.pdf>



government mandated residential schooling for all Aboriginal children. Children were removed from their families, sometimes for years at a time. They were punished for speaking their languages and in turn often became unable to pass their languages on to their own children.

*dašukp cicqi?*

*“Keep our language alive.”*

— Diitiid?aatx language speaker

Many other factors contribute to the current situation of language loss. These include: stigmatization of First Nations languages by speakers of majority languages like English; parental and community attitudes that promote the use of English for educational and economic reasons at the expense of First Nations languages; a lack of qualified teachers, fluent speakers and curriculum to teach the languages; the influence of media and the internet, where English is the dominant language; urbanization, where First Nations people are moving away from communities where their languages are spoken due to greater opportunities in urban areas. Compounding the problem is a lack of awareness or concern by political leaders and policy makers in B.C. and Canada. Policies have historically been used to further the colonial concept of assimilation and support has not been directed to helping revive and maintain Indigenous cultures and languages. In particular, this includes educational policies such as mandated school systems and significant barriers that revolve around these systems. Education systems are based in western ideology and there is very limited opportunity for First Nations children to have access to an education in their nation’s language. There is also very limited understanding of the value of our languages in a modern context and how that can be applied to strengthen our nations.

## Why is important to save a language if there are so few speakers left? Isn't it better if we all speak English?

First and foremost, this is a human rights issue. Language loss is part of the oppression and disenfranchisement of Indigenous peoples. In 2010, Canada endorsed the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). This includes an article which states that “Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.”<sup>2</sup> One’s language is an integral part of one’s culture and identity.

In addition, the loss of language means the loss of culture and the knowledge systems that are encompassed by and through a language. There is also scientific interest in maintaining the diversity of the world’s languages; it can help us learn about the capabilities of human mind and how language is processed in the brain. Finally, there are numerous scientifically documented benefits of multilingualism. We acknowledge that it is useful to speak English in today’s globalized world, but that doesn’t mean you shouldn’t speak your own language in addition to English.

## If B.C.’s First Nations languages are so endangered, is there any reason to be optimistic about their survival?

There are notable examples of communities successfully reversing the direction of language loss, including Indigenous languages such as the Māori language (spoken in New Zealand) and Hawai’ian and Myaamia (spoken in the

<sup>2</sup> Office of the High Commissioner for Human Rights. (2008). *United Nations declaration on the rights of indigenous peoples*. Geneva: United Nations. Retrieved May 23, 2014 from [http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

## WHY DID WE PUT THIS REPORT TOGETHER?

United States). To mention just one of the many examples within B.C., the SENĆOŦEN language communities have seen tremendous growth over the last ten years. Where there was only a small number of older speakers a decade ago, now there is a dedicated cohort of young people who have increased their fluency to advanced levels and have initiated new language programming in the community including an immersion daycare and immersion school. Most importantly, they speak the language to children (their own and others) in the community on a daily basis. (Please see the case study on *Page 28* in this report.) Communities all over B.C. continue to build *FirstVoices* online archives for their languages. For example, the Northern Stáátimcets language archive is now the largest with 6061 words and 3712 phrases. So, there is reason to be very hopeful about the future of B.C.'s languages.

### Are there other benefits linked to the vitality of First Nations languages?

There is growing evidence of the link between a strong linguistic and cultural identity and well-being in other areas including social, mental and physical health, a reduction in harmful behaviours (such as alcohol and drug abuse and suicide) an increase in high school graduation rates and other positive educational outcomes, and higher employment rates. The discrimination that First

Nations continue to face in the outside world is more tolerable when they have a strong connection to their language, history and lands.

### If I'm not First Nations, why should I care about First Nations languages?

First Nations languages are the original languages of this land. Prior to colonization, there were more than 10,000 years of human history in B.C. The languages that originated here contain valuable information about that history, as well as the plants, animals and geographic features that shape this region. This includes knowledge of how to live in harmony with the land. The Indigenous languages that originate here in B.C. are part of our shared heritage as Canadians and should be celebrated by all of us.

For ideas of how you can get involved, please see the last section of this report: *What more can be done to revitalize B.C. First Nations languages?*

So why is it important to act now for B.C.'s First Nations languages? Their current level of vitality, the benefits of maintaining them and the very real possibilities of improving the current status are all important reasons. We hope this report will inspire you to join in that effort and *act now!*

*Sm'alg̱yax int magoonda wila  
dilduulsa Ts'msyen.*

*"Sm'alg̱yax defines who we are as Ts'msyen."*

— Sm'alg̱yax language speaker

# WHAT DOES LANGUAGE STATUS MEAN?

## Definition of Terms

For our first Report on the Status of B.C. First Nations Languages in 2010, we used terms suited to B.C.'s unique situation of language diversity in order to express our data effectively. Here again are important definitions of the terms used in this report.

### Language and Dialect

These terms are often used interchangeably and can create some confusion. In B.C., most *languages* are made up of two or more different varieties, or dialects. *Dialects* may vary in many ways (pronunciation, words, grammar and sounds), but as long as speakers of different dialects can understand each other, these are considered to be dialects of the same language. Languages in turn are grouped together into larger groups, or language families. A *language family* includes languages known (or hypothesized) to have developed from a common parent language. We respect that some communities refer to their language by the dialect name, but because of the magnitude of the data, we group the statistics by language rather than by dialect.

### Speaker

The term *speaker* is often used when describing the status of a language. However, the definition of “speaker” is widely variable. Some speakers may not consider themselves to be fully fluent because they may not speak as well as their grandparents did, though others in the community may view them as fully fluent. Acknowledging that there is some subjectivity to these definitions, we differentiate

three types of *speakers*: fluent speakers, semi-speakers and learners. These terms are defined in this section. *Non-speakers* are defined as having little to no knowledge of their language.

*Tse'khene za'ghe wu'dze t'ah su'o ulo'che.*

“Tse'khene language is in our hearts.”

— Tse'khene language speaker

### Fluent Speaker

A *fluent speaker* is someone who speaks and understands the language to the degree that she or he self-identifies or is identified by fellow community members as having the ability to converse and understand the language with no use of English. Usually this means that the language is her or his *mother tongue*, meaning it was the first language that she or he learned as a child. However, there are many individuals in B.C. who have become highly fluent adult speakers of their languages, though English was their mother tongue as children.

### Semi-Speaker

A *semi-speaker* is someone who can speak and understand the language to the degree that she or he self-identifies or is identified by fellow community members as a semi-speaker. This allows for great variability but generally a semi-speaker has less language ability than a fluent speaker. We consider it to be an important rubric since semi-speakers are generally from a younger generation than fluent speakers (who are often Elders), and it is vital to have younger generations of speakers for the longevity of a language. The category of semi-speaker may also include those who discontinued using their First Nations language due to residential

## WHAT DOES LANGUAGE STATUS MEAN?

school experiences, urbanization, employment and other reasons, but still maintain some fluency in the language. A large number of semi-speakers is a great resource. With further language learning and increased fluency, semi-speakers can become the next leaders in language revitalization work.

### Latent Speaker

While we do not have any estimate of the number of *latent speakers* in the province, latent speakers are an important category of speakers to acknowledge. Latent speakers are those who can understand their First Nations language but may have barriers to speaking due to trauma associated with residential school experiences or internalized negative beliefs and values about First Nations language that have been promoted by western society. Other terms for “latent speaker” include “passive speakers” or “receptive bilinguals”.<sup>1</sup>

### Language Learners

For the numbers provided in this report, fluent speakers, semi-speakers and non-speakers make up the total population of the communities of that language who have reported to us. In other words, fluent speakers + semi-fluent speakers + non-speakers = total population. In addition, we provide the percentage of *learners* for each community as an indication of the revitalization activity for that language. The percentage of learners is a separate category which may overlap with *non-speakers*, *semi-speakers* or even *fluent speakers* who may still consider themselves learners. Therefore, in the data reported, the number of learners *should be considered independently and not combined* with any other category.

A *learner* is anyone in the process of learning her or his First Nations language by participating in

any type of language learning method, program or class. (It does not have to be in a formal educational setting.) The number of learners is important because it represents hope for the revitalization of the language. The number of learners demonstrates the level of interest, desire to learn and presence of language in the community. In many cases the learners of a language are children, which is the most encouraging sign for language revitalization. However, it is important to note that the data on learners must be considered with cautious optimism since many language learning programs treat First Nations languages similar to the way second or foreign languages are taught as a subject in school. Language learning programs are very rarely focused on producing fluent speakers, and educational policy does not provide the support to do so. Though there is some investment and goodwill in this area, the strategies tend to focus on creating awareness rather than developing competencies. Targeted investment is urgently needed.

### Language in Education (Usage)

The primary purpose of language is to communicate. Therefore, it is important to consider how much a language is used when measuring the vitality of the language. Generally in B.C., First Nations languages are not used as the primary mode of communication or for natural daily communication. Therefore, usage refers mostly to language revitalization efforts, specifically language learning programs in schools and preschools, since this is where the majority of the language use takes place. Language revitalization should be focused on increasing the usage of the language in all areas of community.

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<sup>1</sup> We are in the beginning stages of developing a new program for latent speakers, based on successful work with latent speakers of the Indigenous Sámi language in Sweden.

Although our Language Needs Assessment does not specifically ask about other domains of usage, this is an important indicator of the vitality of a language. Community members may wish to think about how their language is being used outside of a school context: at home, in the band office and other workplaces, in the medical centre, in school ceremonies, for hunting or gathering food, in culture camps or fish camps on the land, by artists gathering materials and in their artistic practice, and many more.

## Language Resources

Language resources refer to any kind of documentation, recordings, curriculum materials, computer-based resources, books and archives etc. that are available in the language. This is a broad category, but in this report we focus on recordings, curriculum materials and computer-based archiving since these cover three important areas of resources in language revitalization.

## Level of Vitality

Variables used to determine the level of vitality include intergenerational language transmission, number of speakers, percentage of speakers within the total population, decrease in language use, amount of materials for language education and literacy, governmental and institutional language attitudes and policies and amount and quality of documentation. The First Peoples' Cultural Council uses the following general framework that is adapted for B.C.'s unique diversity and incorporates three main variables: speakers, usage (situations where language is used and amount of language usage) and language resources (*Table 1*).

*Yi qnts wáláqvináyaǵ du qntXv wáxn'uisaǵv  
qntxv láxváí.*

*“Our language is our strength and it connects us to  
our land, sea and resources.”*

— Hailhzaqvla language speaker

# WHAT DOES LANGUAGE STATUS MEAN?

TABLE 1: FIRST PEOPLES' CULTURAL COUNCIL FRAMEWORK FOR DEFINING AND MEASURING LANGUAGE VITALITY<sup>2</sup>

LEVEL OF VITALITY	SPEAKERS	USAGE	LANGUAGE RESOURCES	
Thriving	<b>Robust</b> (e.g., English)	<ul style="list-style-type: none"> <li>Many speakers of all ages</li> <li>Children use the language in all situations</li> <li>Number of speakers increases with increased birth rate and increased population</li> <li>Language normally learned as mother tongue</li> </ul>	<ul style="list-style-type: none"> <li>Intergenerational language transmission</li> <li>Language naturally used in a large number of domains i.e. home, work, school, community, government, social</li> <li>Officially recognized as the language of use</li> </ul>	<ul style="list-style-type: none"> <li>Media (print, audio and visual), government documents, literature, formal and informal communication in the language</li> <li>Materials and documents increasingly produced in the language</li> </ul>
	<b>Safe</b>	<ul style="list-style-type: none"> <li>Many speakers of all ages</li> <li>Number of speakers increases with increased birth rate and increased population</li> <li>Language learned at home by a steady number of children</li> </ul>	<ul style="list-style-type: none"> <li>Intergenerational language transmission</li> <li>Language naturally used in a number of domains i.e. home, work, school, community, government, social, but is not the dominant language</li> <li>Officially recognized as a language of use</li> </ul>	<ul style="list-style-type: none"> <li>Some of the following produced in the language: media (print, audio and visual), government documents, literature, formal and informal communication</li> <li>Some materials and documents produced in the language</li> </ul>
Declining	<b>Unstable</b>	<ul style="list-style-type: none"> <li>Spoken as mother tongue by a small and decreasing number of children</li> <li>Spoken by a fairly large number of adults and elders</li> <li>Not spoken between generations as the norm</li> </ul>	<ul style="list-style-type: none"> <li>Used in some homes</li> <li>Use in schools and community is a concerted effort</li> <li>May be officially recognized i.e. by local government</li> </ul>	<ul style="list-style-type: none"> <li>Documentation i.e. recordings and written records increasing somewhat</li> <li>Possible creation of many learning materials and resources</li> </ul>
	<b>Endangered</b>	<ul style="list-style-type: none"> <li>Spoken as a mother tongue only by a small number of the parent-aged generation and up</li> <li>Spoken somewhat by a small and decreasing number of adults and children</li> </ul>	<ul style="list-style-type: none"> <li>Used somewhat in homes</li> <li>Use in schools and community is a concerted effort</li> <li>Limited language programming in schools</li> <li>Used mostly during the learning process, not in natural communication</li> </ul>	<ul style="list-style-type: none"> <li>Some documentation i.e. recordings and written records</li> <li>Increasing documentation is possible</li> <li>Efforts to create more learning materials and resources</li> </ul>
Critically Endangered	<b>Severely Endangered</b>	<ul style="list-style-type: none"> <li>Very rarely/never learned as mother tongue by children</li> <li>Spoken as mother tongue by grandparent generation and up.</li> <li>Not normally spoken by adults and children except for some who are learning</li> </ul>	<ul style="list-style-type: none"> <li>Only sometimes used between elderly speakers</li> <li>Rarely/never used for natural daily communication</li> <li>Some adults and children learning, but not fluent</li> <li>Limited language learning programs</li> </ul>	<ul style="list-style-type: none"> <li>Limited documentation i.e. some recordings and written records of variable quality</li> <li>Some languages have extensive documentation, but few to no speakers</li> </ul>
	<b>Critical</b>	<ul style="list-style-type: none"> <li>No longer being learned by adults or children as the norm</li> <li>Only spoken by very few of the grandparent-aged generation</li> <li>Finite number of elderly speakers</li> </ul>	<ul style="list-style-type: none"> <li>Rarely used by elders except for documentation purposes</li> <li>Some language programming may exist i.e. classes, immersion, documentation etc.</li> </ul>	<ul style="list-style-type: none"> <li>Some documentation (usually limited)</li> <li>Challenging to check for accuracy or to increase documentation</li> </ul>
Extinct	<b>Sleeping</b>	<ul style="list-style-type: none"> <li>No living speakers</li> </ul>	<ul style="list-style-type: none"> <li>Not used</li> <li>Some language programming may exist i.e. reconstructing the language from old documentation</li> </ul>	<ul style="list-style-type: none"> <li>Some documentation (usually limited)</li> <li>No way to check for accuracy or to increase documentation of mother-tongue speakers</li> </ul>

<sup>2</sup> A language can often fall into more than one level of vitality. For one variable a language may seem to fall into a certain level of vitality, but for another variable it may fall into a different level of vitality.

This scale of vitality was developed for our 2010 report, with the goal of bringing attention to the current status of First Nations languages in B.C. in order to increase awareness of the situation and encourage immediate action towards reversing the trend of language shift in the province.

While biological metaphors like “endangered” and “extinct” have proved useful in helping to clarify the status of First Nations languages, such metaphors can also be self-defeating. The benefits achieved in terms of increased awareness are sometimes counterbalanced by negative impacts on community members and on language revitalization efforts. Some community members may feel discouraged by hearing that their language is “severely endangered” or “nearly extinct” and feel that there is no point in trying to revitalize their language. It is important to remember that even languages that have been classified as “nearly extinct” can be given new life.<sup>3</sup>

In this edition of the report, we will not provide a vitality/endorment category label for each language. It is safe to say that *all* First Nations languages in B.C. are critically endangered. This situation is not unique to B.C., but it is a situation in evidence all over the world with both Indigenous and non-Indigenous languages. In spite of the sometimes dire state of affairs, we are seeing that where there are strong and effective language policies and legislation, good language education practices in place, adequate and stable funding and, most importantly, community mobilization, it’s really possible for languages to resurge.

*“Before I started the Lekwungen language, like every other teen I liked to be my own boss and go to school when I wanted to and sleep the day away. When I started the language it changed my sleeping schedule — woke up at 4 or 5 in the morning, no alarm.”*

— Lekwungen language apprentice

<sup>3</sup> For more on this topic, a great article to read is Perley, B. C. (2012). *Zombie Linguistics: Experts, Endangered Languages and the Curse of Undead Voices*. *Anthropological Forum*, 22(2), 133–149. doi:10.1080/00664677.2012.694170

# WHAT IS THE STATUS OF B.C. FIRST NATIONS LANGUAGES?

## *First Peoples' Cultural Council Data*

*Our data reflects the current state of B.C. First Nations Language in 2014, based on the information available to us from communities.*

The 2010-2014 data used in this report derives from our database of Language Needs Assessments (LNAs) that are completed by community organizations each time they apply for funding through the First Peoples' Cultural Council.

The LNAs are filled out online and elicit information regarding the status of each language, such as the number of speakers, semi-speakers, learners, population totals, community language resources, school programming and early childhood education programs, as well as language revitalization challenges and opportunities in the communities. LNAs are required for all grant applicants and are filled out for each community, not each language, providing us with very detailed data. We acknowledge that is not an easy task to collect this information and appreciate the hard work of our language partners in the community. They inspire and influence our organization and we are in their debt. See [Appendix C](#) for a sample of the First Peoples' Cultural Council Language Needs Assessment.

There are 203 First Nations communities in B.C., and with 185 communities reporting, we are lacking information from only 18 communities.<sup>1</sup> This is an improvement over the 2010 report, where data was unavailable for 34 communities. On an ongoing basis, we contact communities who have not submitted a Language Needs Assessment (recently

or at all) in order to update our database where information is available.

Since our data comes directly from community members who are working closely with languages, we consider it to be as accurate as possible. It is important to note, however, that the data in this report comes from First Nations communities on reserves, and those reporting the numbers of fluent speakers may not be aware of the fluency status of community members who live off reserve in urban areas. Data collection from urban First Nations members is an important area for future research. It is also important to note that the data we provide in this report only includes numbers of speakers in First Nations communities in British Columbia. Several languages also have speakers outside of B.C. (such as in other provinces or territories or across the border in the United States); these are not factored into our totals. While we believe this report reflects the most accurate information currently available for First Nations languages in B.C., we do acknowledge that errors or inaccuracies may occur. We encourage community members to contact us if they can provide us with updated information for any language or community.

Our 2010 report considered 32 different B.C. languages and we had information from 30 of 32 languages. This report counts 34 languages, a change from 2010. As a First Nations-run Crown Corporation, the First Peoples' Cultural Council is governed by the First Peoples' Heritage, Language and Culture Act, and it has both a Board and Advisory Committee to oversee and direct the work of the council. After the publication of the last report in 2010, the Board undertook a process of research and revision regarding the list of languages which are considered Indigenous to

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<sup>1</sup> Aboriginal Affairs and Northern Development Canada (AANDC) now counts 203 First Nations in British Columbia instead of the 204 which were counted in 2010.



British Columbia; there is often a difference of opinion on this matter. As a result of that process, Nēhiyawēwin (Plains Cree) and Anishnaubemowin (Saulteau) have been added to the list of languages, bringing the total to 34. While these two languages have the base of their speakers in central and eastern Canada, there are also speakers of these languages in legally-recognized long-established communities in northeastern B.C. The list of languages should be considered a dynamic list that may change over time as we respond to new information provided by community partners. This report comprises data from 32 out of 34 languages. We currently do not have any data on Anishnaubemowin (Saulteau) and Southern Tutchone speakers in B.C. Some communities have not completed a Language Needs Assessment, so the information is not available. In other cases, communities may have more than one language and depending on the program for which they are applying, they may not report on all of the languages spoken in their community.

*Dá kwänje 'ä ' nän kay ts'än ch'è.*

*“Our language comes from the land.”*

— Tutchone language speaker

A snapshot of the 2014 status of B.C. languages is summarized in [Table 2](#). A language-by-language breakdown of the data is provided in [Appendix A](#). For further information on each language and a list of the data sources for each, please visit the First Peoples' Language Map of British Columbia at [www.maps.fphlcc.ca](http://www.maps.fphlcc.ca) where you can view a map of the languages of B.C. as well as the data associated with each language. See the [inside back cover](#) for a print version of this map.

[Table 2](#) also includes some of the statistics from 2010 as a comparison. However, *each report should be considered on its own terms*. There are three main reasons. First, the 2014 report now includes data from 15 more communities than were reported in 2010, so we are not comparing exactly the same population pool. Second, comparing overall percentages between the reports can be misleading. The First Nations population is an extremely fast-growing population. According to Statistics Canada: “The Aboriginal population [in Canada, which includes First Nations, Metis and Inuit people,] increased by 232,385 people, or 20.1% between 2006 and 2011, compared with 5.2% for the non-Aboriginal population... Between 2006 and 2011, the number of First Nations people increased by 22.9%.”<sup>2</sup> This growth is reflected in British Columbia as well, with the total First Nations population increasing from 129,580 to 155,020. (See [Table 2](#).) This means that, even if the actual number of fluent speakers remained completely stable between 2010 and 2014, the percentage of fluent speakers as a proportion of the total population would decrease due to the increased population overall. Migration from other provinces also contributes to this growth. Finally, there may be some community-specific variability between reports depending on whether the same individual or organization was filling out the Language Needs Assessment. Some individuals may have access to different types of information or knowledge about fluent speakers, or may simply have slightly different categorizations of what constitutes a fluent vs. a semi-fluent speaker. Therefore, while it is interesting to compare the 2014 results with those published in 2010, these caveats should be kept in mind.

<sup>2</sup> Statistics Canada. (2013). *Aboriginal Peoples in Canada: First Nations People, Métis and Inuit*. Catalogue no. 99-011-X2011001, p. 8.

# WHAT IS THE STATUS OF B.C. FIRST NATIONS LANGUAGES?

TABLE 2: SNAPSHOT OF B.C. FIRST NATIONS LANGUAGES

	2014 Report		2010 Report <sup>3</sup>	
	NUMBER	DETAILS	NUMBER	DETAILS
<b>First Nations</b>				
First Nations communities	203	185 reporting	204	170 reporting
Total First Nations population in B.C.	155,020 <sup>4</sup>	129,730 reporting	129,580 <sup>5</sup>	109,588 reporting
First Nations languages	34	32 reporting	~32	30 reporting
<b>Language Speakers<sup>6</sup></b>				
Fluent speakers of B.C. First Nations languages	5,289	4.08% of First Nations population reported	5,609	5.1% of First Nations population reported
People who speak some of their First Nations language (Semi-Speakers)	12,092	9.32% of First Nations population reported	8,948	8.2% of First Nations population reported
Learners of a B.C. First Nations language (Learners) <sup>7</sup>	11,862	9.14% of First Nations population reported	12,223	11.1% of First Nations population reported
<b>Language Education (Usage)</b>				
First Nations-operated schools	132	98 reporting	132 <sup>8</sup>	75 reporting
Total number of hours per week spent on First Nations languages in First Nations operated schools <sup>9</sup>	562	Average 5.73 hrs/week per school	542	Although this number varies greatly between schools, the average is 7.2 hrs/week per school K-12.
Students attending a First Nations operated school	4,931	—	4,214	—
Head Start programs <sup>10</sup>	93	—	58	—
Total number of hours per week spent on First Nations languages in Head Start programs	608.5	Average 6.54 hrs/week per program	290	Although this number varies greatly between programs, the average is 5 hrs/week per program
Students attending a Head Start program	1,622	—	1,400	—
<b>Language Resources<sup>11</sup></b>				
Communities with recordings of their language	120	65% of communities reported to us	53	31% of communities reported to us
Communities with curriculum materials for language	97	52% of communities reported to us	88	52% of communities reported to us
Communities with access to FirstVoices.com archiving	117	63% of communities reported to us	66	39% of communities reported to us
Communities with FirstVoices.com training and funding to develop online archives	17	8.4% of B.C. First Nations communities funded in 2013-14	31	15% of B.C. First Nations communities (10 other communities received training, but no funding for online archiving)

<sup>3</sup> The numbers from the 2010 report are included for comparison, though direct comparisons should only be made with the following caveats: there are more communities reporting in 2014, so it is not the same data pool; 2014 percentages are based on a much higher total population than in 2010; and, there may be community-specific variability.

<sup>4</sup> Statistics Canada. (2011). *National Household Survey*. Retrieved May 16, 2014 from <http://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-011-x/2011001/tbl/tblo3-eng.cfm>

<sup>5</sup> BC Stats. (2006). *Census of Canada custom tabulations. Statistics Canada. British Columbia Statistical Profile of Aboriginal Peoples 2006. Aboriginal Peoples Compared to the non-Aboriginal Population With Emphasis on Labour Market and Post Secondary Issues*. Retrieved Jan 16, 2010 from [http://www.B.C.stats.gov.B.C.ca/data/cen01/abor/B.C.\\_AboriginalProfiles\\_Abo\\_Non-Abo.pdf](http://www.B.C.stats.gov.B.C.ca/data/cen01/abor/B.C._AboriginalProfiles_Abo_Non-Abo.pdf)

<sup>6</sup> This data is based on the number of speakers in the communities that reported to us. In the 2014 report, we do not have information from 18 communities.

<sup>7</sup> Note that the category of learners may overlap with the categories of semi-fluent speakers, non-speakers or even fluent speakers. Therefore, the learner category should be considered independently and not combined with other categories.

<sup>8</sup> Government of Canada. (2010). *Band Operated Schools in Canada*. Retrieved January 16, 2010 from <http://www.aboriginalcanada.gc.ca/acp/site.nsf/en/ao36545.html>

<sup>9</sup> This is based on the number of schools reported to us, 75 in 2010 and 98 in 2014.

<sup>10</sup> This may include other early childhood education programs such as the Preschool Language Nests funded by the First Peoples' Cultural Council.

<sup>11</sup> It is important to note that there may be some discrepancies in the language resources data reported to us. For example, there may be recordings of which not all community members are aware. Also, not all community members may be aware that they have access to FirstVoices.com in their language. Additionally, given the many dialect differences, some communities may feel that certain materials are not in their language since they are in a different dialect and therefore may have not reported those materials.

## Language Speakers (Fluent Speakers, Semi-Speakers and Learners)<sup>12</sup>

*In 2014, there are 5,289 fluent speakers of First Nations languages in British Columbia. This is 4.08% of the population reported to us. In spite of the fact that we have data on 15 more communities than our last report, this is a decrease from 2010 numbers.*

It is unlikely that any community has been untouched by the passing of a fluent speaker over the last four years. Therefore, the message has not changed since 2010: the urgency to act is as pressing now as it was then. Communities must continue to focus their efforts on connecting fluent speakers with younger semi-speakers and learners in order to build fluency in the younger generations. Further, it is important for policy makers to note that the cost of language revitalization increases significantly when there are not more fluent speakers to assist with language documentation and recordings.

Looking at the number of *semi-fluent speakers*, it appears that community efforts to create more speakers have had some degree of success. The number of people who speak some of their First Nations languages totals 12,092, or 9.32% of the population reported to us. This is an increase of 3,144 speakers over the 2010 numbers, and we believe this increase cannot simply be accounted for by the increase in the number of communities reporting. This upward swing in the number of speakers who are considered semi-fluent is very promising. It indicates that revitalization efforts are paying off; non-speakers have become semi-fluent speakers. As anyone who has tried to learn

a second language knows, developing full fluency, especially in contexts where full immersion is not possible, is an extremely difficult task which takes time. Developing some knowledge of the language is the first step and the numbers show that many more individuals have set out on that path. The number of semi-speakers combined with the number of fluent speakers total 17,381 (13.4% of the First Nations population reported to us).

As for the number of *learners*, 9.14% of the population reported to us are learners (11,862 out of 129,730). This is a decrease since 2010. With the fast-increasing numbers of young children, it is important that the availability of language programs at the preschool and elementary school levels keeps pace with the number of children who want to learn their language. We know that one of the biggest challenges continues to involve the demand for qualified teachers and early childhood educators who are fluent enough to teach and conduct activities in the language. Addressing this challenge at all levels must remain a key focus for communities so that all who want to learn their language can have the opportunity to do so. The types of learning environments vary widely from community to community. Most communities have expressed the need to increase types of learning opportunities offered, in addition to increasing the intensity of the current offerings in terms of hours per week.

## Age of Speakers

Approximately 85% of the 185 communities that reported to us have provided an estimate of the ages of *fluent speakers*, *semi-speakers* and *learners* of their languages ([Table 3](#)).<sup>13</sup> This provides a good sample to demonstrate a general trend.

<sup>12</sup> See "Definition of Terms" section for detailed description of speakers.

<sup>13</sup> When our Language Needs Assessment database was originally developed, it was not obligatory for those filling out an LNA to provide age breakdowns of speakers. It is now a requirement to provide this information, so we are gradually collecting this information as communities update their information. This is why the totals in [Table 3](#) are smaller than the totals reported in [Table 2](#).

# WHAT IS THE STATUS OF B.C. FIRST NATIONS LANGUAGES?

TABLE 3: NUMBER OF SPEAKERS BY AGE GROUP

Age of Speakers	Fluent Speakers	Semi-Speakers	Learners <sup>14</sup>
65+ years	3,002 (59.04%)	1,333 (11.48%)	212 (1.86%)
45-64 years	1,766 (34.73%)	4,174 (35.95%)	1,115 (9.77%)
25-44 years	263 (5.17%)	2,686 (23.14%)	1,185 (10.39%)
0-24 years	54 (1.06%)	3,416 (29.43%)	8,897 (77.98%)
Total	5,085	11,609	11,409

## Fluent Speakers by Age

The strength of a language depends on each new generation of children learning it. In British Columbia, fluent speakers are among the older generations of each community, and this is reflected in *Table 3*. Of 5,085 fluent speakers, 3,002 of them (59%) are aged 65 and over, while only 54 of them (1.06%) are 24 years or younger. If this trend continues, it is clear there will be no fluent speakers left in three generations, depending on the community. Some are already on the verge of not having any speakers. However, even with these numbers, there is reason for optimism. We know anecdotally of several communities where young adults have gained enough fluency in their languages that now as parents, they are speaking their language as a first language to their infants and children. This appears to be a growing trend. In 2010 we would not have been able to identify a single case where an infant was acquiring a First Nations language as a first language; now it is possible to identify a few. This change is an extremely positive sign which has the potential to dramatically reverse the direction of language shift.

## Semi-Speakers by Age

*Table 3* shows that 11,609 of the people from the communities reported here can speak their language somewhat (semi-speakers). It is notable

that nearly one in three semi-fluent speakers (29%) is under the age of 25. Of the remainder, 2,686 are between 25-44 and 4,174 are between 45-64 years. This is a solid pool of younger people, especially including those who are still of working age, who have the potential to increase their fluency and in turn pass on their knowledge to others, including their own children. Today's semi-fluent speakers may be tomorrow's fluent speakers and the number of young people in this category is encouraging.

## Language Learners

The number of people learning a First Nations language in *Table 3* is 11,409, with the vast majority (8,897 or 78%) under the age of 25. It is great to see that communities are providing opportunities for children and youth to learn their languages. However, only 1,185 individuals in the 25-44 age range are reported to be learning their language. This means that for children who are learning language at school, the learning stops there. Language learning and usage needs to be returned to the home where children and their parents (those mainly in the 25-44 age group) can live their lives together in the language on an daily basis. It is crucial that this generation be encouraged and supported to learn language along with their children.

<sup>14</sup> As mentioned above, the category of learners may overlap with other categories. Therefore, these numbers should be considered independently and not combined.

While some children have the opportunity to learn language at their community's First Nations-operated school, many more children are attending public schools where First Nations languages are not offered, except in rare cases. The National Household Survey of the 2011 Census found that nearly 78% of the Aboriginal population in B.C. lived off reserve.<sup>16</sup> Children living off reserve, or living on reserve but attending off-reserve public schools, do not have the opportunity to learn their languages. The positive impact of learning a second language as a child is supported by decades of research. The demand for French immersion across Canada, including in B.C., attests to the desire of parents to obtain second language instruction for their children. It is time that public school boards and the general Canadian public consider the option of offering a First Nations language as the second language at their local schools. This would not just benefit the First Nations children living off reserve, but all children. Investment in language opportunities for First Nations children has numerous secondary benefits including improved social, mental and physical health, a reduction in harmful behaviours, an increase in high school graduation rates and other positive educational outcomes, and higher employment rates.

## *Language in Education (Usage)*

*For many First Nations children in British Columbia, language classes in school offer the only opportunity to hear and learn their languages.*

Of the 132 First Nations operated schools in B.C., 98 reported to us. (See *Table 2.*) There are 4,931 students attending these 98 First Nations operated schools. The amount of language instruction per week ranges from none at all to full immersion, but the average is 5.73 hours per week per school. Certainly

*“Now it [the school] has to put the life of the language, not just the literacy of the language, not just the grammar of the language, not just the lexicon of the language, but the life of the language in the home and the community on its agenda if the language is going to be passed along.”<sup>15</sup>*

it is worthwhile to offer any amount of language instruction, but 5.73 hours per week is not enough to create fluent speakers. Full immersion is the ideal situation for language learning; dual immersion programs (where 50% of content is taught in the target language) are also effective. Anything less than that is generally not going to provide enough time to develop good functional fluency.

In British Columbia, we are only aware of four schools that offer any substantial amount of immersion programming, though there may be more. The WSÁNEĆ School Board offers a SENĆOTEN language immersion preschool and kindergarten with an immersion grade one scheduled to start in September 2014 at the LE, NONET SCUL, ÁUTW, Survival School near Victoria, B.C. Xit'olacw Community School in Mount Currie, B.C., offers immersion in the Ucwalmicwts language from preschool to Grade 2.<sup>17</sup> The nkmaplqs I snmamaytn ilk sqilxwtet Cultural Immersion School at Okanagan Indian Band offers 4 hours per day of language immersion to Grades 1 through 7.

Finally, there is Tselcétqen Clleq'mel'tn, Chief Atahm School, a Secwepemctsin language school located on Adam's Lake Reserve near Chase, B.C. The school offers pre-school immersion, K-3 immersion and grades 4-7 bilingual education.<sup>18</sup>

<sup>15</sup> Fishman, J. (1996). What do you lose when you lose a language? In G. Cantoni (Ed.), *Stabilizing Indigenous Languages*. Flagstaff: Northern Arizona University, p. 81. Retrieved May 23, 2014 from <http://jan.ucc.nau.edu/~jar/SIL/Fishman1.pdf>

<sup>16</sup> BC Stats. (2013). 2011 Census fast facts. Aboriginal population. Retrieved May 16, 2014 from <http://www.bcstats.gov.bc.ca/StatisticsBySubject/Census/2011Census.aspx> The Aboriginal population includes Inuit and Métis people; according to the same source, 67% of Aboriginal people in B.C. are First Nations.

<sup>17</sup> Lil'wat Nation. (2010). Xit'olacw Community School. Lil'wat Nation. Retrieved May 20, 2014, from <http://www.lilwat.ca/community/education/xitolacw-community-school.cfm>

## WHAT IS THE STATUS OF B.C. FIRST NATIONS LANGUAGES?

As for language instruction at the preschool level, 93 First Nations *Head Start* programs reported to us, with 1622 children in attendance. A *Head Start* (Aboriginal *Head Start* On Reserve Program) is an early childhood education program for preschool children. The program is centred around six components: education, health promotion, culture and language, nutrition, social support and parental/family involvement. Of the 93 *Head Starts* reported in our database, an average of 6.54 hours per week is spent on language. This has increased by approximately an hour and half a week over the average hours reported in 2010. It is encouraging to see the increased language programming offered to preschool children, since this is the key period for language acquisition.

This category may also include Pre-school Language Nests funded by the First Peoples' Cultural Council, where the goal is to provide a significant number of hours in language immersion, generally 15-20 hours per week. FPCC funds, supports and provides resources and capacity building to up to ten Pre-School Language Nests in B.C. with a total of about 155 students. Pre-School Language Nests provide an immersion environment for young children and their parents to learn their language through daily activities. As these programs are currently the only way for young children to be immersed in their language in most communities, we rely on them to raise a new generation of first-language or mother-tongue speakers. With this in mind, there are still far too few Pre-School Language Nests in B.C., with just under 5% of communities having access to a nest. To effectively use Pre-School Language Nests as a language revitalization strategy for creating more fluent speakers from younger generations, at least one Pre-School Language Nest is needed in each community.

We know that communities are working hard to provide language instruction in schools and preschool programs. However, in order for children to become fluent speakers of the language, communities must build capacity in terms of fluent and qualified teachers in order to increase the number of hours of language instruction children receive. The long term goal should be to work towards an immersion model of education. In order to be supported in this task, on-reserve schools deserve to be funded at levels which are adequate to achieve these goals. This falls under the jurisdiction of the federal government. At the federal level, First Nations education is a topic that has garnered much attention recently with the introduction of Bill C-33, the *First Nations Control of First Nations Education Act*, on April 10, 2014. With regard to the language of instruction in schools, the bill states, "Subject to the regulations, the council of a First Nation is to offer English or French as the language of instruction and may, in addition, offer a First Nation language as a language of instruction."<sup>19</sup> This article of the act is gravely concerning; what does it mean for communities who want to offer a First Nations language on an immersion basis, not simply as an additional language of instruction? The bill is currently on hold, but moving forward, it is essential that the ability to provide immersion instruction in First Nations languages be the central focus of First Nations education, not just something that can be offered on the side.

Furthermore, children need to be able to speak their languages outside the school. They need to be supported in their language development by their families. In order for that to happen, language programs to support parents are also needed.

<sup>18</sup> Chief Atahm School. (2013). Chief Atahm School. Retrieved March 3, 2013, from <http://www.chiefatahm.com>

<sup>19</sup> Bill C-33: An Act to establish a framework to enable First Nations control of elementary and secondary education and to provide for related funding and to make related amendments to the Indian Act and consequential amendments to other Acts. (2014). 1st Reading April 10, 2014, 41st Parliament, 2nd Session. Retrieved from <http://www.parl.gc.ca/HousePublications/Publication.aspx?Language=E&Mode=1&DocId=65321062>

## Language Resources

*While the number of language resources is increasing, including improved access to online resources such as FirstVoices, this remains an area for continued growth and investment.*

For language resources, communities report whether they have recordings of the language, language curriculum or access to a *FirstVoices* archive for the language.

In 2014, 120 communities (or 65% of the communities reported to us) report having recordings of their language. In our 2010 Status Report, only 53 communities (or 31% of the communities that reported to us) reported that they had any recordings of their language. For this report, we have data from 15 more communities than last time, but 67 more communities are reporting to have recordings of their language. It is good to see that efforts have been made to document fluent speakers. These efforts must be continued in order to create good quality recordings and thorough documentation that can be used as teaching resources and in future revitalization initiatives.

With respect to curriculum, 97 communities report having at least some curriculum materials for the language. Percentagewise, this is 52% of the communities reported to us; this percentage has not changed since our 2010 report. Clearly this is an area that still needs attention. If First Nations languages are to be taught as well as any other language typically taught in school, curriculum is urgently needed.

The last measure of language resources concerns the *FirstVoices.com* language archive. *FirstVoices* is a suite of web-based tools and services designed to support Indigenous people engaged in language archiving, language teaching & culture revitalization. The *FirstVoices* Language Archive contains thousands of text entries in many diverse writing systems, enhanced with sounds, pictures and videos. A companion set of interactive online games is designed to present the archived *FirstVoices* language data in creative learning activities. Some language archives at *FirstVoices* are publicly accessible, while others are password protected at the request of the language community. The data in *Table 2* shows that 117 communities (or 63% of the communities reported to us) have access to *FirstVoices.com* archives of their language. This is another increase since the 2010 report, from 66 to 117 communities. In addition, the archives themselves continue to grow. The Stáitimcets language (northern dialect) has the largest archive with 6061 words and 3712 phrases. Other large archives include Secwepemctsin, Nisga'a, Kwakwala and She shashishalhem. The average archive has an estimated 1,000 words and 500 phrases. The archives are used by individual community members, school language classes, researchers and interested members of the general public. While this is an excellent start to language archiving, much more investment is needed for these archives to continue to grow.

# WHAT IS THE STATUS OF B.C. FIRST NATIONS LANGUAGES?

## Summary of the 2014 Status of B.C. First Nations Languages

### Speakers

- // There are 5,289 fluent speakers, or 4.08% of the total population reported to us. Only 6% of fluent speakers are under the age of 45.
- // There are 12,092 semi-speakers or 9.32% of the population reported to us. 52.57% of semi-speakers are under the age of 45, with nearly 30% under the age of 24.

### Language Education (Usage)

- // First Nations language learners make up 9.14% of the total population reported to us; that is 11,862 learners.
- // Although there is wide variability between schools, an average of about 5.73 hours per week is spent on language in First Nations-operated schools and 6.54 hours per week in *Head Start* programs. Many children are reported as not learning their First Nations language at all.
- // In the vast majority of communities, language is rarely if ever used in the home, government, media or community, or for daily communication. However, there appears to be a growing number of young adults who are learning their languages and speaking to their children in the language.
- // There is no secure education plan to ensure the creation of fluent speakers.

### Language Resources

- // 120 (65%) communities have recordings of their language available as a community resource. The quality of these recordings varies.
- // 97 (52%) communities have any sort of curriculum materials for teaching the languages. Many of these curricula are very limited and have not been developed for many levels of language learners.
- // 117 (63%) communities reported to have access to a *FirstVoices.com* archive of their language.

The total B.C. First Nations population used in this report is 155,020. With the exception of

Nēhiyawēwin (Plains Cree) and Anishnaubemowin (Saulteau), two of B.C.'s languages that still have substantial numbers of speakers in other parts of Canada, *all* of B.C. First Nations languages are *critically endangered*. The numbers presented in this updated status report present a clear picture of that fact. However, we remain optimistic about the future. The reported number of semi-fluent speakers has increased over 2010 numbers. As discussed above, we do not believe this increase can be solely attributed to the increased number of communities in the database used for this report. The number of hours per week of language programming offered in preschool programs has increased. The number of communities with language recordings and access to *FirstVoices* archives has substantially increased. And beyond the numbers reported in this status report, in our daily work with communities we can see the progress that individual community members are making in terms of increased personal fluency, expansion of language programs, creation of more certified teachers, networking and sharing between communities and, most importantly, young children acquiring the language as a first language. Three case study examples are provided in the following section. Despite many of the numbers reported here, there are plenty of reasons to feel encouraged about the future of B.C.'s First Nations languages.

We now turn to language-specific measures of fluent speakers. This is summarized in *Table 4*. *Table 4* includes numbers from 2010 as a comparison, but as mentioned above, each report should be considered on its own terms. This is mainly due to the fact that the 2014 report now includes data from 15 more communities than were reported in 2010, and there may be community-specific variability between reports depending on whether the same individual or organization was filling out the Language Needs Assessment. Detailed data and more information for each language are provided in *Appendix A*.



**Table 4: Language-Specific Measures of Speakers**

B.C. First Nations Language	2014 Status: Number of Fluent Speakers	2014 Status: Number of Semi-Speakers	2010 Status: Number of Fluent Speakers <sup>20</sup>
Tsilhqot'in	864	763	943
Nisga'a	857	1866	435 <sup>21</sup>
Dakelh	680	1380	688
Witsuwet'en/Nedut'en	434	295	292
Gitsenimx̓	350	486	1,219 <sup>22</sup>
Hul'q'umi'num'/Halq'eméylem/ hənq̓əmínəw̓	263	992	278
Xenaksialakala/Xa'islakala	242	21	80
Secwepemctsin	197	1187	249
Nsyilxcən	194	165	255
Kwakwala	165	499	148
Dane-Zaa	156	454	151
Státimcets	137	692	173
Nuučaanuł	134	197	115
Nłeʔkepmxcín	127	339	151
Sm'algyax	106	685	38
Hailhzaqvla	60	45	32
Dene K'e	58	128	45
Nēhiyawēwin (Cree)	54	100	No data
Tāhtān	45	60	50
Éy7á7juuthem	36	705	30
Tse'khene	30	243	25
Ktunaxa	25	20	26
Nuxalk	17	505	40
Danezāgé'	16	62	20
ᖃaad Kil/ᖃaaydaa Kil	9	13	39
Diitiidʔaatx̓	7	6	12
SENĆOŦEN/Malchosen/ Lekwungen/Semiahmoo/T'Sou-ke	7	103	60
Sk̓wx̓wú7mesh sn̓ichim	7	34	10
Oowekyala	6	5	No data
She shashishalhem	4	34	8
Łingít	2	7	2
Ski:xs	0	1	No data
Anishnaubemowin	No data	No data	No data
Tutchone (Southern)	No data	No data	No data

<sup>20</sup> The numbers of fluent speakers from the 2010 report are included for comparison, though direct comparisons should only be made with the following caveats: there are more communities reporting in 2014, so it is not the same data pool; 2014 percentages are based on a much higher total population than in 2010; and, there may be community-specific variability. To compare percentages of semi-speakers, please see Appendix A of our 2010 Report and Appendix A of the current report.

<sup>21</sup> The increase in Nisga'a speakers is likely due to community differences in reporting since 2010, rather than a large increase in speakers.

<sup>22</sup> We believe the large discrepancy in the numbers reported for Gitsenimx̓ are due to an error in the 2010 data, rather than a large drop in the number of fluent speakers.

## WHAT IS BEING DONE TO MAINTAIN AND INCREASE THE VITALITY OF B.C. FIRST NATIONS LANGUAGES?

*Reflecting on the 2014 status of B.C. First Nations languages, there is progress being made. Although there has been an expected decline in fluent speakers (it is impossible to create completely new fluent speakers in a few short years), there has been an increase in semi-speakers. This is a very positive result.*

Throughout the province, there are examples of effective practices in place at all levels. For instance:

- // At the preschool level, communities are working to provide more language time for young learners, and many communities have, or are developing the capacity to have, full immersion language nests.*
- // In schools, communities are offering as much language for which they currently have the capacity. Awareness of immersion as an effective model is growing, and there are First Nations schools across the country that are demonstrating success, not just in language learning, but in other tangible outcomes such as increased graduation rates.<sup>1</sup>*

*“I consciously work at bringing the language home to my children and husband. We try to have a X̱aad Kil games night, or a X̱aad Kil-only drive or dinner.”*

—Jaskwaan Amanda Bedard, X̱aad Kil language apprentice

- // At the post-secondary level, promising new programs have been introduced such as the University of Victoria's B.Ed. and M.A. programs in Indigenous language revitalization. Organizations such as the First Nations Education Steering Committee (FNESC) and the Indigenous Adult And Higher Learning Association (IAHLA) are working on a framework for a First Nations language degree.*
- // At the adult level, individuals are working to build their own fluency in the language in order to be able to pass on the language to others. Since 2008, the First Peoples' Cultural Council's Mentor-Apprentice program has funded 45 teams across the province to help adults gain fluency in their language.*

The following pages present some specific case-study examples of ongoing revitalization work in the province.

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<sup>1</sup> Canadian Broadcasting Corporation. (2014). 5 models of First Nations control of education in action. Retrieved May 23, 2014, from <http://www.cbc.ca/1.2642733>

## CASE STUDY 1 — Creating Individual Fluency through Mentor-Apprentice Learning<sup>2</sup>

*The Mentor-Apprentice Program is a successful program offered by the First Peoples' Cultural Council that is turning the tide for First Nations languages in B.C.*

Formerly called Master-Apprentice, the program was first launched in 2008. It pairs fluent speakers — typically Elders — with willing language learners in order to pass on knowledge and create a younger generation of fluent speakers. These younger generations of speakers can go on to share the language more widely in the community through preschools, schools and other community language initiatives. The core of the program is to create an immersion environment where the mentor and apprentice engage in everyday activities together while using the language. They focus on language that is relevant and useful which can be learned through context. Since 2008, 45 different teams from 25 different languages have worked to increase language fluency in communities across B.C.

One example of Mentor-Apprentice in action is an Nsyilxcən language team from the Similkameen Valley. Sarah Petersen, a Paul Creek First Nation Elder and fluent speaker, had been working on language revitalization for more than three decades. Her granddaughter

Amber Eustache had been interested in learning her language for some time. Participating in Mentor-Apprentice gave the pair the necessary time and inspiration to work together so that Amber could improve her fluency. For Sarah, being a mentor to her granddaughter was an opportunity to pass on more than just language knowledge. “We would drive to Penticton and I’d tell her old stories about the road and the countryside while we were speaking in language. She learned a lot about the culture. She learned to tan hides — the next step is sewing.” Amber’s fluency in Nsyilxcən has increased dramatically over the 900 hours of immersion that she has spent with her grandmother. A self-described victim of her own success, Amber is now in demand to assist other community members. “I’m pulled in so many different directions. I’m teaching at the high school, some night classes and last summer I taught all of the camps.” She credits Mentor-Apprentice with giving her life new purpose. “It’s been amazing — a life changer for sure. It’s let me focus on what I’m doing with my life. I’m glad to be able to pass on what I’ve learned to my younger cousins.”

*“The number one thing is leading by example. I’m teaching the basics and I started with no language at all. And I am proof that it can be done.”*

— Adam Manson, Hul’q’umi’num language apprentice

<sup>2</sup> This case study is adapted from the First Peoples' Cultural Council Spring/Summer 2014 newsletter edited by Megan Lappi and written by Julie Gordon and Pauline Edwards. It is available on our website at: <http://www.fpcc.ca/about-us/news-room/Newsletters.aspx>

# WHAT IS BEING DONE TO MAINTAIN AND INCREASE THE VITALITY OF B.C. FIRST NATIONS LANGUAGES?

## CASE STUDY 2 — Community Mobilization: Coordinated Revitalization Strategies<sup>3</sup>

*The WSÁNEĆ Nation is making great strides in their language revitalization efforts, thanks to a committed team of apprentices and the support of the WSÁNEĆ School Board.*

The WSÁNEĆ nation consists of four communities, WJOŁŁP, STÁUTW, BOKEĆEN and WSÍKEM and has a total population of around 2200 members. The School Board (WSB) is a band-operated school located in WSÁNEĆ, near Victoria, B.C.

In 2009 the WSB, through the Saanich Adult Education Centre (SAEC), initiated the STÁ,SEN TFE SENĆOFEN Language Apprenticeship Program in order to bolster efforts toward revitalizing and sustaining the SENĆOFEN language. The long-term purpose of the initiative lies in sustaining SENĆOFEN immersion programming at all levels of the school and community. This builds on the community's long history of having a vision for its children so they can keep their language and have control over their education, which started by having their own school.

The initiative began in 2009 with funding from the Vancouver Foundation and the First Peoples'

Cultural Council and centred on a small group of 6-8 young apprentices. These apprentices were hired to partner with language instructors (all approaching retirement) with the goal of learning the language and how to teach it. In addition, the apprentices began working with Elders to learn the language through the Master (or Mentor) Apprentice language learning method. As in many communities, there were very few fluent Elders left, so they had to be creative, pairing 2 to 3 apprentices with each Elder. Currently, five of the original apprentices have become so proficient that they are now engaged in language support as language Masters.

The STÁ,SEN TFE SENĆOFEN language apprenticeship program is a multi-faceted approach which involves the whole community, including the following:

- // Weekly Elders group. Gathering of Elders and apprentices provides an opportunity to discuss questions as they relate to words, phrases, stories and ideas, and provides guidance and sustenance to the apprentices.
- // Archiving and documentation. This involves ongoing development of a language lab with linguists, *FirstVoices* and its language tutor program and a dictionary project in partnership with the University of Northern Texas.

<sup>3</sup> We thank and acknowledge Tye Swallow and the STÁ,SEN TFE SENĆOFEN apprenticeship program for providing information for this case study.

## CASE STUDY 2 — Community Mobilization: Coordinated Revitalization Strategies (CONTINUED)

- // Curriculum and materials development.
- // LE, NONET SCUL, ÁUTW, Survival School. The school started with an immersion language nest in January 2012 and added an immersion ‘nature’ Kindergarten in September 2013. The goal is to expand each grade as capacity allows.
- // Post-secondary education. All of the apprentices have been, or are currently enrolled, in the University of Victoria’s Bachelor and Master of Education program for SENĆOŦEN.
- // Community outreach to students and family members of the immersion school to promote the use of SENĆOŦEN in their

daily lives. There are night classes, online lessons and take-home kits for parents in order to help bring SENĆOŦEN into WSÁNEĆ homes.

*“If we are all serious about language revitalization, communities, schools, universities and governments must all contribute. But this effort needs to be cultivated, and nested, within the community. In order to sustain this effort, it takes a team of dedicated people who all share a common vision, and a passion for revitalizing their ancestral rights.”*

— The SÁ, SEN TFE SENĆOŦEN Apprenticeship Program

# WHAT IS BEING DONE TO MAINTAIN AND INCREASE THE VITALITY OF B.C. FIRST NATIONS LANGUAGES?

## CASE STUDY 3 — Collaboration and Planning<sup>4</sup>

*The Tahltan Nation's collaborative approach to language planning has created a solid foundation for language revitalization initiatives in their communities.*

Tāltān is a language in the Athapaskan (or Na-Dené) language family and is located in northwestern B.C., around the upper reaches of the Stikine River watershed.

The Tahltan Nation is comprised of members from the Iskut First Nation and Tahltan First Nation with members residing within the three Tahltan communities (Iskut, Telegraph Creek and Dease Lake), as well as outside of Tahltan traditional territory.

Though there are fewer than 45 fluent speakers left of the Tāltān language, the Tahltan Nation is taking an active approach towards revitalizing their language through strategic language planning. In 2011, to prepare for development within their territory, the Tahltan Central Council, the organization that represents both bands on issues of common concern, began developing a Tahltan Nation Development Plan to improve governance,

economy, environmental management and social/cultural well-being. A Tahltan Socio-Cultural Working Group was convened to deal with a variety of social and cultural concerns, including language. Through meetings with Tahltan leadership and community members, it became clear that language was a top priority for the nation. In 2012, Tahltan language advocate, Edōsdi (Judy Thompson), was hired as the Language and Culture Lead and through her work, a Language and Culture Report was drafted which outlines the vision and goals for the revitalization of the Tahltan language. In 2013 the Dah Dzaghe Nodesidē: Tahltan Language and Culture Council was formed to continue the strategic language planning and enact language revitalization strategies in the community. The Tahltan Language and Culture Plan is based on four central areas: Tahltan language and culture governance, language programs, documentation and training and professional development.

The Tahltan Language and Culture Council includes at least one fluent speaker from each of the three Tahltan communities, the language teachers in the three communities, a representative from Tahltan Central

<sup>4</sup> We thank and acknowledge Edōsdi (Dr. Judy Thompson) for providing information for this case study.

### CASE STUDY 3 — Collaboration and Planning (CONTINUED)

Council, as well as members of the language revitalization team. Together, they are implementing the 4-year strategic language plan outlined in the Language and Culture Report. This includes starting Tahltan Mentor-Apprentice teams, documenting language from fluent speakers and developing online and print versions of children's books, a dictionary and language curriculum. A key goal of the Tahltan Language and Culture Council is to have at least one language nest in each of the three communities. They are well on their way to reaching that goal: the first language nest opened in Iskut in the spring of 2014, with plans for a second nest to open in Dease Lake in the fall of 2014 and a third in Telegraph Creek in 2015.

The Tahltan Nation is an excellent example of language planning in action. Though they face a declining number of fluent speakers and a lack of resources and curriculum, they are making great progress with their language revitalization work. With the formation of a Language and Culture Council that represents all Tahltan communities and a strategic language plan to guide them, they are able to implement effective language revitalization initiatives that are supported by the nation as a whole.

For more information on the First Peoples' Cultural Council's language strategies and programs, see [Appendix B](#). We know what works in one community doesn't necessarily translate into other communities, but with examples of different sorts of language revitalization strategies, communities have more options from which to choose. As these case studies demonstrate, much progress is being made. Nevertheless, much work remains to be done.

## WHAT MORE CAN BE DONE TO REVITALIZE B.C. FIRST NATIONS LANGUAGES?

*Let's imagine the 2018 Report on the Status of B.C. First Nations Languages; our hope is to see improvement in all areas. So how can we revitalize languages in our province?*

### *What can First Nations Leadership do?*

As leaders at the community level, there is much that First Nations leadership can do. Ideas include:

- // Set an example. Chief and council members: learn your language if you don't already know it.*
- // Promote use of the language in First Nations government and businesses.*
- // Enact an official language policy.*
- // Create awareness through community language events.*
- // Ensure signage on reserve is in your language; advocate for local non-First Nations communities to provide signage in the language.*
- // Identify speakers and latent speakers in your community. Encourage all to get involved with language revitalization work.*
- // Promote knowledge sharing and collaboration with other communities that share the same language.*
- // Create partnerships with research institutes, universities and other language advocacy organizations to support language activities.*
- // Advocate with other levels of government for increased funding and support for language. Ensure your own budget includes funding for language.*

### *What can other levels of Government and Educational Institutions do?*

Here are some ideas for action on the part of government and educational institutions:

- // Current western education models are failing First Nations; things need to be done differently. Language instruction (ideally immersion) should be the keystone of educational policy. This is the only way to achieve fluency along with other positive educational outcomes.*
- // More universities need to respond to community needs by building programs that work towards building fluency. Prioritize and support increased language teacher training.*
- // Enact language legislation at the provincial and national level. Nunavut provides a good model to follow.*
- // Provide adequate, stable and ongoing funding support for language revitalization activities at all levels. This must be done NOW while fluent speakers remain.*



## Global Responsibility: What can individuals do?

While all levels of government have a responsibility in effecting change for B.C.'s First Nations languages, individuals can also play a role. Individual actions can support language revitalization. Here are some suggestions.

- // Consider the role you can play, as an individual, a parent or a community leader, whether you are First Nations or non-First Nations.
- // Learn more. Visit [fpcc.ca](http://fpcc.ca) to learn about language revitalization work in B.C. and visit the B.C. First Peoples' Language Map at [maps.fphlcc.ca](http://maps.fphlcc.ca)
- // Visit [endangeredlanguages.com](http://endangeredlanguages.com) to learn about global language revitalization.
- // Go to [firstvoices.com](http://firstvoices.com) to browse the B.C. language archives or download a language app.
- // If you are near a university, see if you can take a First Nations language course.
- // Support the language champions in your community. Lead or organize a language group and help to develop a plan for the language.
- // Advocate with all levels of government for increased funding and legislative support for languages.
- // Advocate for your local school to offer the local First Nations language.
- // Advocate with local businesses and government to include language signage in the local First Nations language.
- // Donate to the First Peoples' Cultural Foundation at [fpcf.ca](http://fpcf.ca)

We believe that the revitalization of our 34 languages is not only possible, it is happening in ways both small and large across the province. We encourage all British Columbians to get involved in our shared heritage, the Indigenous languages that originate here in B.C. We look forward to reporting on continued progress in 2018.

Finally, we welcome your feedback on this report. Please contact us:



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# *Appendix A*

## LANGUAGE SPECIFIC DATA

## APPENDIX A: LANGUAGE SPECIFIC DATA

*The following pages present the most current data reported to us by community members, as of the beginning of 2014.*

### Languages

Language data is grouped according to language family. Recall from the definitions above that language families include related languages that have developed from a common parent language. Language families are completely different from one another.

For example, just as English in the Germanic language family has no relation to Mandarin in the Chinese language family, so too are the language families in B.C. not related to each other. British Columbia has seven distinct language families: Algonquian, Athabaskan-Eyak-Tlingit (or Na-Dené), Ktunaxa, Salishan, Tsimshianic, Wakashan and Xaad-Kil.

Each language family contains one or more *languages*. Separate languages within a family are not *mutually intelligible*. This means that, although the languages are related to each other, they are different enough that speakers of one language cannot understand speakers of another.

Within each language there are often several different *dialects*. Sometimes dialects are so different that speakers of the different dialects have a hard time understanding one another. Some argue that their dialect is in fact a language of its own. The way we have chosen to classify the languages here is generally accepted by B.C. First Nations, and given the magnitude of the data, we have chosen not to give data for separate dialects,

but we do recognize and acknowledge the dialect differences within languages.

### Numbers

The number of fluent speakers, semi-speakers and non-speakers is given as a percentage of the total population of the communities of that language who have reported to us.

In other words, fluent speakers + semi-fluent speakers + non-speakers = total population. In addition, we provide the percentage of learners for each community as an indication of the revitalization activity for that language. The percentage of learners is a separate category which may include those who consider themselves fluent, semi-fluent or non-fluent speakers, so the learner category is shown as a percentage of the total population.

Communities and populations vary in size from language to language, so percentages allow us to more easily compare numbers between languages. However, a percentage for one language can be, in terms of actual numbers of speakers, quite a different number for another language. For example, both Secwepemctsin and Éy7á7juuthem have about 2% of their population as fluent speakers. For the Secwepemctsin language, this is 2% of a total population of 9859, which means that there are about 197 fluent speakers. For the Éy7á7juuthem language on the other hand, this is 2% of a total population of 1896, which means that there are only about 36 fluent speakers. Therefore, we also include the total population numbers for each language. We also provide the number of communities that reported to us and the total number of communities, to give an indication of the response rate for each language.

Finally, it is important to note that the data we provide in this report only includes numbers of speakers in British Columbia. Several of the languages also have speakers outside of B.C.; these are not factored into our totals.

In addition to the statistics on communities, populations and speakers, we provide information on educational and language resources, which are crucial to the vitality of a language. For *language education*, communities provide numbers of First-Nations-operated schools and *Head Starts*, and the number of hours spent on language education each week at each facility. A *Head Start* (Aboriginal *Head Start* On Reserve Program) is an early childhood education program for preschool children. The program is centred around six components: education, health promotion, culture and language, nutrition, social support and parental/family involvement. This category may also include Preschool Language Nests funded by the First Peoples' Cultural Council, where the goal is to provide a significant number of hours in language immersion, generally 15-20 hours per week. For *language resources*, communities report whether they have recordings of the language, language curriculum or access to a *FirstVoices* archive for the language.

*"I'm truly amazed at the amount I have learned in the last 8 months. I am extremely proud of myself and can hardly wait for the next 300 hours because I have so much to learn."*

— Crystal Tom, Gitsenimx language apprentice

## ALGONQUIAN LANGUAGE FAMILY

The Algonquian language family is a large family with many languages that stretches from the east coast of Canada and the United States to northeastern British Columbia, where there are two languages spoken: Anishnaubemowin (Saulteau) and Nēhiyawēwin (Plains Cree). It is interesting to note that the Algonquian languages are more distantly related to two languages in California, Wiyot and Yurok. These languages together with the Algonquian languages are known as the Algic family.

### Anishnaubemowin (*Algonquian language family*)

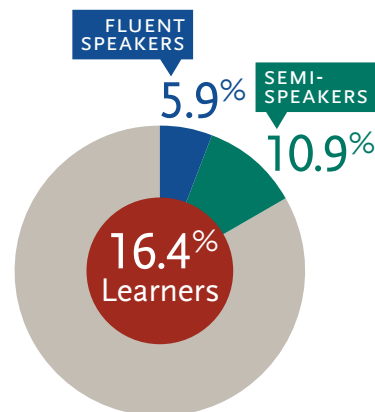
Anishnaubemowin is also known as Saulteau (and is commonly called Ojibway in eastern Canada). Although there are not many speakers in B.C., Anishnaubemowin is the third most widely spoken First Nations language in Canada, with more than 19,000 speakers according to the 2011 Census of Canada.<sup>1</sup>

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs
3	0	—	—	—	—
Ave. hrs/wk spent on language in Head Starts	Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	<b>Communities where spoken:</b> <ul style="list-style-type: none"> <li>• Fort Nelson First Nation</li> <li>• Saulteau First Nation (near Chetwynd, B.C.)</li> <li>• West Moberly First Nations</li> </ul>	
—	—	—	—		

### Nēhiyawēwin (*Algonquian language family*)

Nēhiyawēwin is also known as Plains Cree. The Cree language is the most widely spoken First Nations language in Canada, with more than 83,000 speakers across Canada according to the 2011 Census.<sup>2</sup>

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
4	1	914	0	0	1	1
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices				
3	0	3				



**Communities where spoken:**

- Blueberry River First Nation
- Fort Nelson First Nation
- Saulteau First Nation
- West Moberly First Nations
- Many urban centres, especially Vancouver

<sup>1,2</sup> Statistics Canada, 2011 Census of Population, Statistics Canada Catalogue no. 98-314-XCB2011016.

# ATHABASKAN-EYAK-TLINGIT (OR NA-DENÉ) LANGUAGE FAMILIES

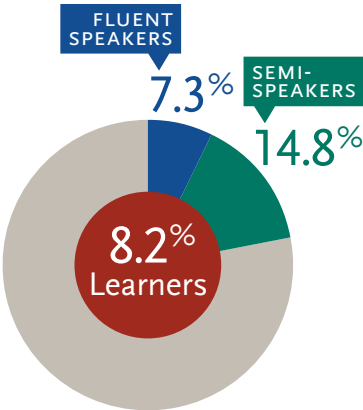
## DENE (ATHABASKAN) LANGUAGE SUB-FAMILY

The Dene (or Athabaskan) language family has a fascinating family tree! The Dene language family itself is made up of three separate branches: a northern branch which includes the languages in B.C. as well as in the Yukon, Northwest Territories, Alberta, Saskatchewan and Manitoba; a southern branch in the southwest United States including well-known languages like Navajo and Apache; and, a Pacific Coast branch in northern California and Oregon. The Dene family of languages is more distantly related to the languages Ƙingít (Tlingit) and Eyak, which together make up the Athabaskan-Eyak-Tlingit or Na-Dené family. But it doesn't stop there! Recently, it has been established that this family is related to a small language family called Yeneseian located in central Siberia (thus forming the Dené-Yeneseian family).

### Dakelh (*Dene language family*)

Dakelh is also known as Carrier. It is spoken over a wide area of central interior B.C. and has a lot of variation with twelve different dialects spoken.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
14 <sup>3</sup>	13	9,351	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
5	4	5	3.8
Communities with language recording	Communities with language curriculum	Communities with access to <i>FirstVoices</i>	
9	6	7	



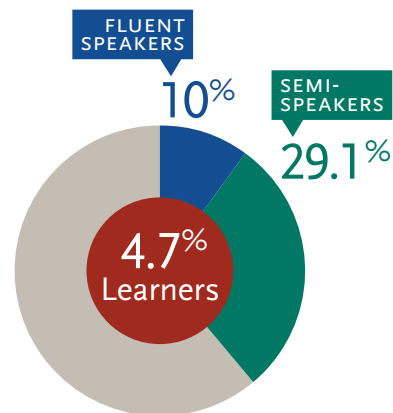
- Communities where spoken:**
- Lheidli-T'enneh Band
  - Lhoosk'uz Dene Nation
  - Lhtako Dene Nation
  - Nadleh Whut'en Band
  - Nak'azdli Band
  - Nazko First Nation
  - Saik'uz First Nation
  - Stellat'en First Nation
  - Takla Lake First Nation
  - Tl'azt'en Nation
  - Tsil Kaz Koh (Burns Lake)
  - Ulkatchot'en First Nation
  - Yekooche First Nation
  - Urban centres, especially Prince George and Quesnel

<sup>3</sup> This includes the 13 Dakelh-speaking nations as well as Wet'suwet'en First Nation where Witsuwet'en is the main language but there are also some speakers of Dakelh.

## Dane-Zaa (*Dene language family*)

Dane-Zaa (also known as Beaver) is spoken in northeastern B.C. and northwestern Alberta and the name means ‘the real people’.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
6	5	1,558	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
2	2.5	3	3.67
Communities with language recording	Communities with language curriculum	Communities with access to <i>FirstVoices</i>	
4	3	1	



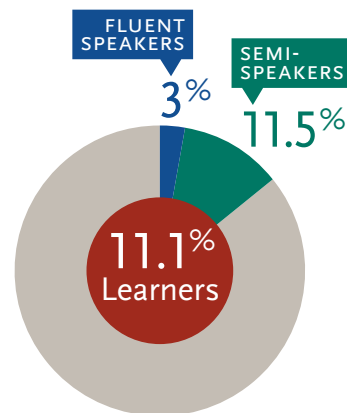
### Communities where spoken:

- Blueberry River First Nation
- Doig River First Nation
- Halfway River First Nation
- Prophet River Band
- Saulteau First Nation
- West Moberly First Nations

## Danezāgé' (*Dene language family*)

Danezāgé' is also known as Kaska, and is spoken in northern B.C. and over the border in the southeastern Yukon. The name Kaska is an English adaptation of the Kaska name for McDame Creek.<sup>4</sup>

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
3	2	541	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
1	5	2	2.5
Communities with language recording	Communities with language curriculum	Communities with access to <i>FirstVoices</i>	
1	1	1	



### Communities where spoken:

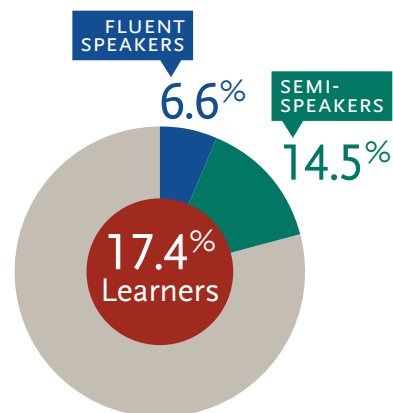
- Daylu Dena Council (Lower Post, B.C.)
- Dease River First Nation
- Liard First Nation

<sup>4</sup> Poser, W. J. (2003). The Names of the First Nations Languages of British Columbia. Retrieved from <http://www.billposer.org/Papers/bclnames.pdf>

## Dene K'e (Dene language family)

Dene K'e is also known as Slavey. While Fort Nelson First Nation is the only B.C. First Nations community where it is reported to be spoken, the Slavey (or Slave) language is spoken in greater numbers across northern Alberta and the Northwest Territories. Like several of the Dene languages, Dene K'e uses tones (distinctive pitches), like Chinese languages do.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
1	1	884	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
1	18	1	5
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
1	0	1	



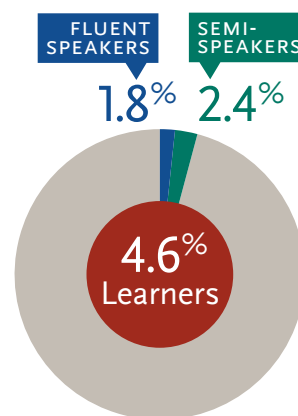
### Community where spoken:

- Fort Nelson First Nation

## Tāltān (Dene language family)

Tāltān is spoken in northwestern B.C. The name is borrowed from the Tlingit language referring to a low flat at the mouth of the Tahltan River that served as an important trading ground.<sup>5</sup>

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
2	2	2,455	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
1	2	2	2
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
2	0	0	



### Communities where spoken:

- Iskut First Nations
- Dease Lake
- Tahltan Band (Telegraph Creek)

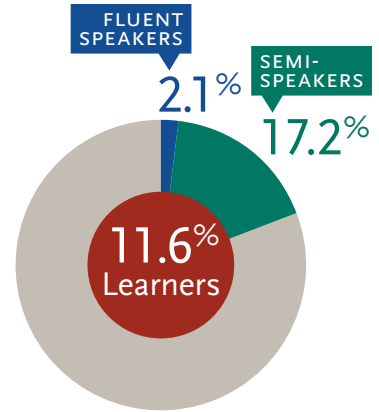
<sup>5</sup> Goddard (1981c:465) as cited in Poser, W. J. (2003). The Names of the First Nations Languages of British Columbia. Retrieved from <http://www.billposer.org/Papers/bclnames.pdf>



## Tse'khene (Dene language family)

Tse'khene is spoken in northeastern B.C. Tse'khene dene means “people on the rocks”.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
3	3	1,411	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
2	10.5	3	3.33
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
3	2	3	



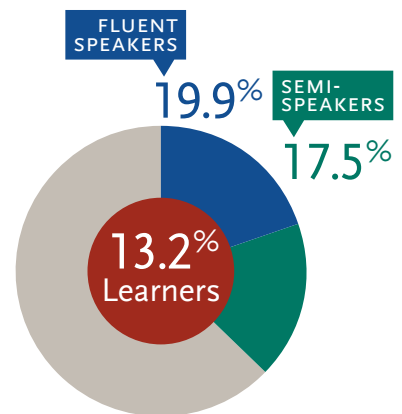
### Communities where spoken:

- Kwadacha Band
- McLeod Lake Indian Band
- Tsay Keh Dene Band

## Tsilhqot'in (Dene language family)

Tsilhqot'in is spoken in central interior B.C. Compared to many other B.C. languages, Tsilhqot'in has a larger number of younger people fluent in the language. Of languages that are contained within B.C. (without speakers in other provinces or states), Tsilhqot'in has the largest number of speakers.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
7	7	4,352	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
4	12.75	4 <sup>6</sup>	12.25
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
2	2	1	



### Communities where spoken:

- ʔEsdilagh First Nation
- Tl'esqox Indian Band
- Tl'etingox-T'in Government
- Tsi Del Del First Nation
- Ulkatchot'en First Nation
- Xeni Gwet'in First Nations Government
- Yunesit'in Government
- Urban areas, especially Williams Lake

<sup>6</sup> This includes 1 language nest immersion preschool.

## Tutchone (*Dene language family*)

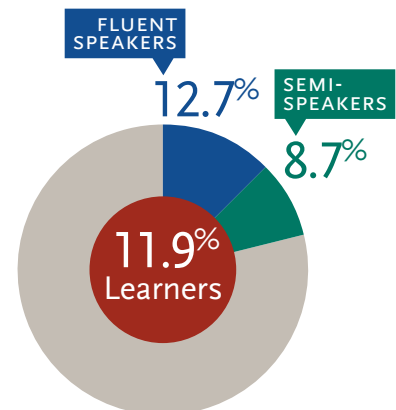
Tutchone (Southern Tutchone) is spoken in Champagne and Aishihik First Nations which span the B.C.-Yukon border. This is just one of several examples where borders created in the formation of Canada have divided traditional territories. The community is now primarily based in the Yukon, though the traditional territory extends into B.C. We have been unable to obtain any data on speakers in B.C., but we do know there are at least a few fluent speakers residing in urban centres such as Victoria.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	First Nations operated schools	Ave. hrs/wk spent on language in schools
1	0	—	—	—
Head Start Programs	Ave. hrs/wk spent on language in Head Starts	Communities with language recording	Communities with language curriculum	Communities with access to <i>FirstVoices</i>
—	—	—	—	—

## Witsuwit'en/Nedut'en (*Dene language family*)

Witsuwit'en/Nedut'en is spoken in central interior B.C. Although the language is sometimes called Carrier, it is a different language from the language called Dakelh / Carrier. The language is known for having an interesting feature where consonants can affect the pronunciation of neighbouring vowels.<sup>7</sup>

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
9	7	3,411	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
4	2.25	2	20
Communities with language recording	Communities with language curriculum	Communities with access to <i>FirstVoices</i>	
—	—	—	



### Communities where spoken:

- Cheslatta Carrier Nation
- Lake Babine Nation
- Takla Lake First Nation
- Hagwilget Village Council
- Moricetown Indian Band
- Nee-Tahi-Buhn Indian Band
- Skin Tyee Nation
- Tsil Kaz Koh (Burns Lake)
- Wet'suwet'en Nation

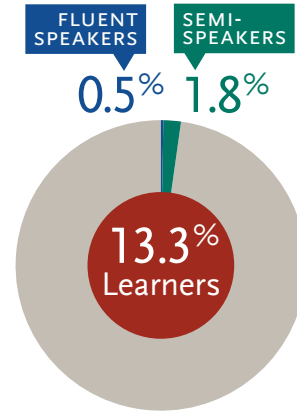
<sup>7</sup> Hargus, S. (2007). *Witsuwit'en Grammar: Phonetics, Phonology, Morphology*. Vancouver: UBC Press.

# ATHABASKAN-EYAK-TLINGIT (OR NA-DENÉ) LANGUAGE FAMILIES

## TLINGIT LANGUAGE SUB-FAMILY

### Łingít (*Athabaskan-Eyak-Tlingit or Na-Dené language family*)

Łingít (Tlingit) is the only language on a branch of a larger family tree that includes a language called Eyak and the large Dene (Athabaskan) family. As mentioned above, this family is called the Athabaskan-Eyak-Tlingit or Na-Dené family and is more distantly related to a small language family called Yeneseian located in central Siberia. Within B.C., Łingít is spoken in the Taku River Tlingit First Nation, and it is also spoken in Alaska and the Yukon.



Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us
1	1	400

First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
0	0	1	20

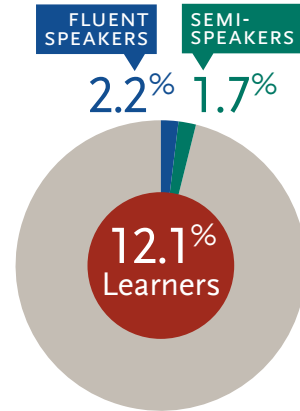
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices
1	1	1

**Community where spoken:**  
 · Taku River Tlingit First Nation

# KTUNAXA LANGUAGE FAMILY

## Ktunaxa (*Ktunaxa language family*)

Ktunaxa is spoken in the Kootenay region of B.C. and its language territory spreads over the border into the United States. The language family is a special kind of family, because it is a language family which contains only one language! This is called a language isolate, and it means there is no apparent connection between Ktunaxa and any other language. Languages with no known relatives are relatively rare among the world's languages, though there are two such families in B.C., Ktunaxa and Xaad Kil.



Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
4	4	1,152	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
2	3.5	1	3
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
4	4	4	

### Communities where spoken:

- *ʔakisq̓nuk (Akisq̓nuk First Nation)*
- *yaqan nuʔkiy (Lower Kootenay Band)*
- *ʔaqam (St. Mary's Indian Band)*
- *Tobacco Plains Indian Band*
- *Urban areas, especially Cranbrook and Nelson*

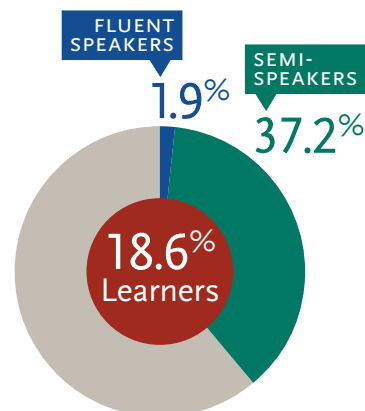
## SALISHAN (OR SALISH) LANGUAGE FAMILY

The Salishan language family is made up of 23 languages in the Pacific Northwest, in B.C. and the states of Washington, Idaho and Montana. There are three subgroups to the family: Nuxalk (Bella Coola), the Coast Salish languages and the Interior Salish languages.

### Éy7á7juuthem (*Salishan language family*)

Éy7á7juuthem (sometimes called Comox) has been taught in the public school system since the early 1990s and it is accepted as a second language at three universities.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
4	3	1,896	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
2	1.5	1	2
Communities with language recording	Communities with language curriculum	Communities with access to <i>FirstVoices</i>	
4	2	4	



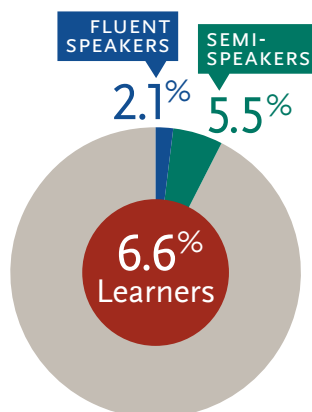
#### Communities where spoken:

- Homalco First Nation
- Klahoose First Nation
- K'omoks First Nation
- Sliammon First Nation
- Urban areas, especially Courtenay and Powell River

### Nłeʔkepmxcín (*Salishan language family*)

Nłeʔkepmxcín is an Interior Salish language. It is sometimes called the Thompson language due to the Thompson River flowing through its territory.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs
15	15	6,140	3	3	6
Ave. hrs/wk spent on language in Head Starts	Communities with language recording				
5.17	4				
Communities with language curriculum	Communities with access to <i>FirstVoices</i>				
3	6				



#### Communities where spoken:

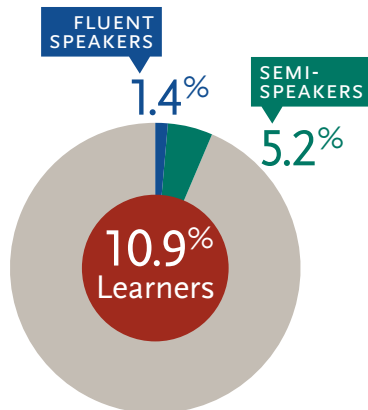
- Ashcroft Indian Band
- Boothroyd Band
- Boston Bar First Nation
- Coldwater Indian Band
- Cook's Ferry Indian Band
- Kanaka Bar Indian Band
- Lower Nicola Indian Band
- Lytton First Nation
- Nicomen Indian Band
- Nooaitch Indian Band
- Oregon Jack Creek Band
- Shackan Indian Band
- Siska Indian Band
- Skuppah Indian Band
- Spuzzum First Nation
- Urban areas, especially Merritt

# Hul'q'umi'num'/Halq'eméylem/hənǰəmiǰəm

(Salishan language family)

Hul'q'umi'num'/Halq'eméylem/hənǰəmiǰəm are three distinct dialects of the same Coast Salish language, but there is no cover term for the language as a whole. The language territory includes areas of the east coast of Vancouver island (Hul'q'umi'num'), the Lower Mainland (hənǰəmiǰəm) and the Fraser Valley (Halq'eméylem).

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	First Nations operated schools	Ave. hrs/wk spent on language in schools
42	35	18,967	15	5.27
Head Start Programs	Ave. hrs/wk spent on language in Head Starts	Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices
21 <sup>8</sup>	6.35	20	21	20



### Communities where spoken:

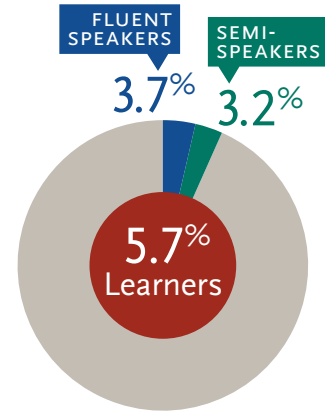
- Aitchelitz Band
- Beecher Bay First Nation
- Chawathil First Nation
- Cheam First Nation
- Chehalis Indian Band
- Chemainus First Nation
- Cowichan Tribes
- Halalt First Nation
- Katzie First Nation
- Kwantlen First Nation
- Kwaw-kwaw-aplit First Nation
- Kwikwetlem First Nation
- Lake Cowichan First Nation
- Leq'a:mel First Nation
- Lyackson First Nation
- M'ALEXEE (Malahat First Nation)
- Matsqui First Nation
- Musqueam Indian Band
- Nanoose First Nation
- Pauquachin First Nation
- Penelakut Tribe
- Peters Band
- Popkum First Nation
- Qayqayt First Nation
- Qualicum First Nation
- Scowltz First Nation
- Seabird Island Indian Band
- Shxw'owhamel First Nation
- Shxwha:y Village
- Skawahlook First Nation
- Skowkale First Nation
- Skwah First Nation
- Snuneymuxw First Nation
- Soowahlie Indian Band
- Squiala First Nation
- Sumas First Nation
- Tsawwassen First Nation
- Tsleil-Waututh Nation
- Tzeachten First Nation
- Union Bar Band
- Yakwekwioose Band
- Yale First Nation
- Urban areas, including the Metro Vancouver area, Chilliwack, Abbotsford and Nanaimo

<sup>8</sup> This includes 1 language nest immersion preschool.

## Nsyilxcən (Salishan language family)

Nsyilxcən (also called Okanagan) is an Interior Salish language, whose language territory spreads through the area of the Okanagan valley and beyond, including over the border into the United States. The language is known for having a whole series of textbooks for language learning. (Most languages in B.C. do not yet have extensive textbooks.)

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
7	7	5,181	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
6	7.75	5 <sup>9</sup>	9.7
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
7	7	7	



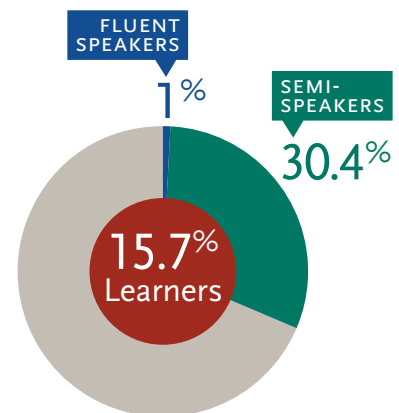
### Communities where spoken:

- Lower Similkameen Indian Band
- Okanagan Indian Band
- Osoyoos Indian Band
- Penticton Indian Band
- Upper Nicola Band
- Upper Similkameen Indian Band
- Westbank First Nation
- Urban areas, especially Vernon, Kelowna, Penticton and Osoyoos

## Nuxalk (Salishan language family)

Nuxalk (or Bella Coola) is spoken in the area of Bella Coola, B.C., including Nuxalk First Nation. Its neighbours are languages from the Wakashan and Dene language families, and it does not neighbour any other Salishan languages. This has resulted in the language having some unique characteristics which differentiate it from related Coast and Interior Salish languages.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
1	1	1,660	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
1	1	0	0
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
1	0	1	



### Community where spoken:

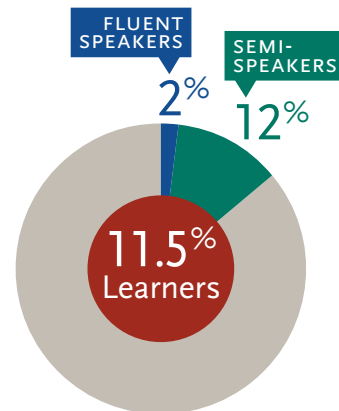
- Nuxalk First Nation

<sup>9</sup> This includes 1 language nest immersion preschool.

## Secwepemctsin (*Salishan language family*)

Secwepemctsin (also called Shuswap) is an Interior Salish language, and is known for having the first language nest (preschool immersion program) and immersion school (T'selcétwtqen Clleqmél'ten, otherwise known as Chief Atahm School) to operate in B.C.

<b>Total # of B.C. Communities</b>	<b># of Communities Reported to us</b>	<b>Population Reported to us</b>	
<b>16</b>	<b>16</b>	<b>9,859</b>	
<b>First Nations operated schools</b>	<b>Ave. hrs/wk spent on language in schools</b>	<b>Head Start Programs</b>	<b>Ave. hrs/wk spent on language in Head Starts</b>
<b>12<sup>10</sup></b>	<b>5.17</b>	<b>6<sup>11</sup></b>	<b>5.67</b>
<b>Communities with language recording</b>	<b>Communities with language curriculum</b>	<b>Communities with access to <i>FirstVoices</i></b>	
<b>13</b>	<b>10</b>	<b>13</b>	



### Communities where spoken:

- Adams Lake Indian Band
- Bonaparte Indian Band
- Canim Lake Band
- Canoe Creek Band
- Esk'etemc First Nation
- High Bar First Nation
- Kamloops Indian Band
- Little Shuswap Indian Band
- Neskonlith Indian Band
- Shuswap Indian Band
- Simpcw First Nation
- Skeetchestn Band
- Splatsin Indian Band
- Whispering Pines/Clinton Band
- Williams Lake Indian Band
- Xats'ull First Nation
- Urban areas, especially Kamloops and Salmon Arm

<sup>10</sup> This includes an immersion elementary school. The Chief Atahm School offers full immersion instruction for grades K–3 and half-time immersion for grades 4–9, for an average of 17.5 hours per grade per week of language immersion.

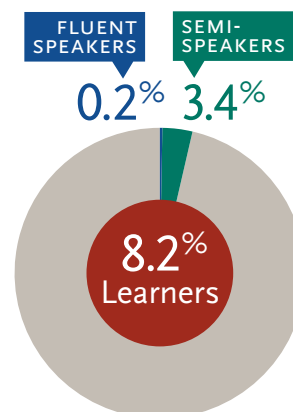
<sup>11</sup> This includes 1 language nest immersion preschool.



## SENĆOFEN/Malchosen/Lekwungen/Semiahmoo/T'Sou-ke (Salishan language family)

SENĆOFEN/Malchosen/Lekwungen/Semiahmoo/T'Sou-ke are five related dialects of the same Coast Salish language, though there is no cover term for the language as a whole. It is spoken in the southern end of Vancouver Island including the area of Victoria. SENĆOFEN (previously called Saanich) is well-known for having a unique alphabet that was created by a fluent community member in the 1970s.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
10	8	3,064	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
3 <sup>12</sup>	1.67	5	0.6
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
5	7	7	



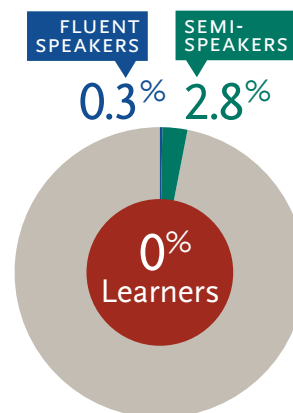
### Communities where spoken:

- Esquimalt Nation
- MÁLEXEĒ (Malahat First Nation)
- Pauquachin First Nation
- Semiahmoo First Nation
- Songhees Nation
- T'Sou-ke Nation
- Tsartlip First Nation
- Tsawout First Nation
- Tseycum First Nation
- Urban areas, especially the Victoria area

## She shashishalhem (Salishan language family)

She shashishalhem (Sechelt) is a Coast Salish language spoken in the community of Sechelt Indian Band near Sechelt, B.C.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
1	1	1,200	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
0	0	0	0
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
1	1	1	



### Community where spoken:

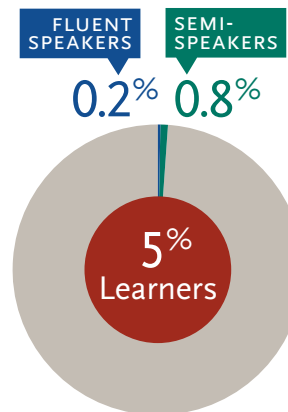
- Sechelt Indian Band

<sup>12</sup> This includes an immersion preschool, kindergarten and Grade 1.

## Sk̓w̓x̓wú7mesh sníchim (Salishan language family)

Sk̓w̓x̓wú7mesh sníchim (Squamish) is a Coast Salish language which literally means the language of the Sk̓w̓x̓wú7mesh, or Squamish, people. Since the 2010 Winter Olympics, it can be seen on some highway signs between Vancouver and Whistler.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
1	1	4,080	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
1	2.5	0	0
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
1	0	0	



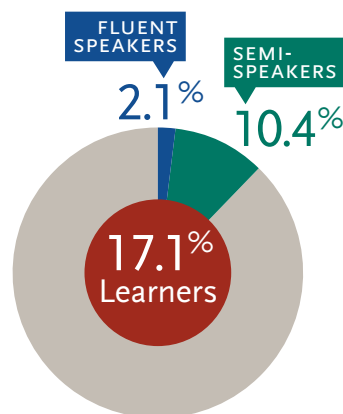
### Communities where spoken:

- Squamish Nation
- Urban areas, especially in Squamish, North Vancouver and West Vancouver

## Stáátimcets (Salishan language family)

Stáátimcets is an Interior Salish language spoken in the southern Coast Mountains and Fraser Canyon region of B.C. with two main dialects (Stáátimcets and Ucwalmícwts).

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
11	11	6,668	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
4 <sup>13</sup>	11	2	6.5
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
4	3	3	



### Communities where spoken:

- Bridge River Indian Band
- Cayoose Creek Band
- Douglas First Nation
- Lil'wat Nation
- N'Quatqua First Nations
- Samahquam Ucwalmicw
- Seton Lake Band
- Skatin Nations Council
- T'it'q'et
- Ts'kw'aylaxw First Nation
- Xaxli'p Band

<sup>13</sup> This includes an elementary school with some grades taught through immersion.

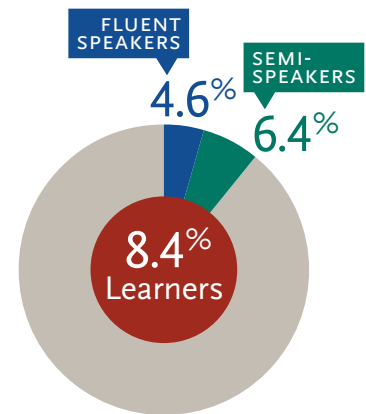
## TSIMSHIANIC LANGUAGE FAMILY

The Tsimshianic language family consists of four languages spoken along the northwest coast of B.C. and in southern Alaska.

### Gitsenim̓x (Tsimshianic language family)

Gitsenim̓x means “people of the Skeena River”.<sup>14</sup> There are two main dialects of the language, and the main communities are located along the Skeena, Kispiox and Kitwanga Rivers.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
6	6	7,595	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
6	3.67	4 <sup>15</sup>	13.75
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
3	2	3	



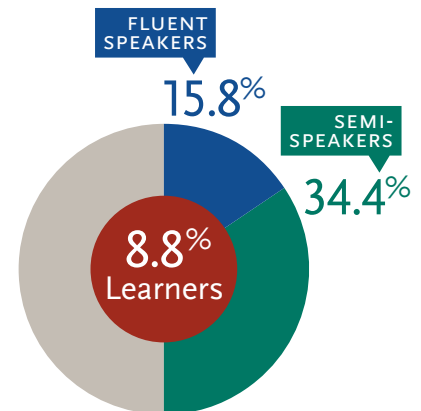
#### Communities where spoken:

- Gitanmaax Band Council
- Gitanyow Band Council
- Gitsegukla Band Council
- Gitwagak Band Council
- Glen Vowell Band
- Kispiox Band Council
- Urban areas, especially Terrace and Prince Rupert

### Nisga'a (Tsimshianic language family)

Of languages that are contained within B.C. (without speakers in other provinces or states) Nisga'a has the second largest number of speakers.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
4	4	5,428	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
3	11.33	3	14
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
4	3	4	



#### Communities where spoken:

- Laxgalt'sap Village Government
- New Aiyansh Village Government
- Nisga'a Village of Gingolx
- Nisga'a Village of Gitwinksihlkw
- Urban areas, especially Terrace, Prince Rupert and Vancouver

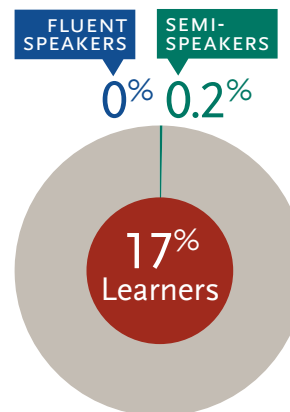
<sup>14</sup> This includes 1 language nest immersion preschool.

<sup>15</sup> Poser, W. J. (2003). The Names of the First Nations Languages of British Columbia. Retrieved from <http://www.billposer.org/Papers/bclgnames.pdf>

## Ski:xs (Tsimshianic language family)

Ski:xs is spoken only in one community in Kitasoo Nation (Klemtu, B.C.) and is closely related to the Sm'algyax language.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
1	1	530	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
1	3	1	2
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
1	1	1	

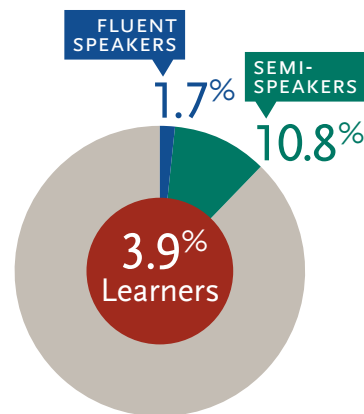


**Community where spoken:**  
 · Kitasoo Nation

## Sm'algyax (Tsimshianic language family)

Sm'algyax (Coast Tsimshian) means 'real or true language' and Tsimshian is an anglicization of a word referring to people 'at the entrance of the Skeena River'.<sup>16</sup>

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
6	4	6,350	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
3	3.33	2	1
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
0	1	2	



**Communities where spoken:**

- Gitxaala Nation
- Hartley Bay Village Council
- Kitselas First Nation
- Kitsumkalum Band Council
- Lax Kw'alaams Band
- Metlakatla Governing Council
- Urban areas, especially Terrace and Prince Rupert

<sup>16</sup> Halpin and Seguin (1990) as cited in Poser, W. J. (2003). The Names of the First Nations Languages of British Columbia. Retrieved from <http://www.billposer.org/Papers/bclgnames.pdf>

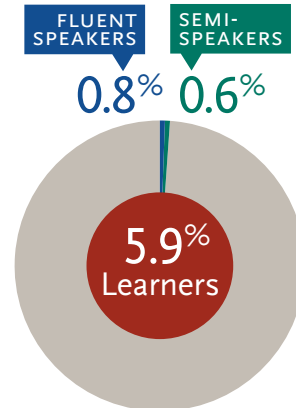
## WAKASHAN LANGUAGE FAMILY

The Wakashan language family consists of seven languages. The northern branch of the family includes Hailhzaqvla, Kwakwala, Oowekyala and X̱enaksialakala/X̱a'islakala. The southern branch of the family includes Diitiidʔaatx and Nuučaanuł in the province of B.C., and the language Makah which is spoken in Washington state.

### Diitiidʔaatx (Wakashan language family)

Diitiidʔaatx was originally the name of the people around Nitinat Lake, but interestingly, the “n” in the language has changed to “d” since the placename was borrowed into English.<sup>17</sup>

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
2	2	939	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
2	2	0	0
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
2	1	2	



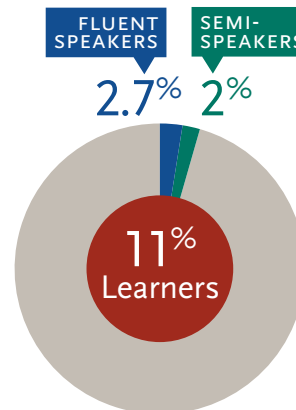
#### Communities where spoken:

- Ditidaht First Nation
- Pacheedaht First Nation

### Hailhzaqvla (Wakashan language family)

Hailhzaqvla (also called Heiltsuk or Bella Bella) is closely related to 'Uikala/Oowekyala, and is known for words with long sequences of consonants, including words only containing consonants.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
1	1	2,245	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
1	40	2 <sup>18</sup>	11
Communities with language recording	Communities with language curriculum	Communities with access to FirstVoices	
1	1	0	



#### Communities where spoken:

- Heiltsuk Nation (Bella Bella)

<sup>17</sup> Kinkade 1985 as cited in Poser, W. J. (2003). The Names of the First Nations Languages of British Columbia. Retrieved from <http://www.billposer.org/Papers/bclgnames.pdf>

<sup>18</sup> This includes 1 language nest immersion preschool.

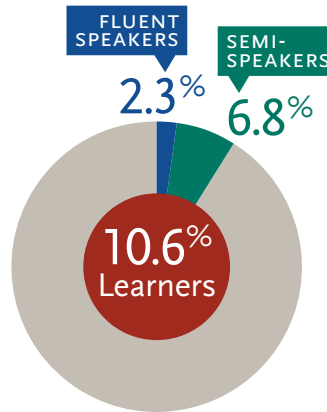
## Kwakwala (*Wakashan language family*)

Kwakwala is spoken by the Kwakwaka'wakw people, literally 'Kwakwala-speaking people', and includes several dialects that are quite different from each other.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs
15	13	7,309	6	4.17	4

Ave. hrs/wk spent on language in <i>Head Starts</i>	Communities with language recording
1.5	8

Communities with language curriculum	Communities with access to <i>FirstVoices</i>
9	9



### Communities where spoken:

- Da'naxda'xw First Nation
- Gwa'Sala-'Nakwaxda'xw Nation
- Gwawaenuk Tribe
- Kwakiutl Band Council
- Kwiakah First Nation
- Kwicksutaineuk/Ak-Kwa-Mish Tribes
- K'omoks First Nation
- Mamalilikulla-Qwe'Qwa'Sot'Em Band
- Namgis First Nation
- Quatsino First Nation
- Tlatlasikwala First Nation
- Tlowitsis Tribe
- Dzawada'enuxw First Nation
- Wei Wai Kai First Nation
- Wei Wai Kum First Nation
- Urban areas, especially Port Hardy and Campbell River

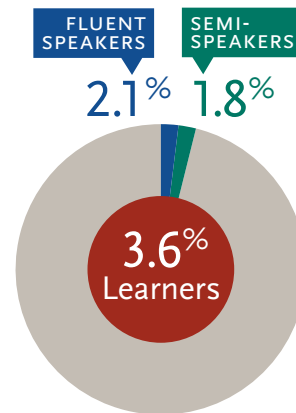
## 'Uikala/Oowekyala (*Wakashan language family*)

'Uikala/Oowekyala is closely related to Heiltsuk, and is known for words with long sequences of consonants, including words only containing consonants.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us
1	1	280

First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
0	0	0	0

Communities with language recording	Communities with language curriculum	Communities with access to <i>FirstVoices</i>
1	1	1

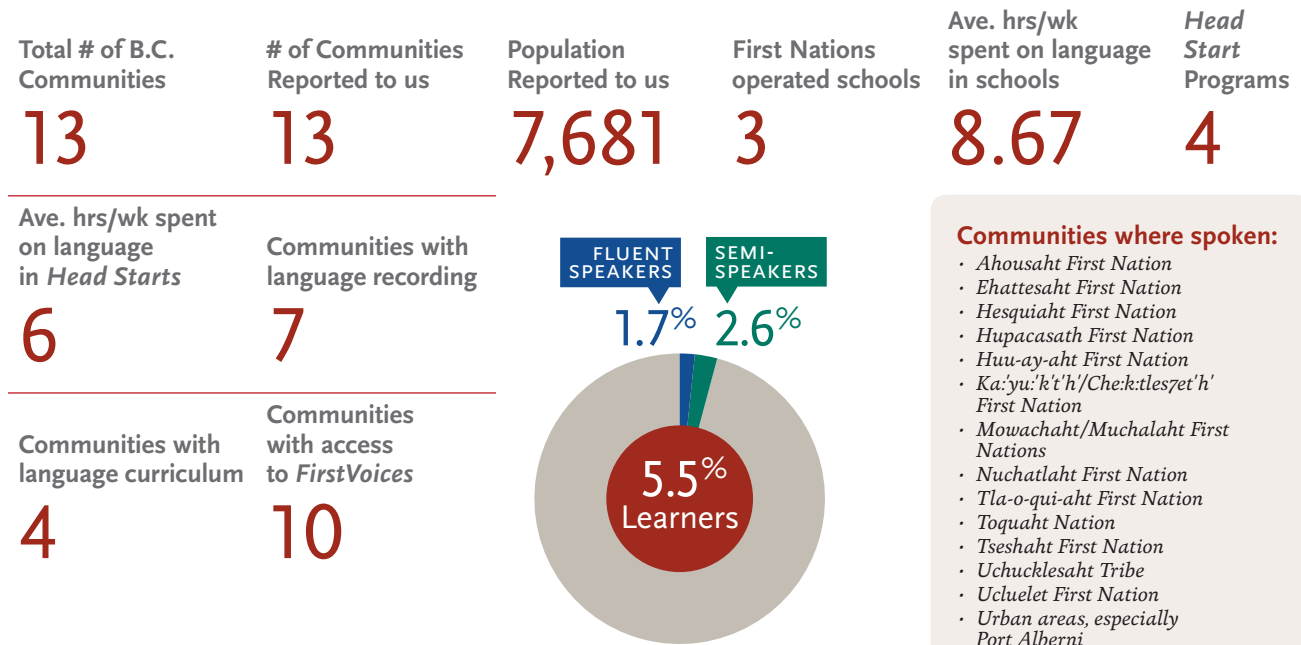


### Communities where spoken:

- Wuikinuxv Nation (Rivers Inlet and Owikeno Lake area)

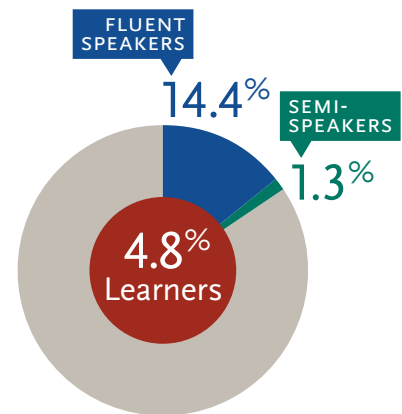
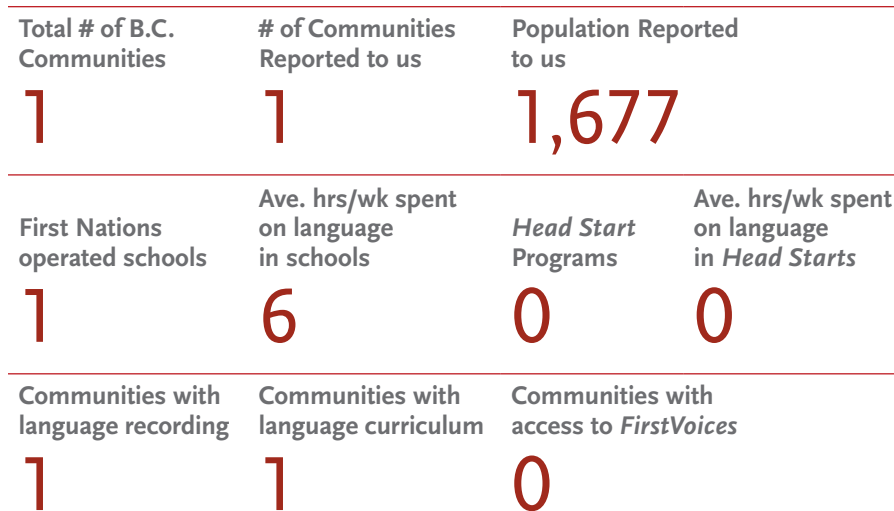
## Nuučaanuł (*Wakashan language family*)

The dialects of the Nuučaanuł language are very diverse, so much so that speakers often consider them to be separate languages rather than separate dialects.



## Āenaksialakala/Āa'isalakala (*Wakashan language family*)

Āenaksialakala/Āa'isalakala, also known as Haisla, is spoken in Haisla Nation and means “those who dwell downriver.”



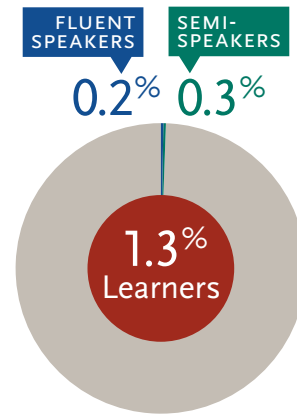
**Communities where spoken:**

- Haisla Nation (Kitamaat Village)
- Urban areas, especially Kitimat

# XAAD KIL LANGUAGE FAMILY

## Xaad Kil/Xaaydaa Kil (*Xaad Kil language family*)

Xaad Kil, also known as Haida, is spoken in Haida Gwaii (formerly known as the Queen Charlotte Islands). It is a special kind of language family, because it is a language family which contains only one language! This is called a language isolate, and it means there is no apparent connection between Xaad Kil and any other language. Languages with no known relatives are relatively rare among the world's languages, though there are two such families in B.C., Ktunaxa and Xaad Kil.



**Communities where spoken:**

- Massett
- Skidegate

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	
2	2	4,552	
First Nations operated schools	Ave. hrs/wk spent on language in schools	Head Start Programs	Ave. hrs/wk spent on language in Head Starts
3	5.67	2	15
Communities with language recording	Communities with language curriculum	Communities with access to <i>FirstVoices</i>	
2	2	2	



# *Appendix B*

## FIRST PEOPLES' CULTURAL COUNCIL RESOURCES

## APPENDIX B: FIRST PEOPLES' CULTURAL COUNCIL RESOURCES

*The First Peoples' Cultural Council Language Program supports B.C. First Nations communities to maintain and restore their languages by providing funding, training, capacity building and advocacy for language immersion, collaboration, planning and archiving strategies.*

The First Peoples' Cultural Council Language Program distributes federal and provincial funding and administers immersion-focused programs. Additionally, we collaborate with B.C. First Nations language revitalization experts to develop resources and deliver training that meets the needs of communities, and provide ongoing support to community-based language projects.

### *Funded Strategies*

- // **Language Immersion:** Language immersion is the most effective way of building language fluency. FPCC funds and supports a variety of language immersion strategies including Mentor-Apprentice, Language Nest and Language Camp strategies.
- // **Documentation and Archiving:** It is essential to continue documenting as much language as possible while fluent speakers are still with us. FPCC funds and supports a variety of documentation and archiving strategies, including the use of the FirstVoices suite of archiving tools.
- // **Planning:** Strategic language planning is crucial to the long-term success of all language revitalization strategies. FPCC supports communities to collaborate and develop language revitalization plans.

// **Resource Development:** All language programs need new and updated resources to continue to be successful. FPCC supports communities to develop language resources specific to their needs.

Find out more about our current language programs at: [www.fpcc.ca/language](http://www.fpcc.ca/language)

### *Language Resources*

#### **Publications**

*Language Nest Handbook for B.C. First Nations Communities (2014)*

Language Nests are language immersion programs for pre-school aged children. This handbook outlines the vision and goals of the language nest model, summarizes research on language acquisition in young children and provides practical solutions to common challenges in running a language nest program.

*A Guide to Policy And Planning for B.C. First Nations Communities (2013)*

This resource is an all-in-one guide to language planning and policy development. It lays the foundation for community-based language revitalization efforts, from surveying speakers to developing a community language plan and implementing language policies and programs.

*B.C.'s Master Apprenticeship Language Program Handbook (2012)*

This handbook provides ideas and guidance for planning and carrying out the Master-Apprenticeship method of language learning. The Mentor-Apprenticeship Program supports a fluent speaker and an adult learner to spend 300 hours together immersed in the First Nations language.

### *Culture Camps for Learning: An Immersion Handbook (2010)*

This handbook is intended to be a practical tool for everyone involved in language and culture camps. It includes key points and details for each step of the entire process of planning and carrying out a language and culture immersion camp.

### *Language and Culture Immersion Programs Handbook (2009)*

This handbook provides tips for language teaching and learning, ideas for language immersion games and activities, as well as suggested language teaching methods and approaches. It is intended to be a practical tool for Elders, community members, teachers and anyone else involved in language revitalization, especially language and culture immersion programs.

### *Report on the Status of B.C. First Nations Languages 2010 (2010)*

This report provides concrete data from 2010 on the province's First Nations languages, including the numbers of speakers and resources for each language as well examples of the language revitalization work being done.

To download a copy of our publications, go to:  
[www.fpcc.ca/about-us/Publications](http://www.fpcc.ca/about-us/Publications)

## Online Resources

- // Language Toolkit: A collection of resources to guide language learners and First Nations communities in the development of language revitalization projects.*  
[www.fpcc.ca/language/toolkit](http://www.fpcc.ca/language/toolkit)
- // Language Map: An interactive representation of the languages of B.C., including information about each language and the communities in which they are spoken.*  
<http://maps.fphlcc.ca>
- // FirstVoices: This innovative and dynamic website is a group of web-based tools and services designed to support language archiving, language teaching and culture revitalization. Communities can record, document and archive their languages for current and future generations. Recent FirstVoices innovations include the FirstVoices Chat app, which allows for texting in Indigenous languages; FirstVoices Language Apps, which make language archives accessible on mobile devices; FirstVoices Language Tutor, which allows communities to build intuitive language lessons following the principles of computer assisted language learning, along with the FirstVoices Language Lab, which makes the lessons available on mobile technology; and FirstVoices Kids which offers a set of interactive online picture dictionaries and language games to pre-readers.*  
[www.firstvoices.com](http://www.firstvoices.com)

# *Appendix C*

## FIRST PEOPLES' CULTURAL COUNCIL LANGUAGE NEEDS ASSESSMENT

## PART ONE

*For Office Use Only*

Date Received	File Number
---------------	-------------

### 1 Applicant Information

FIRST NATION/ORGANIZATION NAME:

PERSON WHO COMPLETED NEEDS ASSESSMENT:	TITLE:
TELEPHONE:	FAX:

### 2 Funding Application Type

Please indicate the type of funding you are applying for (*check all that are applicable*)

- Aboriginal Languages Initiative (ALI)
- BC Language Initiative (BCLI)
- FirstVoices

### 3 Language Information

LANGUAGE FAMILY:	LANGUAGE DIALECT:
------------------	-------------------

### 4 Language Authority (*if none, state not applicable*)

LANGUAGE AUTHORITY NAME:

### 5 Challenges and Opportunities

CHALLENGES TO IMPLEMENT LANGUAGE AND CULTURAL PROJECTS:

---

OPPORTUNITIES FOR IMPLEMENTING LANGUAGE PROJECTS:

---

# First Peoples' Cultural Council Language Needs Assessment 2/5

## PART TWO

A copy of Part 2 **MUST** be filled out for each community this project will be serving.

### 1 Community Name

---

### 2 Community Population

DATE OF YOUR COMMUNITY'S RECENT POPULATION POLL  
MONTH:

YEAR:

---

POPULATION ON RESERVE:

POPULATION OFF RESERVE:

---

TOTAL POPULATION:

INFORMATION SOURCE:

---

ADDITIONAL POPULATION INFORMATION:

---

### 3 Community Language Fluency Information — Number of Speakers

Fluent is defined as the ability to converse and understand the language with no use of English.

	# that speak and understand fluently	# that understand and/or speak some	# that do not speak or understand language	# of people learning the language
TOTAL #				
AGE 0–4				
AGE 5–14				
AGE 15–19				
AGE 20–24				
AGE 25–44				
AGE 45–54				
AGE 55–64				
AGE 65–74				
AGE 75–84				
AGE 85+				

# First Peoples' Cultural Council Language Needs Assessment 3/5

## 4 How many Certified Language Teachers are in the Community?

### 5 Community Remoteness *check one (1) only*

- Non Remote
- Semi Remote
- Remote

### 6 Treaty Status *check one (1) only*

- Not involved in Treaty Process
- Engaged in Treaty Process
- Established Treaty

### 7 First Nations Operated School

Do you have a First Nations Operated School?  Yes  No

If yes, complete the following table:

	School 1	School 2	School 3
NAME OF SCHOOL			
TOTAL # OF PARTICIPANTS			
AGE 0-4			
AGE 5-14			
AGE 15-19			
AGE 20-24			
AGE 25-44			
AGE 45-54			
AGE 55-64			
AGE 65-74			
AGE 75-84			
AGE 85+			
# OF HOURS PER WEEK SPENT ON LANGUAGE(S)			

# First Peoples' Cultural Council Language Needs Assessment 4/5

## 8 Immersion Class

Do you have immersion classes with more than 20 hours per week taught?  Yes  No

If yes, complete the following table:

IMMERSION PROGRAM	
NAME	
LOCATION	
TOTAL # OF PARTICIPANTS	
Age Range	Number of Students in Age Group
STUDENTS AGE 0–4	
STUDENTS AGE 5–14	
STUDENTS AGE 15–19	
STUDENTS AGE 20–24	
STUDENTS AGE 25–44	
STUDENTS AGE 45–54	
STUDENTS AGE 55–64	
STUDENTS AGE 65–74	
STUDENTS AGE 75–84	
STUDENTS AGE 85+	
AVERAGE NUMBER OF HOURS PER DAY	
AVERAGE NUMBER OF DAYS PER WEEK	
AVERAGE NUMBER OF WEEKS PER YEAR	

## 9 Head Start Program

Do you have a *Head Start* program?  Yes  No

If yes, complete the following table:

HEAD START PROGRAM	
NAME	
LOCATION	
TOTAL # OF PARTICIPANTS	
# OF HOURS PER WEEK SPENT ON LANGUAGE INSTRUCTION	
HOW IS THE PROGRAM CONNECTED TO THE OTHER LANGUAGE PROGRAMMING IN THE COMMUNITY?	



# First Peoples' Cultural Council Language Needs Assessment 5/5

## 10 Curriculum and Resource Assessment: Resources

Language recordings/oral history archived (multi-media):  Yes  No  
 Finalized writing system:  Yes  No  
 Curriculum Materials developed:  Yes  No

## 11 Curriculum and Resource Assessment: Multi-media

Access to a cultural or language centre:  Yes  No  
 Access to the Internet:  Yes  No  
 Access to *FirstVoices* Archive:  Yes  No

## 12 Community Developed Language and Cultural Resources

Resource Title	Target Group (children, youth, adults, all, etc)	How is the resource used (i.e. in school, Head start, adult language classes, etc)?

SIGNATURE:

PRINT NAME:

DATE:

# First Peoples' Language Map *of* British Columbia

The province now known as British Columbia is home to many unique Indigenous languages connected to this land. There are currently 203 First Nations communities and 34 Indigenous languages in B.C., representing approximately 60% of the First Nations languages of Canada.

This map provides an evolving depiction of the Indigenous languages in B.C. from a First Nations perspective. The language boundaries shown on the map are not an authoritative representation of First Nations territories. Language areas overlap in many places, showing that there are no strict boundaries between adjacent languages, which may be closely connected through marriage ties, shared stories, beliefs, customs and traditions. Provincial and national borders were imposed by colonial governments and divide many First Nations territories; several neighbouring languages with traditional territories extending into B.C. are included for context. Linguistically related languages are represented with corresponding shades of the same colour.

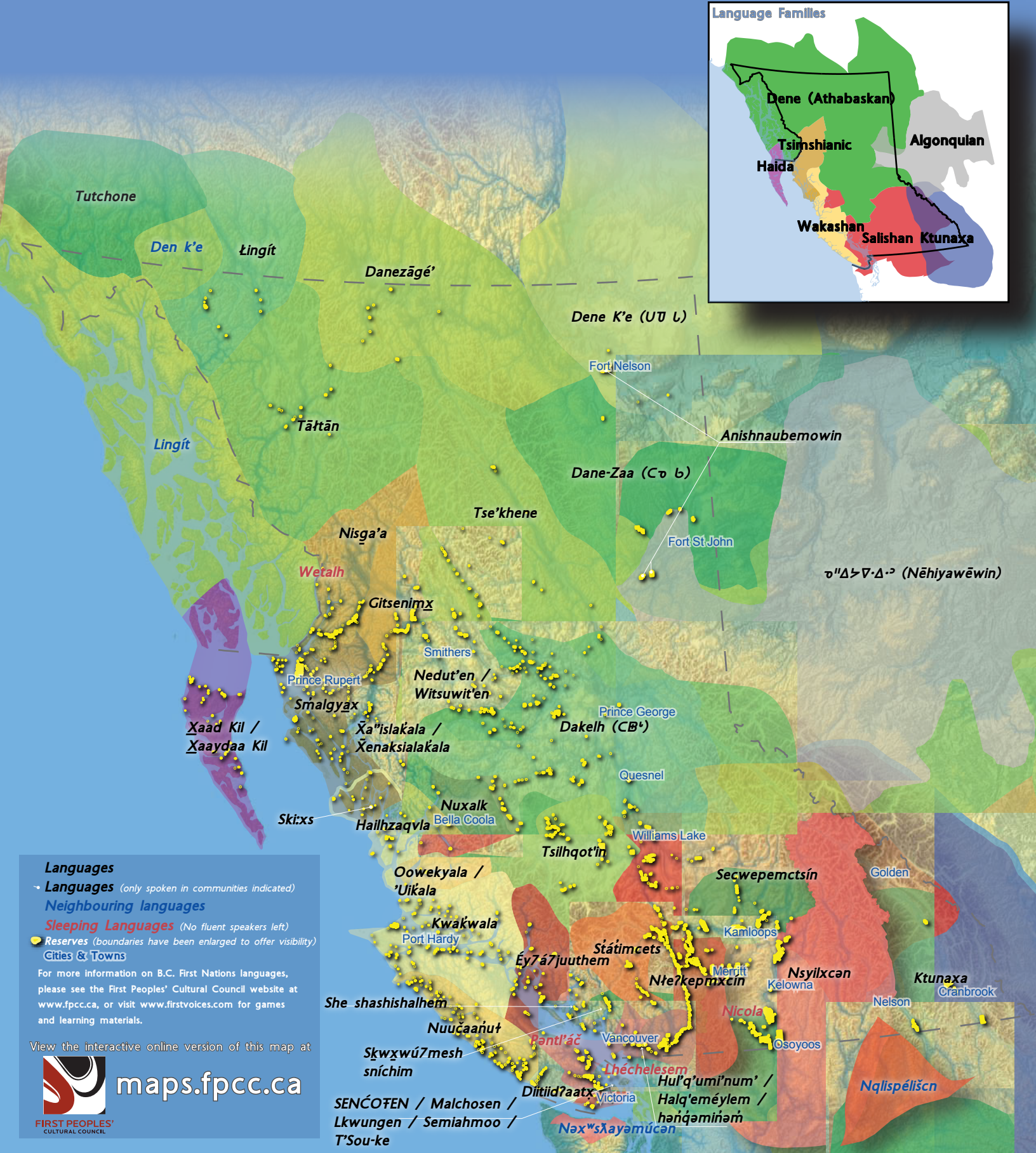
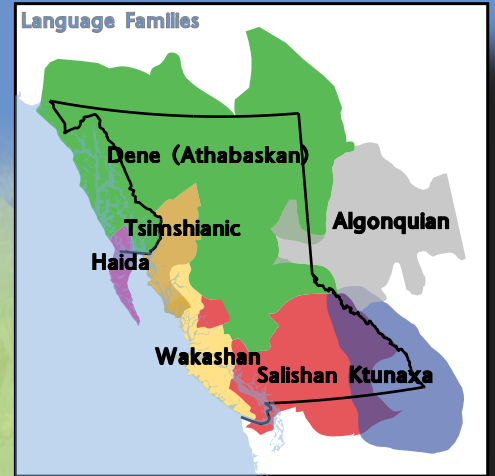
The language names listed on the map use each language's unique spelling system and were gathered in partnership with B.C. First Nations, the First Peoples' Cultural Council and from the FirstVoices online language archive.

This project was initiated by the First Peoples' Cultural Council in 2005 with funding from the B.C. Ministry of Education. Multiple updates have been made with the best available knowledge from First Nations experts actively involved in language revitalization in their territories.

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“Language is at the core of our identity as people, members of a family, and nations; it provides the underpinnings of our relationship to culture, the land, spirituality, and the intellectual life of a nation.”



**Languages**  
 ↳ Languages (only spoken in communities indicated)  
 Neighbouring languages  
 Sleeping Languages (No fluent speakers left)  
 Reserves (boundaries have been enlarged to offer visibility)  
 Cities & Towns

For more information on B.C. First Nations languages, please see the First Peoples' Cultural Council website at [www.fpcc.ca](http://www.fpcc.ca), or visit [www.firstvoices.com](http://www.firstvoices.com) for games and learning materials.

View the interactive online version of this map at [maps.fpcc.ca](http://maps.fpcc.ca)



FIRST PEOPLES' CULTURAL COUNCIL

SENĆÓFEN / Malchosen / Lkwungen / Semiahmoo / T'Sou-ke

*“Although our languages are in a critical state, we choose not to see them as dying or about to fail. As long as people strengthen language through continued use and effort, there is really nothing that can stop its resurgence.”*

Layla Charleson-Rorick, language learner, Hesquiaht First Nation



**FIRST PEOPLES'**  
CULTURAL COUNCIL

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