

REPORT ON THE STATUS OF *B.C. First Nations Languages*

Fourth Edition, 2022



Nleʔkepmxcín
Sgüüxs
Danezāgé'
Éy7á7juuthem
diitiidʔaatx
Gitsenimx
Státimcets
Dane-Zaa (ᑕᑦ ᑭ)
Hul'qumi'num'/
Halq'eméylem/hə́nqəminə́m
Háilzaqvla
Nisga'a
Skwxwú7mesh sníchim
Nsyilxcən
Dakelh (ᑕᑭᑭ)
Kwakwala
Dene K'e
Anishinaabemowin
SENĆOTEN/Malchosen/
Lekwungen/Semiahmoo/
T'Sou-ke
Nedut'en / Witsuwit'en
Xenaksialakala / Xa'isalakala
Tāltān
Xaad Kil / Xaayda Kil
Tsilhqot'in
'Wuikala
She shashishalhem
Southern Tutchone
Sm'algyax
Ktunaxa
Secwepemctsin
Lingít
nuučaáníł
ᑕᑭᑭᑭᑭᑭᑭ (Nəhiyawēwin)
Nuxalk
Tse'khene



FIRST PEOPLES'
CULTURAL COUNCIL

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Cover art

ganaaw ada maa'y by Lucy Trimble/Hlgu Maksguum ganaaw

Description: This is a self-reflection piece. The perimeter is a frog in formline and inside are all the medicines I use to keep myself grounded through harvesting on the land: Ts'ak'a-aam (licorice root), mii'k'ookst (salmon berries), waums (devils club), simgan (cedar).

Artist biography: Lucy Trimble wa'y, ii Hlgu Maksguum ganaaw. Ksim Ganada nii'y, ii Gingolx wil witgwi'y. Nisga'ahl ii Tlingithl nooy ii Irish/Newfy nigwoodi'y. Rose (Gurney) hl wahl agwii- nits'iits'i'y, ii Christopher Trimblehl wahl agwii-niye'e'y. Wilps Axdii Wil Luugooda.

I am maternally Nisga'a from Gingolx from the house Wilps Axdii Wil Luugooda — Rose Gurney/Trimble branch. I am a practicing Wilwilaaysk Wellness Social Worker with Indigenous Education, School District 52, in Prince Rupert, B.C. I completed the first year of the Freda Diesing Fine Arts Program through Coast Mountain College in 2020 and share this route of connection to identity with the students and families I have the privilege of working with.

Acknowledgements

We sincerely thank all of the First Nations community members who contributed to this report by completing Language Status Assessments to provide the First Peoples' Cultural Council with up-to-date information regarding the status of their languages. We respectfully acknowledge everyone who is involved with the invaluable work being done to strengthen the vitality of First Nations languages in British Columbia and around the world.

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

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About the First Peoples' Cultural Council

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

FPCC provides leadership to strengthen and rebuild systems disrupted by cultural genocide through the revitalization of First Nations languages, arts and heritage. We do this by:

- Empowering communities to reach their goals by offering opportunities for skill development, coaching, grant funding, resources and models of success
- Honouring the knowledge of First Nations people by providing funding for them to develop, share and transfer their knowledge
- Providing leadership through subject matter expertise, innovative technologies, best practices and knowledge sharing
- Practising a community-based approach by partnering with communities to deliver successful language, arts and heritage programs
- Advocating for increased recognition and support for the inherent value of First Nations languages, arts and heritage

Over the last four years, the Language Program at FPCC has received funding from the following sources:

Government of Canada, Canadian Heritage · Province of British Columbia, Ministry of Indigenous Relations and Reconciliation · Province of British Columbia, Ministry of Advanced Education and Skills Training · First Peoples' Cultural Foundation · Aboriginal Neighbours, Anglican Diocese of British Columbia · RSF Social Finance · United Church of Canada · University of Victoria



FIRST PEOPLES'
CULTURAL FOUNDATION



University
of Victoria



ANGLICAN DIOCESE
OF BRITISH COLUMBIA

Funded by the
Government
of Canada

Canada

For more information on our funding, please see our annual reports at fpcc.ca/about-us/governance.

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Foreword

Tracey Herbert, Chief Executive Officer

Weyt-k,

We are very happy to present our fourth report on the status of B.C. First Nations languages. In this report, you will read about many reasons to be positive about the future of our languages, including a growing number of semi-speakers, learners and opportunities for people to learn. The response from communities was slightly lower than our last report due to capacity issues resulting from the COVID-19 pandemic and other challenges of the time that we're in. We know that many people who responded to our survey have been working really hard to engage their communities to develop more long-term plans for their language, and we hope the data they collected for this report has helped them with their plan design.

In our 2018 report, we announced a \$50M investment from the Province of British Columbia. This has had a big impact on the work that has been accomplished over the last four years. And in 2019, the Government of Canada passed the Indigenous Languages Act, which has also brought a significant increase in funding to First Nations languages. In addition to funding, implementation of the act has led to the development of a new funding model for First Nations languages, which will be implemented in the near future. Annual proposal writing and reporting can be incredibly time-consuming for communities and does not allow for long-term planning. The new model moves toward ongoing programmatic funding for language revitalization. For communities with language plans, this will mean that whole plans can be funded rather than one-off projects. The new funding model will both expand the availability of

consistent and long-term funding and increase First Nations decision-making with respect to language funding. Additionally, both levels of government have enacted laws upholding the United Nations Declaration on the Rights of Indigenous Peoples, another promising step in reconciliation.

At FPCC, our goal is to rebuild the cultural infrastructure in communities that will support language revitalization to be successful. Although we focus on speakers and learners in this report, that's just one of the areas we've invested in. Communities are working on language plans, using language technology to make speakers' voices accessible to learners, training new teachers and so many other things that are the foundational pieces that support successful language learning approaches like immersion. It's not just one program in one domain. We are increasing our knowledge about the steps we need to take to revitalize our languages — developing language policy, engaging the support of leadership and investing in human resources to provide long-term programming in our communities. We're starting to get there, but there is still a lot of advocacy work needed to get to that point and to have a set-up in communities that can actually revitalize the language. Most importantly, it's essential to have individuals in the community who have made language their priority. You know them — those people who are doing all they can for their language. They are the people who are really driving this work, and we are proud to be their support system.

Our ultimate goal is to see that the languages are being passed on in the home. I want to highlight a special section on page 28 about parents who are raising their children to be mother tongue speakers of their languages. We hope that these personal stories and the achievements we celebrate in this report will bring you inspiration for the work that lies ahead.

Kukwstsetsemc

Executive Summary

Report on the Progress of Language Revitalization in B.C.

British Columbia is unique within Canada with 34 distinct First Nations languages originating on this land. Every four years, the First Peoples' Cultural Council (FPCC) surveys First Nations communities to collect information that tracks the accomplishments around language learning and celebrates the successes we see over time. This report is the fourth edition.

The goal of the report is to provide current information to First Nations communities and leadership and all levels of government to assist with language planning and revitalization. We also hope this information will be useful to the general public so they can learn more about the languages in the regions where they live. This year, we are pleased to report several areas of growth, due in large part to increased funding from provincial and federal governments. Long-term sustainable funding will be needed to continue the positive momentum.

Increase in Semi-Speakers and Learners

To assess language status, we request information from First Nations across the province about where and how language is being used, from early childhood programs to adult learning opportunities. Out of 204 First Nations communities, 167 contributed. (Some communities have more than one language, so in total there are 180/218 datasets.) The total population of these reporting communities is 140,195.

Increased investment in language revitalization has created many more language learning opportunities. Communities have been working

very hard and we are excited to share that there are growing numbers of speakers and more new language learners than ever before.

- There are 3,370 speakers of First Nations languages, or 2.4% of the population who reported to us. People who are considered speakers include both mother tongue speakers and others who have become proficient speakers as adults.
- There are **6,985 semi-speakers**, or 4.98% of the population who reported to us. Semi-speakers are spread throughout the age span with nearly a quarter (21.3%) of semi-speakers under the age of 25. Overall, this is an **increase** since our last report in 2018.
- With speakers and semi-speakers combined, there are **10,355 speakers** of First Nations languages in B.C., or 7.39% of the population that reported to us.
- First Nations language learners make up 12.2% of the total population that reported to us – 17,103 learners. This is an **increase** of 3,106 learners since 2018.

More Language Learning Opportunities Than Ever

- In the early childhood learning domain, 2,417 children learn their language in 157 early childhood facilities (language nests, Head Start programs and other centres). Of particular note are the language nests, which offer full immersion for at least 15 hours per week. The number of nests has **more than tripled** since our last report. Currently, 380 children at 32 language nests are immersed in their languages for an average of nearly 18 hours per week. Language nests are funded through FPCC's Pathways to Language Vitality Program.
- In the 79 First Nations schools that reported to us, 6,380 students receive an average of 3.07 hours per grade per week of language instruction. Immersion in a language offers the best opportunity to learn; three First Nations schools in the province offer immersion and bilingual education.
- B.C. is home to 139 public schools providing instruction in a First Nations language. New since our last report, one public school now offers a bilingual program.

- Adult language learning opportunities have significantly **increased** since our last report: 1,634 adults participate in 95 programs averaging 5.29 hours of learning per week. This includes **full-time adult immersion programs**, which have **increased** since our last report. There were only two full-time programs in 2018, but there are now eight programs in seven different languages. Aside from these 95 programs, many adults are learning their languages independently using FirstVoices or through methods such as FPCC's Mentor-Apprentice Program, which has grown from 27 teams in 2017–18 to 150 teams this year; that's 150 adults immersed in language learning with a mentor!
- The majority of FPCC's programs support adult learners, and there has been an increase of 1,964 learners aged 20–64 since 2018.
- Most important of all, an increasing number of adults are passing the language to the next generation, with many more children learning their First Nations language as their first language in the home. In this report, we are excited to highlight several families who use their languages at home.

The Current Climate for B.C. First Nations Languages

The last four years have been an incredibly tough time to work on language revitalization with so many challenging circumstances, such as the COVID-19 pandemic and record wildfires and flooding causing evacuations in many First Nations communities, some of which continue to this day. In spite of these challenges, the work hasn't stopped and there has been remarkable growth with communities adopting new and innovative approaches to language learning.

There were also some unprecedented positive actions taken by provincial and federal governments. This has directly increased the amount of funding FPCC

provides to communities for their work and has contributed to the growth observed in this report.

- In 2018, the Province of British Columbia contributed \$50M over three years to support language revitalization.
- The Government of Canada passed the Indigenous Languages Act in 2019. Its subsequent implementation has resulted in higher levels of funding than ever before, approximately \$44M in B.C. between 2019 and 2022.
- Both provincial and federal governments have enacted legislation to implement the United Nations Declaration on the Rights of Indigenous Peoples.
- At a global level, the United Nations celebrated the International Year of Indigenous Languages in 2019 and has launched the International Decade of Indigenous Languages, 2022–2032.

With government pledges to provide adequate, sustainable and long-term funding, we are optimistic that the growth observed in this report will continue. At FPCC, we are proud to support First Nations communities in B.C. with their goals to revitalize and maintain their languages well into the future.

“Our language community has grown with people that are committed to language and are building their proficiency. We have additional committed learners in our community who are growing their proficiency and teaching others, especially their families and children. These students went from saying a word here and there to being able to have basic conversations with more proficient speakers and fluent Elders without using English at all!”

— Dawn Foxcroft, Tseshaht First Nation,
Pathways to Language Vitality Program

Why did we put this report together?

Background and Goals

FPCC has been supporting the community-based work of language, arts and cultural heritage revitalization in British Columbia (B.C.) for more than 30 years.

To recognize and celebrate the accomplishments of work in language revitalization, we have published reports on the status of First Nations languages every four years since 2010; this is the fourth edition.¹ The information can assist communities with establishing a baseline for the status of their language and then subsequently identifying which language strategies are resulting in the best outcomes by measuring increases in speakers and learners. The reports also help us to determine where more support may be needed and to demonstrate to our funders that investment in language revitalization is effective.

Language status, as measured in the reports, primarily focuses on the number of speakers and the level of activity in language revitalization as measured by the number of learners and the domains of language learning from pre-school through adulthood.

Current Climate for First Nations Languages

Over the last four years, the environment for First Nations language revitalization has changed dramatically. In 2018, the Province of British Columbia recognized that language is critical for connecting First Nations people to their culture, spirituality, identity and land by making an unprecedented investment of \$50M dollars over three years for language revitalization initiatives through the Ministry of Indigenous Relations and Reconciliation.

In 2019, the Government of Canada passed Bill C-91, An Act respecting Indigenous languages.² One of the main purposes of the act is to “support the efforts of Indigenous peoples to reclaim, revitalize, maintain and strengthen Indigenous languages” with a commitment to “establish measures to facilitate the provision of adequate, sustainable and long-term funding.” This has meant that federal funding for language revitalization from the Department of Canadian Heritage has steadily and significantly increased since 2019. For example, this year’s allocation for B.C. is approximately \$22M compared to approximately \$2.6M in 2018–19.

While acknowledging that many First Nations people have contributed thousands of unpaid hours towards language work over the decades, it has to be recognized that significant progress cannot be made without adequate, sustainable and long-term funding so that people can be employed full-time to expand language work throughout the community in all domains, from early childhood to Elders.

¹ Our previous reports are available at fpcc.ca/stories/status-of-languages or as follows:

Amrhein, H., Gessner, 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, B.C.: First Peoples' Cultural Council. www.fpcc.ca/files/PDF/2010-report-on-the-status-of-bc-first-nations-languages.pdf

Gessner, S., Herbert, T., Parker, A., Thorburn, B., & Wadsworth, A. (2014). *Report on the status of B.C. First Nations languages 2014 (2nd edition)*. Brentwood Bay, B.C.: First Peoples' Cultural Council. www.fpcc.ca/files/PDF/Language/FPCC-LanguageReport-141016-WEB.pdf

Dunlop, B., Gessner, S., Herbert, T., & Parker, A. (2018). *Report on the status of B.C. First Nations languages, Third Edition, 2018*. Brentwood Bay, B.C.: First Peoples' Cultural Council. www.fpcc.ca/files/PDF/FPCC-LanguageReport-180716-WEB.pdf

² Bill C-91. An Act respecting Indigenous languages, § 42nd Parliament, 1st session (2019). www.parl.ca/DocumentViewer/en/42-1/bill/C-91/royal-assent

It will take much longer than four years to rebuild First Nations languages after more than a century of deliberate attempts to destroy them.³ Even outside of policies that were actively harmful, it will take time for communities to recover from the deficit created by decades of inadequate funding. For example, many languages still lack dictionaries, teaching materials and other learning resources, and communities may not even have a suitable building in which to hold classes. All of these things are foundational to effective language programming. Nevertheless, in this report we can clearly show the direct effect of increased investments so far by growth in several categories of measurement.

In addition to the Indigenous Languages Act, there was also legislation passed regarding the implementation of UNDRIP.⁴ The Province of British Columbia passed into law the Declaration on the Rights of Indigenous Peoples Act (Declaration Act or DRIPA) in November 2019 and the Government of Canada passed the United Nations Declaration on the Rights of Indigenous Peoples Act in June 2021. As UNDRIP has several strong articles in support of Indigenous language, we are very pleased that both levels of government have taken these legislative steps to ensure that UNDRIP is fully implemented in B.C. and Canada.

On a global scale, light was shone on Indigenous languages by the United Nations declaration of 2019 as the International Year of Indigenous Languages. Due to the enthusiasm and support generated throughout that year, and based on a recommendation by the Permanent Forum on Indigenous Issues, it was decided that more than a year was needed and

2022–32 has been declared the International Decade of Indigenous Languages (IDIL2022-2032).⁵ The decade aims to “help promote and protect indigenous languages and improve the lives of those who speak them. It will contribute to achieving the objectives set out in the United Nations Declaration on the Rights of Indigenous Peoples and the 2030 Agenda on Sustainable Development.” Please see [Appendix D](#) for FPCC’s recommended 10 goals for the decade.

These new initiatives offer more hope than ever before for a thriving future for First Nations languages in B.C. But alongside these very positive developments, the last few years have also held numerous challenges to those working to revitalize First Nations languages.

First and foremost, the COVID-19 pandemic was a significant hindrance to language revitalization. Starting in March of 2020, the provincial health authorities began to institute protocols that expanded over time to include measures such as the closure of many public places and most non-essential businesses, school closures, travel restrictions and restrictions on the number of people who could gather together. For many months, no social gatherings of any size with anyone other than immediate household members were permitted. Many First Nations also instituted their own restrictions. In most cases, band offices, schools and businesses were closed, and in some cases communities were completely closed to non-members. In addition to the challenges presented by social gathering restrictions, many communities were hit hard by illness. Numerous cherished Elders, including those who were fluent speakers, passed on.

³ The greatest harm to First Nations languages was caused by the Government of Canada’s residential school system. To learn more, please read: Truth and Reconciliation Commission of Canada. (2015). *Honouring the Truth, Reconciling for the Future. Summary of the Final Report of the Truth and Reconciliation Commission of Canada.* ehprnh2mw03.exactdn.com/wp-content/uploads/2021/01/Executive_Summary_English_Web.pdf

⁴ United Nations. (n.d.). *United Nations Declaration on the Rights of Indigenous Peoples | United Nations for Indigenous Peoples.* www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html

⁵ UNESCO. (n.d.). *2022—2032 International Decade of Indigenous Languages.* 2022–2032 International Decade of Indigenous Languages. Retrieved October 18, 2022, from www.idil2022-2032.org

From a programming perspective, FPCC also took precautions to ensure the safety of program participants. The health and safety of everyone involved in FPCC programs, especially Elders, is of the utmost importance to us. The Reclaiming My Language Program for silent speakers, which involves group meetings, was cancelled from 2020 to 2021. Other programs were allowed to proceed only if they could operate within the public health protocols. In practice, this meant most programs could not have participants meeting in person and could only continue if they were able to transition to an online format (such as Zoom videoconferencing). A limited number of programs could continue to function in person, such as a mentor and apprentice who were in each other's COVID "bubble," some participants in the Language Technology programs (projects involving FirstVoices or digitization) or people developing resources who could work on their own or at a safe social distance from others. Programs that were not able to continue as usual were supported by FPCC staff to modify their format or defer their grant according to individual circumstances.

"We have been able to continue to work with our Elder speakers in spite of the challenges that we had to overcome and maintain a strong team that are happy to come to work every day."

— Deborah Page, Saik'uz First Nation,
Language Technology Program

So while some language programs continued through the height of the pandemic restrictions, all had significant obstacles. First, meeting over a platform like Zoom is not the same as meeting in person. And learning language in that context is particularly

challenging! Many of our programs use immersion, where language learning takes place while speakers and learners engage in activities together. This does not easily transfer to a screen. Second, many First Nations communities, unlike most communities in Canada, still do not have access to high-speed internet or reliable internet connections. Third, the use of online tools was new to many program participants and necessitated learning new skills in addition to incurring costs for equipment or internet access.

COVID-19 was not the only challenge. In 2021, B.C. experienced one of the worst wildfire seasons in its history. According to the BC Wildfire Service, "From April 1, 2021, to March 28, 2022, 1,642 wildfires burned 869,279 hectares in B.C. [...] A provincial state of emergency was declared on July 21, 2021, and stayed in effect for 56 days until Sept. 14, 2021. The wildfires triggered the implementation of 181 evacuation orders and 304 evacuation alerts. The total cost of wildfire suppression from April 1, 2021, to March 31, 2022, was \$718.8 million."⁶ As a result of one of the wildfires, nearly the entire town of Lytton burned to the ground; this fire also affected many neighbouring First Nations communities. Evacuations affected First Nations across the province, and at the time of writing (November 2022), some people have not yet returned to, or have not been able to rebuild, their homes.

The fires were followed by severe flooding and landslides in November 2021. The University of Victoria sums up the event as follows: "The powerful atmospheric river that made landfall on Nov. 14, 2021, led to floods and landslides that killed five people and cut off all road and rail routes between Metro Vancouver and the rest of Canada — the costliest natural disaster in the province's history."⁷ The flooding and landslides caused more evacuations of First Nations communities.

⁶ BC Wildfire Service. (n.d.). *Wildfire Season Summary*. Province of British Columbia. www2.gov.bc.ca/gov/content/safety/wildfire-status/about-bcws/wildfire-history/wildfire-season-summary

⁷ University of Victoria. (2022, February 20). *2021 BC floods and climate change*. UVic.Ca. www.uvic.ca/news/topics/2022+bc-floods-and-climate-change+news

These unparalleled events have had a detrimental effect on language revitalization efforts over the last three years. The fact that work was able to continue in many places, and that we have seen an increase in learners despite these challenges, is a testament to the resilience and perseverance of First Nations community members. Language is so greatly valued; people know the work must continue no matter the circumstances. If there is a silver lining to these events, the transition to online learning on platforms such as Zoom has resulted in more adult classes being offered using this format. This has enabled many more learners to participate, many of whom live at great distances from their home communities. In addition, hundreds of Elders and language mentors of all ages have become “Zoom experts,” which has allowed them to connect with each other and to mentor many learners in ways that would not have been possible prior to the pandemic.

Most of the provincial COVID-19 restrictions were lifted in spring of 2022, and since then, many revitalization programs are restarting, staff are being hired and people are returning to gatherings. FPCC resumed in-person training workshops in April

2022 (albeit with a number of safety precautions), starting with our Mentor-Apprentice Program. It was uplifting to bring together so many mentors and apprentices who were elated to come together again and gain inspiration from other teams in the program. This year, we have 150 mentor-apprentice teams, more than we have ever had in the 15 years of the program. More programs and classes resumed this fall. Even though the pandemic continues, and we may never return to what used to be “normal,” we are optimistic that most language programs are getting back on track and can support a growing number of learners with the increased levels of funding from both levels of government.

“Thanks to the flexibility of FPCC allowing us to remain adaptive as changes to situations and people arise, we were able to support a total of 33 people in this work, in addition to the core crew we have working in our language revitalization department.”

— Tye Swallow, WSÁNEĆ School Board,
Pathways to Language Vitality Program



Hi?liqila?gelis Natasha Green teaching Kwak'wala at the Kwanwatsi Language Nest, ?iksu kw qwalayu gengenam, Campbell River B.C.



Language Revitalization and FPCC's Role

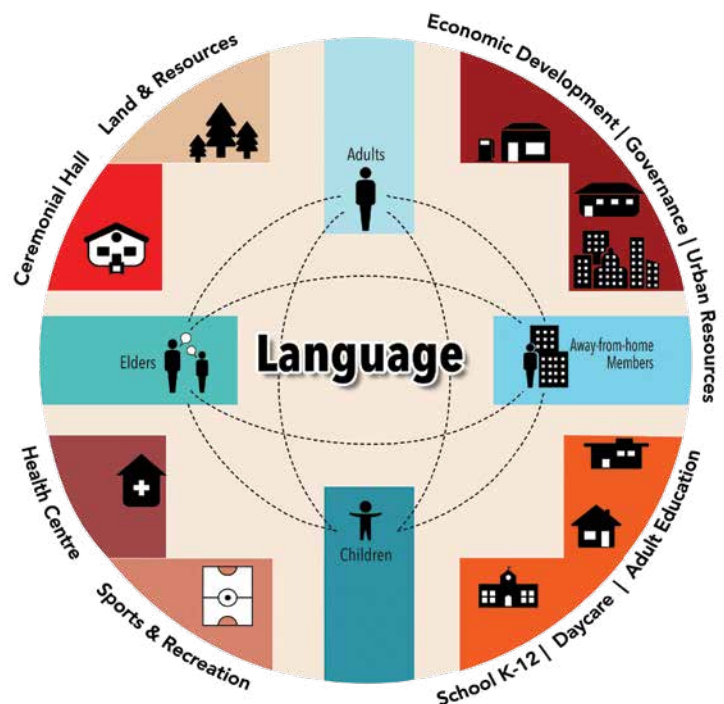
What is language revitalization?

We use the term **language revitalization** to refer to any and all activities that increase use of a language. (*Language reclamation* and *language maintenance* are also terms that are used.)

Anyone of any age can take part in language revitalization, from infants to Elders. When most people think of language revitalization, they probably think of learning a language in a classroom setting. That's one type of activity, but revitalization encompasses so much more. Language revitalization involves all domains of the community: creating signs in the language for a local forest trail, teaching staff at the health centre or band office to use greetings in the language, digitizing old cassette tapes of speakers telling stories in the language, having a summer camp for youth and Elders out on the land, increasing use of the language in ceremonies again and so much more. Wherever and whenever anyone speaks to another person is an opportunity for language revitalization.

What is FPCC's role in language revitalization?

FPCC's legislated mandate is to support community-based language revitalization — actions based in B.C. First Nations communities or organizations outside of accredited primary and secondary school



(Kindergarten to Grade 12) programming and related activities.⁸ So in particular, our programs focus on pre-school and adult initiatives that happen at a community level, both on and off reserve, as well as initiatives for youth that happen outside of the K–12 school system. There are programs for individuals and for nations and organizations; see *Appendix B* for a complete list of funding opportunities.

What are FPCC's goals for language revitalization?

The overarching objective of language revitalization involves rebuilding cultural infrastructure and facilitating a state where intergenerational transfer of language can occur in the home. We advocate for a model with three areas of support: **learn, use and value.**⁹

⁸ FPCC's Pathways to Language Vitality Program (fpcc.ca/program/pathways) can support school programs indirectly through things such as resource development, after-school and summer programs, and professional development for teachers (such as proficiency-building programs).

⁹ To read more about these goals and FPCC's proposal for a national strategy, see: Bliss, H., Gessner, S., Herbert, T., & Parker, A. (2020). *Framing the Discussion: A Proposal for a National Strategy for the Implementation of Bill C-91*. First Peoples' Cultural Council. fpcc.ca/files/PDF/FPCC_national_strategy_discussion_paper_June_11_2020.pdf

1. Learn:

Focus on increasing numbers of speakers and learners. Learning opportunities should be available for all ages (infants, children, youth, adults, Elders) and accessible to all First Nations people regardless of where they live (including urban and off-reserve populations). Community-based and school-based initiatives should strive to provide immersion as much as possible; this necessitates attracting and training more teachers for both formal and informal teaching opportunities.

2. Use:

Focus on increasing opportunities for First Nations languages to be heard and used in all spheres of society, including physical spaces like homes, schools, workplaces and community venues, as well as virtual spaces that can connect people with each other and their languages. A big part of increasing language use is assessing current patterns and engaging in strategic planning at the community and organizational levels, as well as documenting languages so that resources can be developed and shared. First Nations people need to curate and control their own language data.

3. Value:

Focus on improving language attitudes and increasing language awareness amongst both Indigenous and non-Indigenous populations. Challenge misconceptions about First Nations languages and educate people about the value of First Nations languages in terms of their benefits to culture and identity, health and wellness, society and the economy.

When we talk about measuring language status in this report, we mainly focus on speakers and learners and the domains of learning. Creating proficient speakers is certainly a key part of revitalization. However, it's important to remember the vast scope of activities that are part of language revitalization efforts. First Nations individuals and organizations in communities across the province have accomplished a lot in the last four years! We encourage you to read our annual reports to learn about all the great activities that FPCC supports: fpcc.ca/annualreport.¹⁰

“We went to a sundance this year and a powwow that were immersive, everything spoken was in Cree and I have never felt like I belonged so much in my life. I was able to understand and make conversations. It filled my spirit to see the reward of my effort to learn my language.”

— Cree apprentice Vanessa Potter (Sawakisis/Golden Fox) who works with mentor Pauline Johnson (Kinosewskeww/Fishwoman), Mentor-Apprentice Program



Gitwangak Education Society's Language Nest, Kitwanga, supported by the Pathways to Language Vitality Program

¹⁰ For even more information, FPCC's annual reports to government, service plans and audited financial statements can be found here: fpcc.ca/about-us/governance

What does language status mean?

Definition of Terms

We acknowledge that there are a variety of ways to talk about languages and their speakers. Here is how we define the terms that we use in this report.

Language and Dialect (Variety)

These terms are often used interchangeably and can create some confusion. In B.C., most languages are made up of two or more varieties, or dialects. Varieties may differ in many ways (pronunciation, words, grammar), but as long as speakers of different varieties can understand one another, the varieties are considered the same language. Languages are grouped into language families. A language family includes languages that developed over time from a common parent language. We respect that some communities refer to their language by their variety (dialect) name, but please note that this report groups statistics by language rather than by variety.

Speaker

The number of language speakers are a key factor in assessing 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 fluent speakers and semi-speakers, and also count learners.

Fluent Speakers

Fluent speakers can speak and understand their language to the degree that they self-identify or are 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 their mother tongue, meaning it was the first language they learned as a child. However, many individuals in B.C. have become highly proficient adult speakers of their language even though English was their mother tongue as children.

Semi-Speakers (including Silent Speakers)

Semi-speakers can speak and understand their language to some degree. This definition allows for great variability. Semi-speakers may be able to have a conversation in certain settings but can't talk about everything. Silent speakers, who understand their language but haven't yet begun speaking again, can be counted as semi-speakers. Semi-speakers may also include people who learned to speak as a second language (not their mother tongue) if they don't consider themselves fully fluent. Many semi-speakers in B.C. are working hard to increase their proficiency.

Take Action



If you are a silent speaker and would like to begin speaking again, encourage your community to host: Reclaiming My Language: A Course for Silent Speakers
fpcc.ca/program/reclaiming-my-language.

Non-Speakers

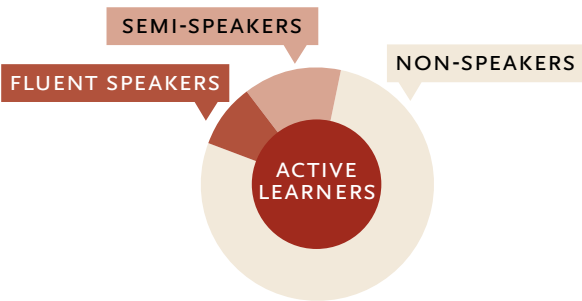
Non-speakers are people who don't speak or understand their language yet. FPCC programs hold the view that it is never too late to learn, and no one should ever blame themselves for not speaking their language. Non-speakers may know some words or phrases in a language but are not able to have simple conversations.

Language Learners

A learner is anyone in the process of learning a 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 the number of people who are actively involved with their language is a good indication of the level of revitalization activities in a community.

Difference Between Speakers and 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-speakers + non-speakers = total population.



**Learners are part of this population. Learners may consider themselves to be non-speakers, semi-speakers or fluent speakers.*

The percentage of learners is a separate category that 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.

Domains of Language Learning

If we speak English, we take it for granted that we can speak and be understood everywhere we go — home, school, work, businesses in the community and so on. For people who are active in the revitalization of their First Nations language, their vision is to be able to participate in all the facets of everyday life in their own language as well. In this report, we count the domains of language learning from early childhood facilities to schools to opportunities for adult learners. These are important indicators of the vitality of a language. Specifically, we include information on the following learning domains:

Early Childhood	K–12 Education	Adult Learning
Language nests (full immersion)	First Nations schools	Community-based adult programs
Head Starts	Public schools	University courses
Other early childhood education		



SI,OLTENOT teaching at SENĆOTEN LE,NONET SCUL,ÁUTEW ØEMLEW Language Nest at LÁU,WELNEW Tribal School, WSÁNEĆ.

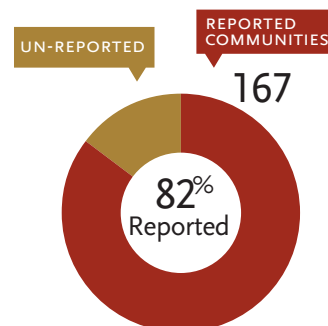
What is the status of B.C. First Nations languages?

The FPCC Data

The data in this report is provided by members of B.C. First Nations communities who filled out a **Language Status Assessment (LSA)** survey on behalf of their community. (See [Appendix C](#) for a sample of the FPCC LSA.) For organizations applying for funding from FPCC, we request that an LSA be completed once every four years. Most of the people who fill out LSAs are actively engaged in language revitalization work in their communities and have excellent knowledge of the current language situation. We know that First Nations communities are asked to complete many surveys for all kinds of reasons, and we recognize the amount of time it takes, so we are very grateful for their participation. We could not produce this report without their support. In addition, data collection was much more difficult for this report due to several unprecedented events: the COVID-19 pandemic, which completely shut down many communities for many months; and unprecedented climate events, including severe wildfires and flooding, which resulted in the evacuation of many communities. It is remarkable that we received as many LSAs as we did given these challenging circumstances.

The 2022 status report reflects the current state of B.C. First Nations languages; the data collection period was from November 2020 to June 2022.

LSAs are collected on the basis of each First Nations community. There are **204 First Nations communities** in B.C. and we received LSAs from 167 communities.¹¹



In several communities, there is more than one language spoken. There are 10 communities that traditionally speak two languages, and two communities with three languages. If each community reported on each of its languages, there would be **218 datasets**. In this report, we have information on 180 of those 218 datasets. The number of total datasets may fluctuate based on changing community circumstances and on our current knowledge of each community.

At the time of data collection, there were **34 actively used languages** counted as indigenous to B.C. We are very pleased that, for the first time, we received information from all 34 languages. We are also thrilled to report that **pentl'ach**, a language that was not actively used for several decades, is being revitalized and can be added to the list as a 35th language. In a June 2022 ceremony, the Qualicum First Nation on Vancouver Island officially recognized the pentl'ach language, and it is the assertion of the pentl'ach Reclamation Team that the language is a living language.^{12 13} Please see [Appendix A](#) for more detailed information on pentl'ach and the other languages in B.C. A snapshot of the 2022 status of B.C. languages is provided in [Table 1](#) with discussion following.

¹¹ There is one additional community since our 2018 report. Tlazt'en Nation has split into two nations: Tlazt'en Nation and Binche Whut'en. See Parhar, A. (2019, April 3). Binche and Tlazt'en have officially separated. *Vanderhoof Omineca Express*. www.ominecaexpress.com/news/binche-and-tlazten-have-officially-separated

¹² Bliss, H. (2022). *Language classification schemas and their implications for language reclamation*. Brentwood Bay, B.C.: First Peoples' Cultural Council.

¹³ The FPCC Board approved a process for the reclassification of languages at their November 18, 2022 meeting. FPCC staff are in the process of having pentl'ach recognized as the 35th living language in B.C.

TABLE 1: SNAPSHOT OF B.C. FIRST NATIONS LANGUAGES, 2022

First Nations	Number	Details
First Nations communities	204	167 reported (180/218 datasets)
First Nations population in B.C.	180,085 ¹⁴	140,195 reported On reserve: 54,090 Off reserve: 86,105
First Nations languages	34	34 reported
Speakers and Learners Reported	Number	Details
Fluent speakers	3,370	2.4% of population reported
Semi-speakers	6,985	4.98% of population reported
Total speakers	10,355	7.39% of population reported
Learners ¹⁵	17,103	12.2% of population reported
Language Learning Domains Reported	Number	Details
Language nests (full-immersion pre-school)	32	380 children Average 17.92 hours/week spent on language learning
Head Start programs	78	1,250 children Average 4.87 hours/week
Other early childhood education programs	47	787 children Average 4.4 hours/week
First Nations schools	79	6,380 students Average 3.07 hours/grade/week
Public schools	139	n/a
Adult language programs	95	1,634 participants Average 5.29 hours/week
Post-secondary courses available	21 languages	

¹⁴ This number refers to individuals with First Nations identity (single response). Statistics Canada. (2022). *Table 98-10-0264-01. Indigenous identity by Registered or Treaty Indian status and residence by Indigenous geography: Canada, provinces and territories.* www.doi.org/10.25318/9810026401-eng

¹⁵ Note that the category of *learners* may overlap with the categories of *semi-speakers*, *non-speakers* or *even fluent speakers*.

Limitations

We rely on the expertise of community members for the information provided in this report, but there are some limitations to note. First, most people who complete LSAs live on reserve, and though the LSA asks for information about speakers and learners both on and off reserve, it is not always possible for those filling out the survey to know about everyone living off reserve, especially in large communities. Therefore, the numbers provided here are definitely an **underestimate**; we are confident there are more speakers and learners than we can account for here. Second, several languages are spoken beyond B.C.'s borders, but we only report on the situation within B.C. For that reason, readers should be aware that the overall numbers reported for certain languages is higher than those reported here. Finally, we acknowledge that any errors or omissions are our responsibility. We encourage community members to contact us if they can provide updated information for any language or community.

As we discuss the results presented in *Table 1*, we will make comparisons to some of the statistics from our 2018 report.¹⁶ However, we want to caution readers about comparisons. Each report should be considered on its own terms and viewed as a snapshot at a particular time. There are several reasons for this.

First, in each report, it is never the same set of communities reporting, and the response rate is not the same. This time, for example, 167 communities reported compared to 178 communities in 2018 although the number of datasets is similar (180 vs. 183). Second, when considering the number of speakers as a **percentage** of the overall population, it is important to realize that the First Nations

"I believe the impact of this is a stronger language program that is rooted in the history of our language and people, learning from the past to inform our future."

— Xwá:letelòt (Willow Mussell), Program Advisor, Stó:lō Shxweli Language Program, Stó:lō Service Agency, Language Revitalization Planning Program

population is a fast-growing population. According to the last census, "The Indigenous population grew by 9.4% from 2016 to 2021, almost twice the pace of growth of the non-Indigenous population over the same period (+5.3%)."¹⁷ This means that, even if the number of speakers remained completely stable between reports, the percentage of speakers as a proportion of the total population would decrease due to the increased population overall. Third, there is community-specific variability in how data is reported. It may not be the same individual or organization filling out the LSA for a community each report. Some individuals may have access to different types of information or knowledge about the language situation in their community. Therefore, while it can be interesting to compare numbers between reports, these qualifications should be kept in mind.



Mentor-Apprentice Program participants A. Jean William, Kristy Plamontin and Chance Plamontin, Williams Lake, B.C.
Image by Julie Elizabeth Photography

¹⁶ Dunlop, B., Gessner, S., Herbert, T., & Parker, A. (2018). *Report on the status of B.C. First Nations languages, Third Edition, 2018*. Brentwood Bay, BC: First Peoples' Cultural Council. <http://www.fpcc.ca/files/PDF/FPCC-LanguageReport-180716-WEB.pdf>

¹⁷ Statistics Canada. (September 21, 2022). Indigenous population continues to grow and is much younger than the non-Indigenous population, although the pace of growth has slowed. *The Daily*. www150.statcan.gc.ca/n1/daily-quotidien/220921/dq220921a-eng.htm

Language Speakers (Fluent Speakers, Semi-speakers and Learners)

Fluent Speakers and Semi-speakers¹⁸

In 2022, there are **3,370 fluent speakers**, or 2.4% of the reported population. This is a decrease of 762 as compared to the 2018 report but quite a lot less than the difference of 1,157 seen between 2014 and 2018. (Please keep in mind the limitations outlined in the preceding section.) While most of the fluent speakers are likely mother tongue speakers of their language, we know that some of the people who are now being counted in this category are some of the many adults who have worked hard to increase their language proficiency as second language learners.

There are **6,985 semi-speakers**, or 4.98% of the reported population. This is an increase of 230 since the 2018 report. It is interesting to see where speakers live and how this is changing. The number of both fluent speakers and semi-speakers has decreased for those living on reserve but has increased in both categories off reserve. This change likely reflects the increasing number of First Nations people who live off reserve. Statistics Canada reports that nearly 72% of First Nations people in B.C. live off reserve.¹⁹

“The fluent Elders have shared they are very proud of the young people learning our language. ‘I cried listening to the youth do their presentation in haítzaqv!a,’ an Elder said. ‘The ancestors are smiling down, as they paved the way for us and you young people are our pathway forward!’”

— Frances Brown, Heiltsuk First Nation Qaqaualas Heiltsuk House of Learning, Pathways to Language Vitality Program

Combined, there are **10,355 speakers** of First Nations languages in B.C., which is **7.39% of the reported population**. This is a strong base on which to build. We continue to see interest from people across the province who are getting involved in language learning, many for the first time.

Age of Speakers

In the status assessments, community members provide an estimate of the ages of speakers and language learners; these are summarized in *Table 2*.

The majority of fluent speakers (61.9%) are aged 65 and over. Semi-speakers are spread more evenly throughout the age categories, and it’s important to note that nearly a quarter (21.3%) of semi-speakers

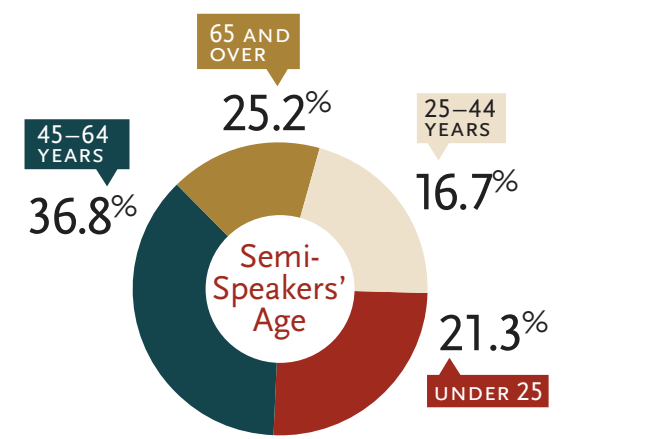
TABLE 2: NUMBER OF SPEAKERS BY AGE GROUP, 2022

Age	Fluent Speakers	Semi-speakers	Learners
65+ YEARS	2,086 (61.9%)	1,761 (25.2 %)	949 (5.5%)
45–64 YEARS	1,071 (31.8%)	2,570 (36.8%)	2,444 (14.3%)
25–44 YEARS	179 (5.3%)	1,166 (16.7%)	2,179 (12.7%)
0–24 YEARS	34 (1%)	1,488 (21.3%)	11,531 (67.4%)
TOTAL	3,370	6,985	17,103

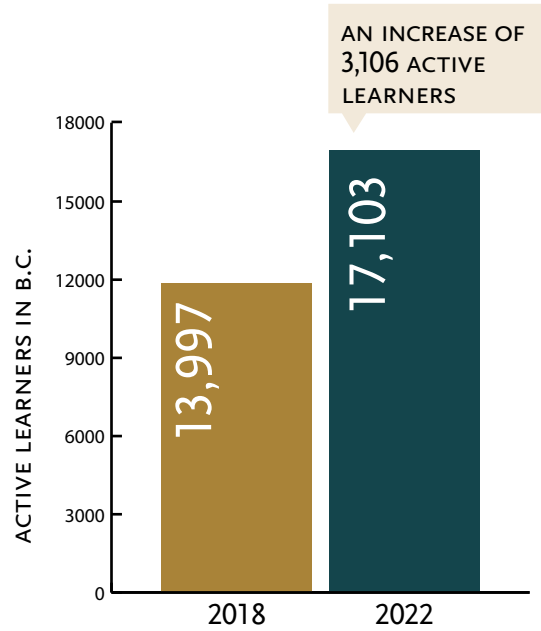
¹⁸ See “Definition of Terms” section (page 13) for detailed descriptions of speaker categories.

¹⁹ Statistics Canada. (2022). *Table 98-10-0264-01. Indigenous identity by Registered or Treaty Indian status and residence by Indigenous geography: Canada, provinces and territories.* www.doi.org/10.25318/9810026401-eng Specifically, this is 129,280 (First Nations, single identity) out of 180,085.

are under the age of 25. Learners are concentrated in the youngest age categories. As compared to 2018, learners have increased in all age categories except the group aged 15–19. This speaks to the need to have more language-learning opportunities for high school students. The majority of FPCC’s programs support adult learners, and there has been an increase of 1,964 learners aged 20–64 since 2018.



When looking at the more fine-grained details regarding age, it’s critical to look at the youngest members of communities. In the youngest age group, 0–4 years, there are 7 fluent speakers and 101 semi-speakers. This reflects the observation that more parents are raising their children with their First Nations language as their first language along with the fact that the number of early childhood facilities offering immersion through language nests has increased. These circumstances indicate the restoration of intergenerational transmission of language in some communities, a very promising sign.



Learners and Domains of Language Learning
There are now **17,103 learners** of First Nations languages in B.C., which is **12.2%** of the First Nations population reported to us. This is **an increase of 3,106** since 2018. The number of learners has been steadily increasing since our 2014 report.

Report Year	Learners	% of Population Reported to Us
2014	11,862	9.1%
2018	13,997	10.2%
2022	17,103	12.2%

As discussed above, during the last four years both the provincial and federal governments have significantly augmented the amount of funding provided for language reclamation, revitalization and maintenance.²⁰ One clear effect of this increased funding is the increase in the number of learners, a much greater increase than that seen between 2014 and 2018. However, we believe this increase would have been even higher if not for

²⁰ The key funders for the Language Program are the Ministry of Indigenous Relations and Reconciliation (Province of British Columbia) and the Department of Canadian Heritage (Government of Canada).

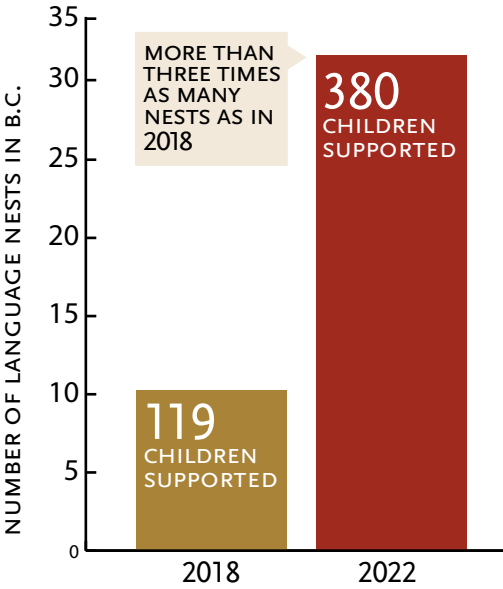
the effects of the COVID-19 pandemic and the disruptions caused by wildfires and flooding.

Talking about the status of a language involves so much more than simply counting who might be considered a speaker or learner. Languages live when they are **spoken** in the community. Having a sense of where language is used in the community is helpful for community language planners to determine goals and to identify opportunities to build on and expand language use. We know that in many communities, the local language continues to be used in ceremonial activities and often in traditional activities on the land. For this report, we measure the **domains where languages are being learned** in the community.

Early Childhood Education

At the early childhood level, there are several types of programs where language can be learned. We track information on language nests, Head Start facilities and other early childhood facilities.

A **language nest** is a childcare facility that offers a full-immersion environment in a First Nations language. Languages nests can be funded through FPCC’s Pathways to Language Vitality Program.²¹ The program requires that the nest provide a minimum of 15 hours per week of immersion; several facilities go beyond this minimum requirement. Immersion during the early childhood period is key to language learning and lifelong fluency. At this age, children acquire language without much conscious thought and without many of the fears and anxieties about language learning that can affect adult learners. Those who learn language at a young age also have the potential to sound most like a native speaker (i.e., without an accent). In addition, if they are able



to continue using their language beyond the nest and into adulthood, there is a good chance that they will pass on the language to their own children.

Language nests operate in a variety of ways — a home-based program (licensed or unlicensed), a licensed daycare, within a Head Start program, or a pre-school or Kindergarten in a community school. In 2018, there were **10 language nests** reported with **119 children** attending, offering an average of 14.3 hours per week of immersion. In 2022, we are delighted to report that there are now **32 language nests** supporting **380 children** with an average of nearly 18 hours per week of immersion in their language.²² This is more than three times as many nests as were reported in 2018 and speaks to the results of increased investment. *Table 3* lists the 20 languages being learned in nests and the communities they serve.

A **Head Start** (Aboriginal Head Start On Reserve Program, a program of the Government of Canada) is an early childhood education program centred

²¹ For funding information, please see fpcc.ca/program/pathways and talk to our staff about how to get started. Our Language Nest Toolkit is available at fpcc.ca/resource/language-nest-online-toolkit If you want to find a nest near you, contact us.

²² The average is 17.9 hours per week and ranges from 15 hours per week to 25 hours per week.

around six components: education, health promotion, culture and language, nutrition, social support, and parental/family involvement. Currently there are **78 Head Start programs** supporting **1,250 children**. On average, children spend **4.87 hours per week**, or nearly an hour a day, on language learning. Besides language nests and Head Starts, there are **47 other early childhood education facilities** with **787**

children offering an average of **4.4 hours per week** of language learning. To compare with 2018, there was a combined total of 2,137 children at 113 Head Starts or other early childhood education centres receiving an average of 4.9 hours per week of language instruction. The number of facilities is a small increase over last time (+12) but the number of children (–100) and hours of language learning per week are similar.

TABLE 3: LANGUAGE NESTS, 2022

Language	Communities Served
Dakelh	Saik'uz First Nation, Stelat'en
diitiid?aatx	Ditidaht First Nation
Éy7á7juuthem	Homalco First Nation
Gitsenimx	Gitwangak
Haít'zaqv!a	Heiltsuk Nation
Hul'q'umi'num' / Halq'eméylem / hanqəminəmə	Cowichan Tribes
Kwakwala	Gwa'sala-'Nakwaxda'xw Nations, Kwakiutl Band Council, Wei Wai Kai First Nation
Nedut'en / Witsuwit'en	Witset First Nation
Nte?kepmxcín	Coldwater Indian Band, Lower Nicola Indian Band, Nooaitch Indian Band, Shackan Indian Band, Urban (Merritt)
Nsyilxcən	Okanagan Indian Band, Penticton Indian Band, Westbank First Nation, Urban (Kelowna)
nuučaan'uł	Hesquiaht First Nation, Huu-ay-aht, Tla-o-qui-aht First Nation, Urban (Port Alberni)
Nuxalk	Nuxalk Nation
Secwepemctsin	Sexqeltqín (Adams Lake Indian Band), Tk'emlúps
SENĆOŦEN / Malchosen / Lekwungen / Semiahmoo / T'Sou-ke	STÁUTW (Tsawout), WJOŁEŁP (Tsartlip)
Skwxwú7mesh sníchim	Squamish Nation
Southern Tutchone	Champagne and Aishihik First Nations
S't'á'limcets	Lil'wat Nation
Táhtān	Iskut Nation, Dease Lake
Tsilhqot'in	?Esdilagh, Tl'etinqox, Tsi Deldel, Xeni Gwet'in, Yunesit'in
Xaad Kil / Xaaydaa Kil	Skidegate Band Council

Take Action



Do you know a B.C. First Nations youth aged 18–30 who is interested in learning their language while working towards a rewarding career as a language immersion teacher or early childhood immersion educator? FPCC's new Youth Empowered Speakers (YES) program provides training and paid work internships to pursue education. It also includes funding for tuition and living expenses in addition to mentor-apprentice language learning. For more information, visit: fpcc.ca/program/yes

Kindergarten through Grade 12²³

In the primary and secondary school system (Kindergarten through Grade 12), we track both First Nations schools and, NEW this year, public schools. In the **79 First Nations schools** that reported to us, **6,380 students** receive an average of **3.07 hours per week** of language instruction. This compares to 76 schools, 4,890 students and 3.3 hours per week of language instruction reported last time.

We know from our status assessments and census information that the majority of First Nations people live off reserve, and therefore the majority of First Nations children attend public schools. For this reason, we wanted to learn how many public schools offer any instruction in a First Nations language. On the status assessments, respondents reported that **139 public schools** are offering language instruction.²⁴ This is a good start, but we call on public school administrators to talk to local nations about how

they might explore First Nations language learning opportunities. It is the right of all Indigenous children, including those living outside their communities, to have access “to an education in their own culture and provided in their own language.”²⁵

Immersion in a language is the best way to create proficient speakers. As for immersion schools, there are still **3 First Nations schools** with immersion programs. The WSÁNEĆ School Board offers SENĆOTEN language immersion from pre-school through Grade 9 at the LE, NONET SCUL, ÁUTW Survival School near Victoria. Xe'tólacw Community School in Mount Currie offers immersion in the Ucwalmícwts language from pre-school to grade 7. Tselcétqen Clleq'mel'tn, or Chief Atahm School, is a Secwepemctsín language school located on the Adam's Lake Indian Band near Chase. The school offers pre-school and K–4 immersion and Grades 5 and 6 bilingual education.

A very exciting development to report is that now there is a public school that offers a **bilingual program**. Ripple Rock Elementary in Campbell River teaches Kwak'wala (K'wak'wala and Lik'wala) in a bilingual format to students in Kindergarten through Grade 3.²⁶ Language nests can be a great stepping stone on the path to develop bilingual or immersion programs in schools; please see FPCC's Pathways to Language Vitality Program for language nest support.

²³ FPCC does not have the mandate or the funding to support language programming within accredited K–12 programs in schools. For funding opportunities for schools, please see the First Nations Education Steering Committee (FNESC): www.fnesc.ca/first-nations-languages. FPCC programs can support schools indirectly through initiatives such as resource development or after-school programs. If you are looking for this type of funding support for your school, please visit our Pathways to Language Vitality Program: fpcc.ca/program/pathways.

²⁴ In total, there are 1,571 public schools and 365 independent schools in B.C. Province of British Columbia. (2021, August 31). *Education by the numbers* | BC Gov News. news.gov.bc.ca/releases/2021EDUC0059-001682

²⁵ United Nations. (n.d.). *United Nations Declaration on the Rights of Indigenous Peoples* | United Nations for Indigenous Peoples. www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html

²⁶ Campbell River School District 72. (n.d.). *K'wak'wala and Lik'wala Bilingual K–3*. www.sd72.bc.ca/page/263/kwakwala-likwala-bilingual-k-3

In addition to these four schools, a number of communities reported at least 10 hours per week of language learning in some grades. These include:

- Gitwangak Elementary School: Kindergarten to Grade 7, 10 hours per week (Gitsenimx̱)
- Gwa’sala-’Nakwaxda’xw Nations: Kindergarten, 20 hours per week (Kwak’wala)
- Nuxalk Nation Acwsalcta School: Kindergarten, 15 hours per week (Nuxalk)
- Penticton Indian Band Outma Sqilx’w Cultural School: Kindergarten, 17 hours per week and 10 hours per week in Grades 1-9 (Nsyilxcən)
- Stein Valley Nlakapamux School: Kindergarten, 12 hours per week (Nłeʔkepmxcín)

Adult Programs

Opportunities for adults to learn their language has exploded over the last four years. In 2018, we reported on 54 adult language programs with 646 participants. Now, there are **95 adult language programs** with **1,634 participants**. On average, adults in these programs are learning

5.29 hours per week. The types of programs vary widely from weekly classes (online or in person) to weekly games night to intensive adult immersion.

The growth in **full-time adult immersion programs** is especially promising. These programs typically provide at least 900 hours per year of immersion language instruction to adults using a variety of methodologies, including the Paul Creek Language Curriculum, Where Are Your Keys and other approaches. In 2018, we reported on two adult immersion programs. There are now eight programs for seven languages, as shown in *Table 4*.

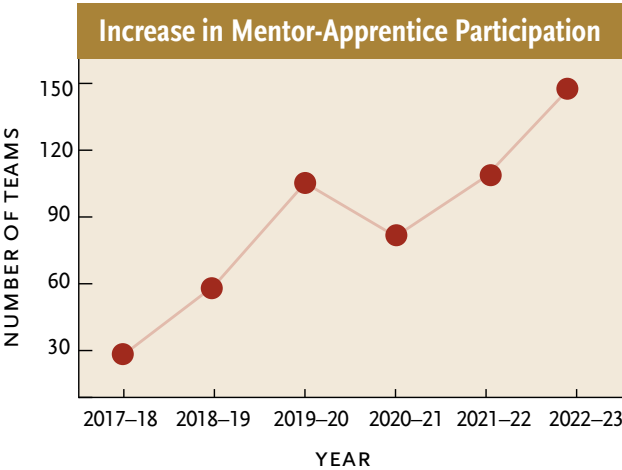
FPCC’s Mentor-Apprentice Program (MAP) continues to be a key program to boost the language proficiency of adults. This one-on-one immersion program pairs a fluent speaker with a motivated learner and focuses on learning language through everyday activities. There are two streams in the program, an intensive stream where teams complete 300 immersion hours per year and a (NEW!) more flexible stream (Mentor-Apprentice Connections), where teams complete up to 100 hours per year. Both streams may complete up to three years

TABLE 4: ADULT IMMERSION PROGRAMS, 2022

Language	Description
Hałtzaqv̱a	Heiltsuk Tribal Council (Heiltsuk Nation) in partnership with Simon Fraser University
Kwak’wala	Kwakwaka’wakw Language Advocacy Foundation, in partnership with the Gwa’sala and ‘Nakwaxda’xw Nations and Simon Fraser University
Lingít	Children of the Taku Society adult immersion program
Nsyilxcən	1. Syilx Language House (Vernon) 2. Osoyoos Indian Band Language House
Secwepemctsín	Secwépemc Language Proficiency Program, a Chief Atahm School Adult Language Initiative in partnership with Simon Fraser University and Nicola Valley Institute of Technology
Sḵw̱xwú7mesh sníchim	The Squamish Language Proficiency Certificate Program run by the Sníchim Foundation (also known as Kwi Aw’t Stélmexw) in partnership with Simon Fraser University, Tsleil-waututh Nation, Squamish Nation and the Where Are Your Keys (WAYK) language team
Southern Tutchone	Champagne and Aishihik First Nations adult immersion program

in the program. Communities with three or more teams in the program can obtain additional support for a coordinator through Mentor-Apprentice Community.

Due to the increased funding from federal and provincial governments over the last four years, FPCC has been able to greatly expand the number of teams in the Mentor-Apprentice Program. The program has grown from 27 teams in 2017–18 to 150 teams this year! We currently have participants from 24 different languages.²⁷



The increase in the number of adults learning their language is a strong positive indicator of growing language vitality. We know that nearly all adults who become more proficient teach what they know to others. Some pursue careers in education while others teach informally, and everyone tends to pass on their knowledge to other family members. For every adult who learns their language, there is a ripple effect.

Take Action



Learn your language through one-on-one immersion with a mentor. For more information visit: fpcc.ca/program/mentor-apprentice-program

Fiscal Year	Number of Training Opportunities
2018–19	814
2019–20	864
2020–21	306*
2021–22	458*
TOTAL	2,442

**Numbers affected by COVID-19 restrictions.*

To support language learners and to help ensure that language revitalization programs can be the best they can, FPCC offers training workshops and resources. Over the last four years, 2,442 individuals have received language training from FPCC.²⁸

Language-Specific Measures of Speakers

The language-specific measures of fluent speakers for 2022, including both fluent and semi-speakers, are summarized in [Table 5](#). Detailed information for each language (including learners and sites of learning) are provided in [Appendix A](#).

The First Nations language data from Canada’s 2021 Census of Population from British Columbia is also included for comparison.²⁹

²⁷ Although the program has grown significantly, there would have been even more participants if not for the COVID-19 pandemic.

²⁸ The number of training opportunities has dropped since 2020 due to COVID-19 restrictions.

²⁹ Statistics Canada. 2022. (table). **Census Profile**. 2021 Census of Population. Statistics Canada Catalogue no. 98-316-X2021001. Ottawa. Released October 26, 2022. www12.statcan.gc.ca/census-recensement/2021/dp-pd/prof/index.cfm?Lang=E (accessed November 23, 2022). It is noted that “Users should be aware that estimates associated with Indigenous languages are more affected than most by the incomplete enumeration of certain reserves and settlements in the Census of Population” (Statistics Canada, 2022).

There are three types of language information provided in the census: mother tongue,³⁰ language most spoken at home³¹ and knowledge of languages.³² Across the country, Statistics Canada reports that “237,420 Indigenous people could speak an Indigenous language well enough to conduct a conversation. While the number of people with an Indigenous mother tongue has been in

decline, there has been growth in the number of Indigenous second-language speakers.”³³ This is consistent with the information collected in this report. While the number of fluent (mainly mother tongue) speakers is declining, the numbers of semi-speakers (who are in large part second-language learners) and learners overall are increasing.

TABLE 5: LANGUAGE-SPECIFIC MEASURES OF SPEAKERS, 2022

B.C. First Nations Language	Response Rate ³⁴	2022 REPORT			2021 CENSUS		
		Number of Fluent Speakers	Number of Semi-speakers	Total Speakers	Mother Tongue Speakers	Language Spoken Most Often at Home	Knowledge of Languages
Anishinaabemowin	1/1	4	9	13	30	0	50
Dakelh	9/13	310	729	1,039	615	215	1,530
Dane-ᑭaa	5/6	201	342	543	90	20	205
Danezāgé’	2/3	32	34	66	5	0	20
Dene K’e ³⁵	1/1	37	115	152	60	10	80
diitiidʔaatx	3/3	5	6	11	No data	No data	No data
Éyʔá7juuthem	4/4	78	160	238	No data	No data	No data
Gitsenimx	5/7	255	339	594	575	120	1,120
Háitʔzaqvʔa	2/2	26	61	87	295	5	330
Hul’q’umi’num’ / Halq’eméylem / hən’q’əmin’əm’	33/41	105	512	617	180	45	1,400
Ktunaxa	4/4	18	37	55	30	5	190
Kwak’wala	14/15	210	321	531	150	20	790

³⁰ “Mother tongue refers to the first language learned at home in childhood and still understood by the person at the time the data was collected” (Statistics Canada, 2022).

³¹ “Language spoken most often at home refers to the language the person speaks most often at home at the time of data collection. A person can report more than one language as ‘spoken most often at home’ if the languages are spoken equally often” (Statistics Canada, 2022).

³² “Knowledge of non-official languages refers to whether the person can conduct a conversation in a language other than English or French” (Statistics Canada, 2022). This information comes from the long-form questionnaire that is completed by approximately 25% of Canadian households. The other two language measures are collected from the short-form questionnaire, which goes to 100% of households.

³³ Statistics Canada. (September 21, 2022). Indigenous population continues to grow and is much younger than the non-Indigenous population, although the pace of growth has slowed. *The Daily*. www150.statcan.gc.ca/n1/daily-quotidien/220921/dq220921a-eng.htm

³⁴ Response rate = number of communities that reported to us out of the total number of First Nations communities where the language is spoken.

³⁵ For the census data, this is the sum of speakers of Deh Gah Ghotie Zhatie (South Slavey) and Slavey (not otherwise specified).

B.C. First Nations Language	Response Rate	2022 REPORT			2021 CENSUS		
		Number of Fluent Speakers	Number of Semi-speakers	Total Speakers	Mother Tongue Speakers	Language Spoken Most Often at Home	Knowledge of Languages
Lingít	1/1	0	2	2	10	5	35
Nedut'en / Witsuwit'en	4/9	211	207	418	110	30	245
Nēhiyawēwin (Cree)	4/4	187	380	567	170	20	435
Nisga'a	4/4	333	820	1,153	320	80	1,080
Nteʔkepmxcín	5/15	105	312	417	180	30	465
Nsyilxcən	7/7	81	418	499	185	15	690
nuučaan'ut	10/13	73	114	187	215	30	685
Nuxalk	1/1	21	44	65	No data	No data	No data
Secwepemctsin	16/16	166	570	736	265	80	1,060
SENĆOŦEN / Malchosen / Lekwungen / Semiahmoo / T'Sou-ke	10/10	16	165	181	95	30	315
Sgüüxs	1/1	1	4	5	No data	No data	No data
She shashishalhem	1/1	2	12	14	No data	No data	No data
Skw̓wú7mesh sníchim	2/2	5	38	43	25	5	345
Sm'algyax	6/6	79	124	203	115	10	455
Southern Tutchone	1/1	9	84	93	5	0	0
St'át'imcets	10/11	122	390	512	100	40	590
Tàłtān	2/2	37	55	92	80	5	220
Tse'khene	3/3	66	87	153	35	0	135
Tsilhqot'in	5/6	472	384	856	460	165	855
'Wuik'ala	1/1	3	14	17	No data	No data	No data
Xaad Kil / Xaayda Kil	2/2	26	96	122	40	10	225
Xenaksialak'ala / Xa'islak'ala	1/1	74	0	74	80	10	285

Does your community need language funding?

We have not received LSAs from a number of communities, so their information has not been included in this report. However, that also means that these communities have not applied for any of our funding programs during the last four years. If this includes **your community**, we encourage you to contact us to find out whether there's a language program that interests you and to see how we can help you get started. These communities are:

- Binche Whut'en
- Boothroyd Band
- Boston Bar First Nation
- Cheslatta Carrier Nation
- Coldwater Indian Band
- Da'naxda'xw First Nation
- Dease River First Nation
- Gitsegukla
- Hagwilget Village Council
- Hupacasath First Nation
- Ka:'yu:'k't'h'/Che:k:tlzet'h' First Nation
- Lhoosk'uz Dene Nation
- Mowachaht / Muchalaht First Nations
- Nazko First Nation
- Nee-Tahi-Buhn Indian Band
- Nicomen Indian Band
- Nooaitch Indian Band
- Oregon Jack Creek Band
- Peters Band

- Prophet River First Nation
- Qayqayt First Nation
- Sekw'el'was (Cayoose Creek Band)
- Shackan Indian Band
- Shxw'owhamel First Nation
- Shxwhá:y Village
- Sik-e-Dakh
- Siska Indian Band
- Skin Tyee Nation
- Skuppah Indian Band
- Skwah First Nation
- Soowahlie Indian Band
- Spuzzum First Nation
- Tl'esqox
- Tsil Kaz Koh
- Union Bar Band
- Yakwekwioose Band
- ʔakisq̓nuk

Take Action



Would your community like to develop a plan for your language? Our Language Revitalization Planning Program offers funding, resources and coaching to support language plan development.

Visit: fpcc.ca/program/language-revitalization-planning-program

Not sure where to start? Contact our Language Coaches for individual support:

Languagecoaches@fpcc.ca

The Next Generation of Speakers

In this report, we want to highlight a fantastic trend: more young parents are choosing to raise their children to speak their First Nations language as their first language.³⁶

We interviewed four parents who are on this journey, and we bring you their observations of their experience here.³⁶

“It has helped to heal some intergenerational trauma by bringing out the intergenerational resilience and strength. So all of the language shared with me is an example of that resilience because it’s still alive and still being used and still being passed on.”

— *hakaλ* (Chrissie John)



Cheyenne Morgan Gwa'amuuk speaks **Gitsenimx̱** with her children Skiltuu (4 years) and Mason (6 months). She is from Gitanmaax, Fireweed Clan. She completed FPCC's Mentor-Apprentice Program with mentor Barbara Sennott.



Roxanne George and Cody Dool speak **Halq'eméylem** with their children Keanu (15 years), Brody (5 years) and Ryder (10 months). Cody is from Sts'ailes and Roxanne is from Squiala and Shxw'owhamel. Roxanne completed FPCC's Mentor-Apprentice Program with mentor Wendy Ritchie.



hakaλ (Chrissie John) speaks **nuučaan'ut** with her children iica (1 year) and nuusči (6 weeks). She is from Ehattesaht Chinehkint and is currently participating in FPCC's Youth Empowered Speakers Program with mentor Fidelia Haiyupis.

³⁶ Interviews have been condensed and edited for publication.

Why did you decide to raise your children to speak your language?

Cheyenne: I was a language learner for almost 10 years and finally gaining proficiency around the time when I had Skiltuu and moved home. I think my proficiency has increased significantly as a result of having Skiltuu and speaking to her in sm'algyax and having to keep up with her and learn the vocabulary around what it is she's doing. And I can see a huge difference in my proficiency, raising the second child in sm'algyax.



Cheyenne Morgan Gwa'amuuk (from Gitanmaax, Fireweed Clan) with her daughter, Skiltuu. Cheyenne completed FPCC's Mentor-Apprentice Program

hakał: That's going to be the way that we save it: to save our language and our culture by passing it on to the next generation. I've had other people inspire me in the same way in that they're passing their knowledge to me. That's my same role, to pass it on to the next generation. And of course, in my own home, that just makes sense. It's because that's the best way to do it and the most comfortable for me.

Roxanne: Where my inspiration comes from, is just knowing what I missed out on. That's what I want for my children. I really believe that if we don't use it, we're going to lose it. If I'm just using it at work, I'm really using it at half capacity. If I'm using it at home, it's a win-win for me because they're helping

me retain it and they're also learning it. It's really heart-filling for me to know when they grow up they are not going to have to work as hard to learn the language as I did because they just got it growing up.

Cody: I think there's a lot of pride that we take in our kids' learning and knowing as much Halq'eméylem as they do. I really truly believe Brody knows more than me, and I'm proud of that. That's something amazing because he's going to have his family one day and hopefully Brody can say that his kids know more Halq'eméylem than he does, right? So we're just setting up our children for success, the way we use as much Halq'eméylem as we can. It takes patience. It's a whole lot of patience!

It's not easy and it's not simple and sometimes we just want to talk English, but we push ourselves to use our language.

It doesn't end here. Roxanne and I are going to have grandchildren and great-grandchildren one day, and they're all going to learn more Halq'eméylem than we, Roxanne and I, have ever known.

What does it look like on a daily basis?

Cheyenne: I try to make sure that the first language they hear every day is our own language. Those daily routines are really important. We learn one activity at a time, like let's learn how to get dressed, comb and braid your hair and those daily things that we do every day. Our activities in our schedule are what we try to swap for Gitsenimx̌, for our own language.

So we're bringing language to what we're already doing every day and not trying to take time aside for them to learn language.

hakał: My mentor, my Nan, she has shared so much with me that I can use daily. An example is switching out phrases that I'm saying daily in English and saying that in my language. An example is, "Are you ok? Did you wake up now? Are you finished now?"

Do you wanna go out and about in the truck now?” and those little things when we say them. I realized I was saying them every day in English, to my kid.

I wanted to replace that English, and so with my mentor's help with the phrases I didn't know, I learned to say them in my language, and I got the practice in because I was saying them daily.

And so it's just the easiest way. My partner also picks up these phrases and that means that we're both able to use that same parenting language with our children.

Roxanne: Let's talk about Ryder first. I'm working under [FPCC's Language Technology Program] with Stó:lō Shxweli, and so Ryder gets to come to our language learning sessions. When I go into the office, Ryder often comes in with me and we do language learning and language teaching to our staff. Ryder gets a lot of exposure at work and at home, so he gets the best of it all. He's 10 months old, and he already can recognize commands.



Roxanne George (from Squiala and Shxw'owhamel) and Cody Dool (from Sts'ailes) with their family. Roxanne completed FPCC's Mentor-Apprentice Program

Cody: Brody is a pillar when it comes to Halq'eméylem language learning. More people in our community and in our neighbouring communities know Brody than Roxanne and myself because of his Halq'eméylem videos that Roxanne and he were making together. Brody is kind of like the face of Halq'eméylem word-of-the-day. People will ask Brody, “So Brody, what's the Halq'eméylem word-of-the-day?” And he would have

to sometimes think of one on the spot. So it turned out that people were learning Halq'eméylem through his Facebook videos. Now Brody has a YouTube page.

And we came up with the idea of taking everything we say when we're parenting and using it in Halq'eméylem, so things like, clean up your toys, put your jacket on, go blow your nose, it's time for bed.

Roxanne sat down and worked out how to say it and we all started learning. So parenting has played a really big role in our whole Halq'eméylem language learning.

Roxanne: [Our 15 year-old] Keanu got to do a little bit of language learning with the same Elder I was [working with]. He's language learning at home as well with us, and he enforces it or sometimes he'll remember what I say and he'll translate it for his brothers. He's like that bridging gap for us when I just want to use language. He'll bridge from the Halq'eméylem to English, so that's his role in our family.

How do you manage to stay in your language at home when English is all around? How do you keep English out?

Cheyenne: I used to set my TV to different languages. We'll play it in French or Spanish or I really like anime cartoons and play Japanese and sit and talk about what's going on and try to keep up with the cartoons.

I was very selective about the toys I would bring into the house to try to make sure we had language for the animals that would come in.

I'll try to throw out all the farm animals and bring in more of our own native animals. The building blocks and stuff. We'll try to set up little rivers and trees and houses and use language around building something up or it falling down.

hakał: I think a part of it is first deciding that you want to. Me and my partner have actually talked about that. We want to use as much language as we can so we role model that to our kids, even to our dog.

It's really a conscious effort to make that choice to use the language. You have to be consciously choosing to do that all the time, and then when you have done that repeatedly, then it becomes a habit.

Roxanne: Our friend Christine Seymour said at a workshop one time, “every time you say a word in Halq'eméylem, it's like bringing a breath of fresh air to the language. It's making our language stronger.” And the second one is, that if you know the word in Halq'eméylem, use it in Halq'eméylem instead of English. So everything that I retain from work and classes, I bring it home so it can help stay.

Cody: Halq'eméylem language is putting food on our table. It's taking care of us financially in a really good way so we do use it more and we do push ourselves to get it done. It takes patience, it really does because sometimes, I just want to say something in English and Roxanne will tell me the Halq'eméylem word for it. I could roll my eyes and go about my day, or I can practise my patience and say that word in Halq'eméylem.

So there's just a lot of patience and learning it and teaching it to each other in a good way with a good heart. So those are all things we practise.

How did you get fluent enough yourself to raise your children in your language?

Cheyenne: I was language learning in a class once a week, a volunteer class, for quite a few years, and I had a lot of words and I was kind of starting to be able to do sentences. With that method it took a long

time to find my proficiency increasing, even though I had all this knowledge. It wasn't until I took the Mentor-Apprentice Program that all that language learning I did really started to come together.



hakał, Chrissie John (Ehattesaht Chinehkint) and her family. She is currently participating in FPCC's Youth Empowered Speakers Program

hakał: It actually all started when my auntie Vicki invited me [to apply for a program]. I thought it was just about school more than language, and then it turns out it was something that I fell in love with. I have a mentor from that first year that has passed away since then, and so I actually really treasure that time because I learned so much and it's priceless. There's no way to pay that back except to pass it on. They're sharing something so deep with you, like love, and it just becomes a part of your life. I found that there was no way to live my life without language. It's become such a deep part of my life.

I would also say it's healing. It has helped to heal some intergenerational trauma by bringing out the intergenerational resilience and strength.

So all of the language shared with me is an example of that resilience because it's still alive and still being used and still being passed on.

Roxanne: My Mentor-Apprenticeship Program has played a really big role in my language learning. I thought the first four levels [at the University

of the Fraser Valley] was as far as I could go, and then I realized that this is a whole new window of learning; it's one-on-one and it's immersion as best as we can do it. I also think language learning isn't necessarily where I'm the student. I also think I'm language learning when I'm teaching because that's helping me retain those words.

Cody: Roxanne is my teacher, so if she has an event going on, a lot of the times, me and our boys, we tag along to her Halq'eméylem event. Whatever Halq'eméylem thing she's got going on, we learn from there. Everything she learns, she takes it home to us and we do our best to process it from there.

Are you still working to increase your own proficiency, and if so, how?

Cheyenne: I'm still using it in the house with the kids every day. I have books here. My partner's been learning and he likes to focus on those ceremonial speeches and everyday activities. Otherwise, I would like to go do more visiting, the visiting with speakers.

hakał: [Whenever I want to say something in English,] I can say something in my language. I really want to be able to say that in my language. So that's my choice. I choose that. That's that conscious decision, and then I ask my mentor how I can replace that English. And she really is the key. It's her knowledge and her willingness to pass it on to me and work with me. So she's giving me the tools that I need to build my proficiency because when I approach her with my curiosity, with my questions, she's the one that gives me the answers.

What are your hopes for your children with respect to the language?

Cheyenne: I would like for them to be able to hopefully raise their children in our language as well and to be able to converse with fluent speakers if they see them in the community and to be able

to use it ceremoniously in our feasting system. And I hope they go beyond what I've ever been able to achieve and have even more land-based language.

hakał: I hope that they use what they hear us using, and I see that already because my toddler is into speaking now. My hope is that they'll continue to use all of that language and remember it and build on it.

That's my hope because that's the goal, is to pass it on and keep it alive.

Roxanne: I just really want it to be where they don't have to work as hard for the language as I did, as my great-grandmother would have had to, and that they are not getting robbed of their own culture and language. I do a lot more than just language; I do wool weaving and cedar weaving and we attend lots of ceremonies. Those are just the examples that I want for our children, and I want that to be instilled in them and to know that that's our way of life. I think that's my ultimate goal and wish for our children.

Cody: I would wish that our kids can grow up learning and retaining all of this Halq'eméylem language and be able to live at ease and to relax. I know that our Halq'eméylem teachers and the hənqəminəm and the Hul'qumi'num', all of our sister languages, I know that their language learners are working very, very hard. I have an uncle who is doing really well in the language, but he is busy every single day. He is busy doing ceremony, he is busy speaking at all sorts of events because he carries the language. I think that those jobs should be spread out amongst many different people and not put on one person or two or three in the community. I get maybe a little bit worried that our kids are going to thrive in Halq'eméylem language and when they get older, all of their peers aren't going to know anything, so they're going to be the ones that are hired to speak and the ones that are hired to teach, and the ones that are hired to MC or things like that, and I could only imagine that that's just so draining and so tiring on those individuals.

I just don't want him to grow up feeling pressured to do this or that because I know how it is for some of our Halq'eméylem teachers and our sister languages.

Is there anything else you want to share about your experience or any words for other parents?

Cheyenne: It is so exciting when they are first learning to speak and they are choosing our own language first, choosing words for our own language first. In that 0 to 3 [years old], if you can get them in that 0 to 3, it's significantly the most important time. It makes it way easier. But they can still learn language together.

It's never too late to learn language together as a family and to role model for your kids.

hakał: I think it might feel tough and overwhelming, especially if you don't feel advanced in the language, but some advice that I would pass to any parents or any language learners is to just use what you know and build on it when you can. I think that's a big part of it too, it's really people's choice, and they have to be comfortable and willing to do it. One of the best things we can do is empower each other by reminding other parents and people from our nations that we all know some language.

Roxanne: I think part of my inspiration of teaching my kids, [Cody's] uncle said to us, when [Brody] was born, "You know, Brody's connected to a lot of the languages." I'm like, "What do you mean?" He goes, "Well, he's got SENĆOTEN, he's got Halq'eméylem, he's got hənqəmiñəm and he's got Squamish, because he's got grandparents in all of those roots." And even Hul'q'umi'num' if we think about it as well. He said, "Brody has rights to all of these languages to learn." And I thought, "I don't use any of them." And that's kind of where it made my wheels turn and, like, how can I do this?

The efforts these parents are making now will have significant long-term effects.

When children are again being raised to speak their language, it means that the circle that was broken through colonization is whole again. Intergenerational transmission of a language means that it will be a strong, living language for the foreseeable future.

What more can be done to revitalize B.C. First Nations languages?

First Nations languages are an important piece of the multilingual culture that makes up Canada.

Everyone can play a role in ensuring that these languages are supported and celebrated. Here are some suggestions.

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: start to 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 and develop language revitalization plans for the community and nation.
- 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 your language.
- Identify speakers and silent speakers in your community. Encourage all to get involved with language revitalization work.
- Value your community's speakers and support learners.
- 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 programs. Ensure your own budget includes funding for language programs.

What can other levels of government and educational institutions do?

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

- Language immersion should be the keystone of educational policy. This is the only way to achieve language proficiency and has other positive educational outcomes.
- Universities can respond to community needs by building programs that work towards building fluency. Prioritize and support increased language teacher training.
- Public schools can work to increase learning opportunities in towns and cities where most of the First Nations population lives.
- Provide adequate, stable and ongoing funding support for language revitalization activities at all levels.

What can individuals do?

Individual actions can also support language revitalization. Consider the role you can play as an individual, whether you are First Nations or non-First Nations.

- Learn more. Visit fpcc.ca to learn about language revitalization work in B.C.
- Discover which language territory you live in and so much more on the First Peoples' Map of B.C.: maps.fpcc.ca.
- Go to FirstVoices.com to hear and learn a B.C. language.

- Visit endangeredlanguages.com to learn about global language revitalization.
- The Royal BC Museum has touring exhibitions of the award-winning Our Living Languages exhibit that tells the story of B.C. First Nations languages. See if there's one near you.³⁷
- If you are near a university, see if you can take a First Nations language course.
- Advocate with all levels of government and post-secondary institutions to enact the Truth and Reconciliation calls concerning language. This includes legislative support for Indigenous languages and offering more post-secondary courses in Indigenous languages.
- Advocate for your local public school to offer the local First Nations language.
- Advocate with local businesses and government to include language signage in the local First Nations language.
- Talk with your religious or community organization about supporting language initiatives. For example, the Aboriginal Neighbours of the Anglican Diocese of British Columbia and the United Church both fundraise to support Mentor-Apprentice teams.
- Donate to the First Peoples' Cultural Foundation at fpcf.ca.

“Simply being given the opportunity to work with SPOŁTENOT is a gift. One of the greatest gifts of my lifetime. SPOŁTENOT is our last L1 SENĆOŦEN speaker and every minute I spend with her is treasured. I want to thank FPCC for giving me this opportunity. I am forever grateful. I feel as though my SENĆOŦEN accent has come a long way and I am proud of that.”

— SENĆOŦEN apprentice MENETIYE,
Mentor-Apprentice Program

We encourage all British Columbians to get involved. We look forward to reporting on continued progress for First Nations languages in 2026.

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

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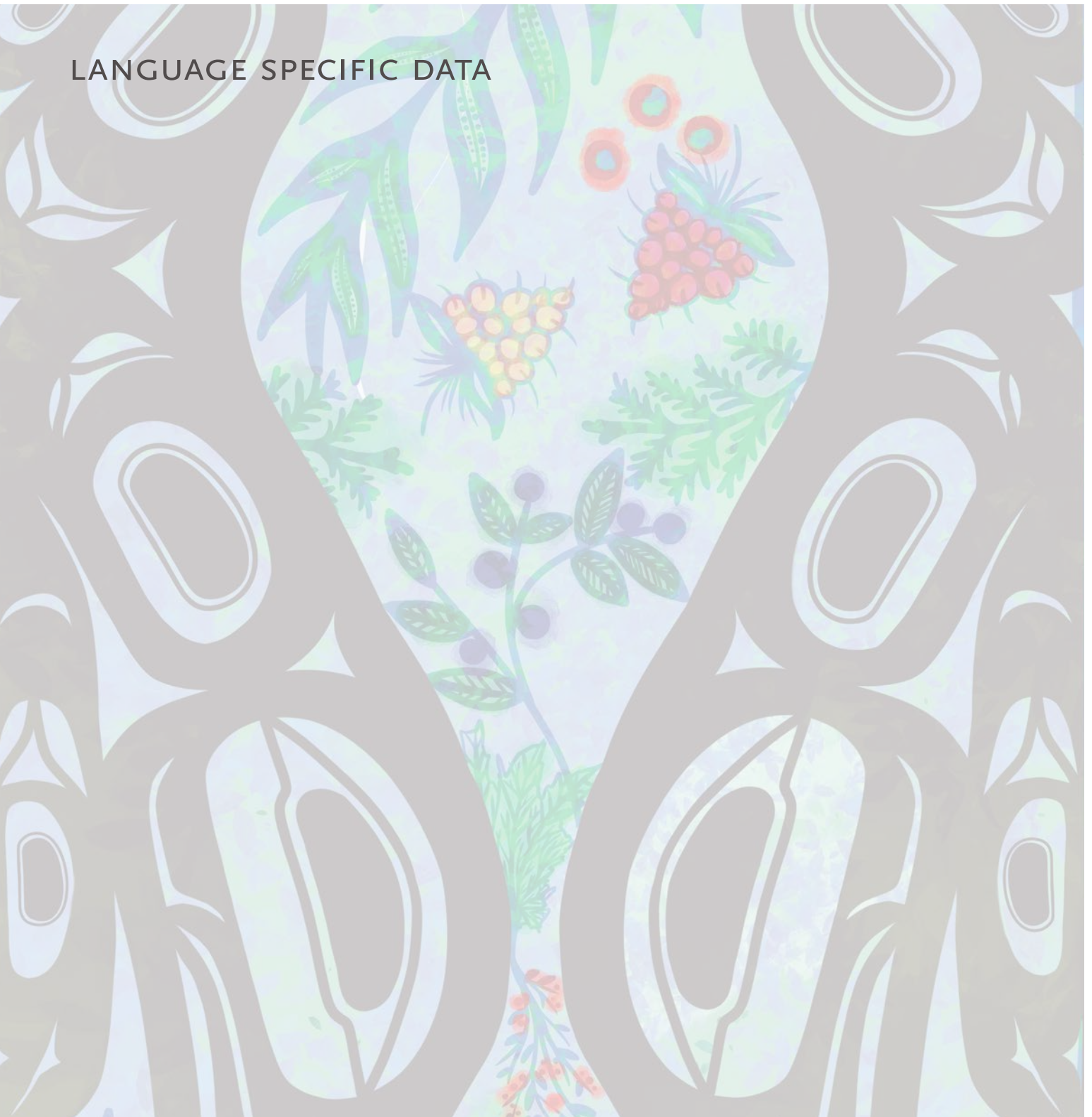


LE,NOŦET SCUL,ÁUTEW ÇEMLEW Language Nest at
LÁU,WELNEW Tribal School, WSÁNEĆ

³⁷ Visit royalbcmuseum.bc.ca/visit/exhibitions/our-living-languages-first-peoples-voices-british-columbia

Appendix A

LANGUAGE SPECIFIC DATA



Appendix A: Language Specific Data

In this appendix, we provide summaries for each language.¹

Languages

Language data is grouped according to **language family**. Language families are groups of 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 languages of different language families in B.C. not related to each other. B.C. has seven distinct language families: Algonquian, Athabaskan-Eyak-Tlingit or Na-Dené, Ktunaxa, Salishan, Tsimshianic, Wakashan and Xaad Kil or Xaayda Kil.

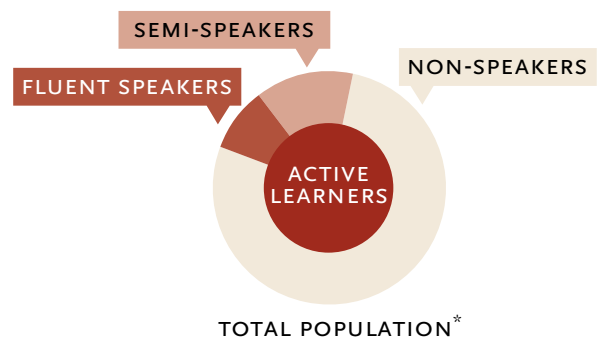
Each language family contains one or more **languages**. Although the languages in each family are related to each other, they are different enough that speakers of one language cannot understand speakers of another. (This means they are not **mutually intelligible**.)

Each language may include different **dialects**. Dialects tend to be mutually intelligible; speakers of one dialect can understand speakers of another dialect. Sometimes dialects are so different that speakers of different dialects have a hard time understanding one another. Some may 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 collect, we have chosen not to give data for separate dialects. However, we do 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 that have reported to us. In other words, fluent speakers + semi-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* that may include those who consider themselves speakers, semi-speakers or non-speakers, so the learner category is also shown as a percentage of the total population.



*Learners are part of this population. Learners may consider themselves to be non-speakers, semi-speakers or fluent speakers.

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 depending on the size of the total population. Therefore, we also include the total population numbers for each language.

¹ The general descriptions in this section are repeated from our 2018 report (Dunlop et al., 2018).

And as mentioned earlier, the First Nations population is growing considerably. So for readers who compare these numbers to the last report in 2018, a drop in the percentage of speakers/semi-speakers does not necessarily mean a drop in actual number of speakers/semi-speakers. If the number of speakers is exactly the same as last time but the overall population has grown (as it has for every community), it will be a smaller percentage of the total population this time.

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 B.C. 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 the various domains **where languages can be learned**. Communities report on whether their language is taught in early childhood (pre-school) facilities, First Nations schools, public schools, community-based adult classes and post-secondary institutions. Early Childhood Education (ECE) facilities include language nests, Head Starts or other ECE programs. A language nest is an ECE program that aims to provide full immersion in a First Nations language, generally 15–20 hours per week. A Head Start (Aboriginal Head Start On Reserve Program) is an ECE program centred around six components: education, health promotion, culture and language, nutrition, social support, and parental/family involvement. Other ECE programs may include any other sort of pre-school, daycare or home-based program.²

“The biggest success was hearing [our fluent speakers] express, repeatedly, their increased sense of purpose. This is particularly important coming out of COVID-19 and extended periods of isolation and loneliness. We were also able to identify and reach ‘new’ Elders and speakers outside of our ‘usual language circle’. This is fantastic to come into contact and develop relationships with other speakers and knowledge keepers.”

— ikawegi’lakw (Deanna Nicolson), Nawalakw
Healing Society, Language Technology Program

Take Action



If you want to learn your language or want to enroll your children in a language program and would like information on specific locations where your language is taught, please contact us: info@fpcc.ca

For learning online, check out FirstVoices:
www.firstvoices.com

Currently, 33/34 languages have a FirstVoices site, often for several different dialects!



The language location descriptions provided on the next page are very general. We encourage you to explore language territories along with local artists and heritage sites on the First Peoples’ Map of B.C.: maps.fpcc.ca

On the map, you can also hear how to pronounce the names of languages and communities and hear greetings in each language!

² The numbers for learning domains in the tables only include domains where language is actively being learned.

British Columbia's Seven Language Families



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 B.C., where there are two languages spoken: Anishinaabemowin (Saulteau) and Nēhiyawēwin (Plains Cree).

Anishinaabemowin

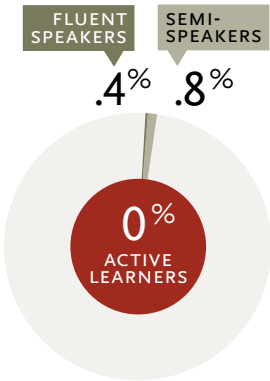
Anishinaabemowin is also known as Saulteau and is commonly called Ojibwe or Ojibway in eastern Canada. Although there are not many speakers in B.C., Anishinaabemowin is the third most spoken Indigenous language in Canada, with 11,605 speakers according to the 2021 Census of Canada.³

Total # of B.C. communities	# of communities reported to us	Population reported to us	Number of language learners ⁴
1	1	1,141	0

Language is learned in:

Language nests	Head Start programs	Other ECE programs
0	0	0

First Nations schools	Public schools	Adult community programs	University courses
0	0	0	—



Communities where spoken:

- Saulteau First Nations (in northeastern B.C.)

³ Statistics Canada. (2022). (table). Census Profile. 2021 Census of Population. Statistics Canada Catalogue no. 98-316-X2021001. Ottawa. Released October 26, 2022. www12.statcan.gc.ca/census-recensement/2021/dp-pd/prof/index.cfm?Lang=E (accessed November 9, 2022).

⁴ Saulteau First Nations is a unique community where three different languages are spoken: Saulteau (Anishinaabemowin), Cree and Dane-Zaa. Although there are no active learners of Saulteau, there are learners of the other languages spoken there.

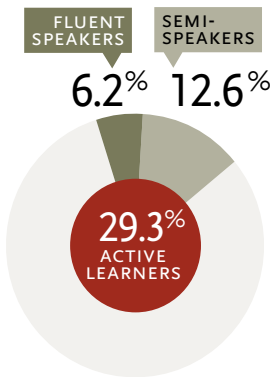
Nēhiyawēwin

Nēhiyawēwin is also known as Plains Cree. The Cree language is the most widely spoken Indigenous language in Canada, with 53,070 speakers according to the 2021 Census.⁵

Total # of B.C. communities	# of communities reported to us	Population reported to us	Number of language learners
4	4	3,017	884

Language is learned in:

Language nests	Head Start programs	Other ECE programs	
0	1	1	
First Nations schools	Public schools	Adult community programs	University courses
2	1	1	—



Communities where spoken:

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

⁵ Statistics Canada. (2022). (table). Census Profile. 2021 Census of Population. Statistics Canada Catalogue no. 98-316-X2021001. Ottawa. Released October 26, 2022. www12.statcan.gc.ca/census-recensement/2021/dp-pd/prof/index.cfm?Lang=E (accessed November 9, 2022).

ATHABASKAN-EYAK-TLINGIT (OR NA-DENÉ) LANGUAGE FAMILY

Dene (Athabaskan) Language Family

The Dene (or Athabaskan) language family is made up of three separate branches: a northern branch, which includes the languages in B.C. as well as languages in Yukon, Northwest Territories, Alberta, Saskatchewan and Manitoba; a southern branch in the southwest United States, which includes well-known languages such as Navajo and Apache; and a Pacific Coast branch in northern California and Oregon. The Dene family of languages is related to the languages Lingít (Tlingit) and Eyak, which together make up the Athabaskan-Eyak-Tlingit or Na-Dené family.

Dakelh

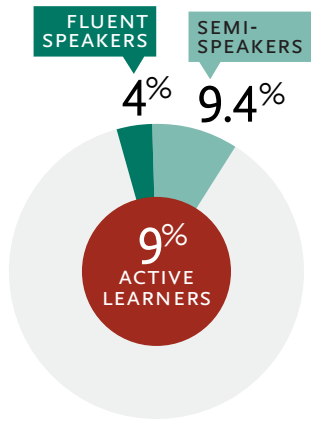
Dakelh is also known as Carrier and is spoken in central interior B.C.

Total # of B.C. communities	# of communities reported to us	Population reported to us	Number of language learners
13	9	7,743	698

Language is learned in:

Language nests	Head Start programs	Other ECE programs
2	6	4

First Nations schools	Public schools	Adult community programs	University courses
4	15	2	Yes



Communities where spoken:

- Binche Whut'en⁶
- Lheidli-T'enneh First Nation
- Lhoosk'uz Dene Nation
- Lhtako Dene Nation
- Nadleh Whut'en First Nation
- Nak'azdli Whut'en
- Nazko First Nation
- Saik'uz First Nation
- Stelat'en First Nation
- Tl'azt'en Nation
- Ts'il Kaz Koh
- Ulkatcho First Nation
- Yekooche First Nation
- Urban areas, especially Prince George and Quesnel

⁶ Since our 2018 report, Binche Whut'en is counted as a new nation resulting from the separation of Tl'azt'en Nation into two communities.

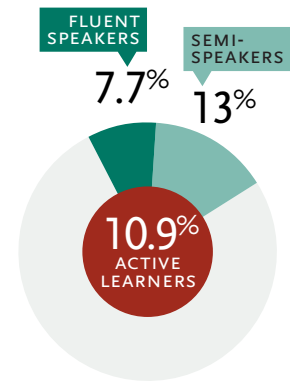
Dane-Zaa

Dane-Zaa (also known as Beaver) is spoken in northeastern B.C. and northwestern Alberta.

Total # of B.C. communities	# of communities reported to us	Population reported to us	Number of language learners
6	5	2,623	287

Language is learned in:

Language nests	Head Start programs	Other ECE programs	
0	0	0	
First Nations schools	Public schools	Adult community programs	University courses
0	0	1	—



Communities where spoken:

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

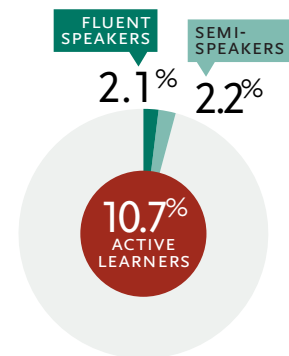
Danezāgé'

Danezāgé' (also known as Kaska) is spoken in northern B.C. and in southeastern Yukon.

Total # of B.C. communities	# of communities reported to us	Population reported to us	Number of language learners
3	2	1,519	162

Language is learned in:

Language nests	Head Start programs	Other ECE programs	
0	0	0	
First Nations schools	Public schools	Adult community programs	University courses
0	2	1	Yes



Communities where spoken:

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

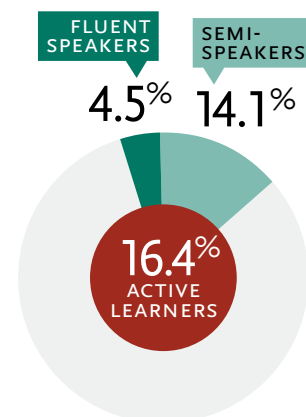
Dene K'e

Dene K'e is also known as Slavey. It is spoken in Fort Nelson First Nation as well as in communities in northern Alberta and the Northwest Territories.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
1	1	816	134

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
0	0	1	
First Nations schools	Public schools	Adult community programs	University courses
1	2	1	—



Communities where spoken:

- Fort Nelson First Nation

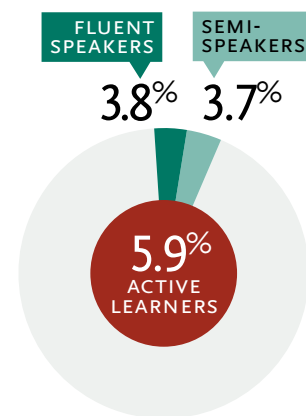
Nedut'en / Witsuwit'en

Nedut'en / Witsuwit'en is spoken in central interior B.C.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
9	4	5,605	329

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
1	1	1	
First Nations schools	Public schools	Adult community programs	University courses
2	2	3	Yes



Communities where spoken:

- Cheslatta Carrier Nation
- Hagwilget Village Council
- Lake Babine Nation
- Nee-Tahi-Buhn Indian Band
- Skin Tyee Nation
- Takla Lake First Nation
- Ts'il Kaz Koh
- Wet'suwet'en Nation
- Witsset First Nation

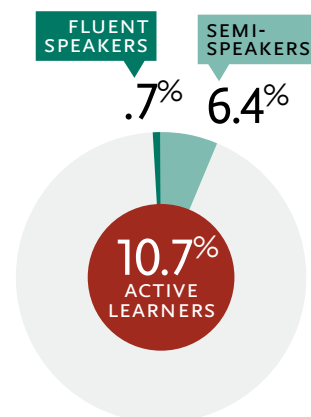
Southern Tutchone

Southern Tutchone is spoken in Champagne and Aishihik First Nations. The community is primarily based in Yukon, though the traditional territory extends into B.C.

Total # of B.C. communities	# of communities reported to us	Population reported to us	Number of language learners
1	1	1,312	140

Language is learned in:

Language nests	Head Start programs	Other ECE programs	
1	0	0	
First Nations schools	Public schools	Adult community programs	University courses
1	8	1	—



Communities where spoken:

- Champagne and Aishihik First Nations

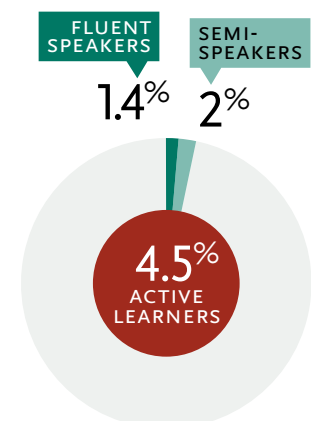
Tāltān

Tāltān is spoken in northwestern B.C.

Total # of B.C. communities	# of communities reported to us	Population reported to us	Number of language learners
2	2	2,733	124

Language is learned in:

Language nests	Head Start programs	Other ECE programs	
2	0	0	
First Nations schools	Public schools	Adult community programs	University courses
1	1	0	—



Communities where spoken:

- Iskut Nation
- Tahltan Nation (Telegraph Creek)
- Dease Lake

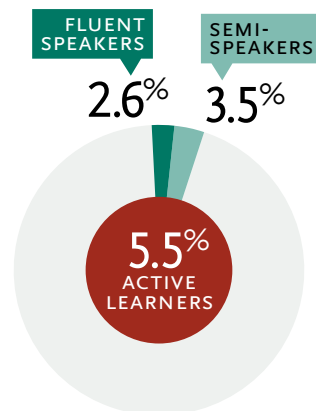
Tse'khene

Tse'khene is spoken in northeastern B.C.

Total # of B.C. communities	# of communities reported to us	Population reported to us	Number of language learners
4	4	2,505	138

Language is learned in:

Language nests	Head Start programs	Other ECE programs	
0	2	1	
First Nations schools	Public schools	Adult community programs	University courses
2	0	1	—



Communities where spoken:

- Kwadacha Nation
- McLeod Lake Indian Band
- Takla Lake First Nation
- Tsay Keh Dene Nation

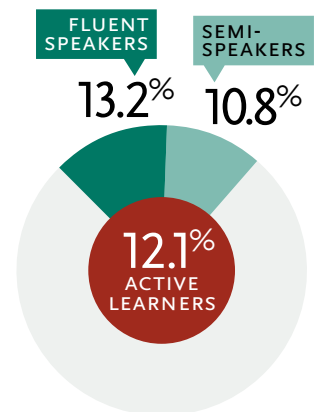
Tsilhqot'in

Tsilhqot'in is spoken in central interior B.C.

Total # of B.C. communities	# of communities reported to us	Population reported to us	Number of language learners
6	5	3,564	430

Language is learned in:

Language nests	Head Start programs	Other ECE programs	
2	3	0	
First Nations schools	Public schools	Adult community programs	University courses
2	4	3	Yes



Communities where spoken:

- ʔEsdilagh
- Tl'esqox
- Tl'etinqox
- Tsi Deldel
- Xeni Gwet'in
- Yunesit'in
- Urban areas, especially Williams Lake

ATHABASKAN-EYAK-TLINGIT (OR NA-DENÉ) LANGUAGE FAMILY

Lingít Language Family

Lingít

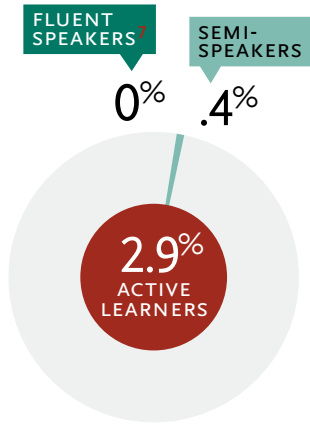
Lingít (Tlingit) is the only language on a branch of the large Athabaskan-Eyak-Tlingit or Na-Dené family tree. Another branch is for the Eyak language, and the rest of the tree is for the large Dene (Athabaskan) family. Lingít is spoken in B.C., Yukon and Alaska.

Total # of B.C. communities	# of communities reported to us	Population reported to us	Number of language learners
1	1	456	13

Language is learned in:

Language nests	Head Start programs	Other ECE programs
0	0	0

First Nations schools	Public schools	Adult community programs	University courses
0	1	0	—



Communities where spoken:
• Taku River Tlingit First Nation

⁷ While there aren't any fluent speakers currently residing in Taku River Tlingit First Nation, there are fluent speakers in other areas outside of B.C. where Lingít is spoken.

KTUNAXA LANGUAGE FAMILY

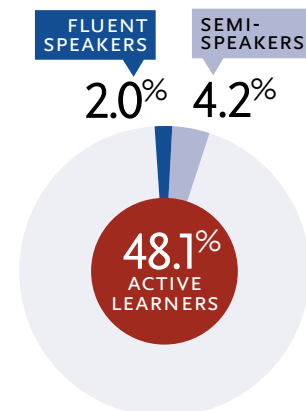
Ktunaxa

Ktunaxa is spoken in the Kootenay region of southeastern B.C. and over the border into the United States.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
4	3	882	424

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
0	2	0	
First Nations schools	Public schools	Adult community programs	University courses
2	1	2	Yes



Communities where spoken:

- *Yaqan Nukiy* (Lower Kootenay Band)
- *Yaq'it ṛa-knuq'ti 'it* (Tobacco Plains)
- *ṛakisq'nuk* (Akisq'nuk First Nation)
- *ṛaq'am* (St. Mary's Indian Band)
- Urban areas, especially Cranbrook and Nelson

SALISHAN (OR SALISH) LANGUAGE FAMILY

The Salishan language family is made up of 23 languages that are spoken in B.C. and the states of Washington, Oregon, Idaho and Montana.

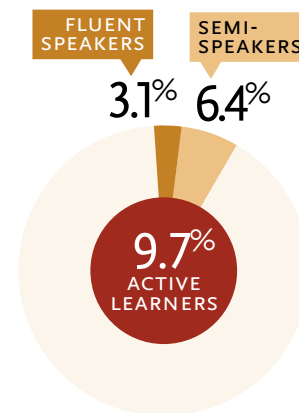
Éy7á7juuthem

Éy7á7juuthem (sometimes called Comox) is spoken from the east coast of Vancouver Island to the northern Sunshine Coast.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
4	4	2,487	242

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
1	0	1	
First Nations schools	Public schools	Adult community programs	University courses
0	5	4	Yes



Communities where spoken:

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

Hul'q'umi'num' / Halq'eméylem / hə́ḡəmiḡəḡ

Hul'q'umi'num' / Halq'eméylem / hə́ḡəmiḡəḡ are three distinct dialects of the same language, though 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 (hə́ḡəmiḡəḡ) and the Fraser Valley (Halq'eméylem).

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
41	33	20,371	1,901

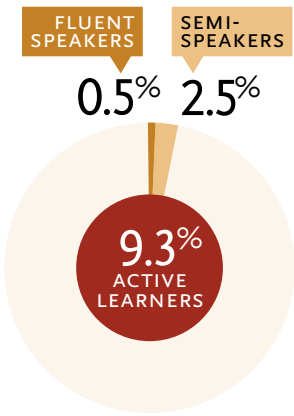
Language is learned in:

Language nests	Head Start programs	Other ECE Programs
1	11	11

First Nations schools	Public schools	Adult community programs	University courses
9	22	18	Yes

Communities where spoken:

- Aitchelitz Band
- Chawathil First Nation
- Cheam First Nation
- Cowichan Tribes
- Halalt First Nation
- Katzie First Nation
- Kwantlen First Nation
- Kwaw-kwaw-apilt First Nation
- Kwikwetlem First Nation
- Leq'a:mel First Nation
- Lyackson First Nation
- MÁLEXEŁ (Malahat First Nation)
- Matsqui First Nation
- Pauquachin (BOKEĆEN)
- Penelakut Tribe
- Peters Band
- Popkum First Nation
- Qayqayt First Nation
- Qualicum First Nation
- Scia'new (Beecher Bay)
- Seabird Island Band
- Shxw'owhamel First Nation
- Shxwhá:y Village
- Skowkale First Nation
- Skwah First Nation
- Snaw-naw-as First Nation
- Snuneymuxw First Nation
- Soowahlie Indian Band
- Sq'éwlets
- Sq'ewá:lxw
- Squiala First Nation
- Sts'ailes (Chehalis Indian Band)
- Stz'uminus First Nation
- Sumas First Nation
- Tsawwassen First Nation
- Tsleil-Waututh Nation
- Tzeachten First Nation
- Union Bar Band
- x"məθk"əyəm (Musqueam)
- Yakwekwioose Band
- Yale First Nation
- Urban areas, including the Metro Vancouver area, Chilliwack, Abbotsford and Nanaimo



Nłeʔkepmxcín

Nłeʔkepmxcín is spoken in southwestern B.C., mostly along the Fraser Canyon area.

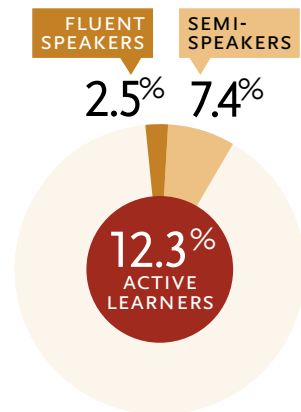
Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
15	5 ⁸	4,206	517

Language is learned in:

Language nests	Head Start programs	Other ECE Programs
1	1	1

First Nations schools	Public schools	Adult community programs	University courses
2	3	3	Yes

⁸ Regarding the low rate of reporting for Nłeʔkepmxcín, many communities in this area were affected by both forest fires and severe flooding during the data collection period, which understandably made it difficult to report.



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

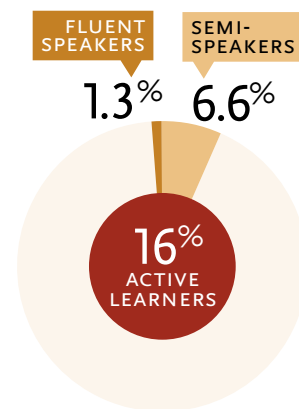
Nsyilxcən

Nsyilxcən is spoken throughout the Okanagan region and also over the border into the United States.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
7	7	6,331	1,016

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
3	4	0	
First Nations schools	Public schools	Adult community programs	University courses
6	9	7	Yes



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

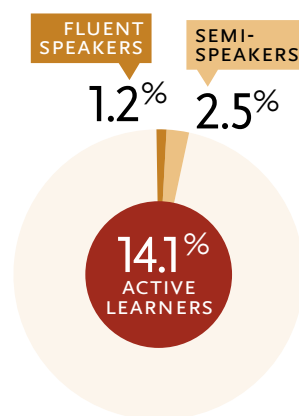
Nuxalk

Nuxalk is spoken in the north coast area of B.C.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
1	1	1,762	249

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
1	1	0	
First Nations schools	Public schools	Adult community programs	University courses
1	2	1	Yes



Communities where spoken:

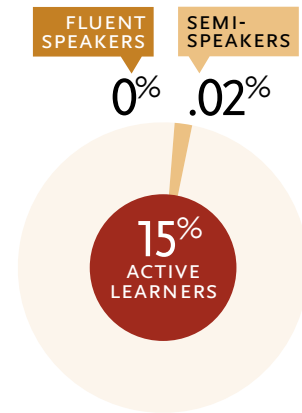
- Nuxalk Nation

pentl'ach

pentl'ach is a language that has been sleeping for many years but now is being awakened by Qualicum First Nation. There are at least 2 semi-speakers of pentl'ach and 20 learners.

Communities where spoken:

- Qualicum First Nation



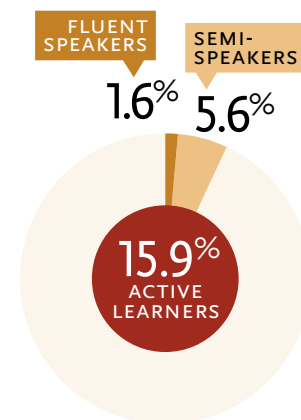
Secwepemctsin

Secwepemctsin is spoken in the Shuswap region and beyond in central interior B.C.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
16	16	10,090	1,601

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
2	9	5	
First Nations schools	Public schools	Adult community programs	University courses
10	14	12	Yes



Communities where spoken:

- Esk'etemc First Nation
- Kenpésq't (Shuswap Indian Band)
- Llenléné'y'ten (High Bar First Nation)
- Pellt'iq't (Whispering Pines / Clinton Band)
- Sexqeltqín (Adams Lake Indian Band)
- Simpcw First Nation
- Sk'atsin (Neskonlith Indian Band)
- Skeetchestn First Nation
- Skwlax (Little Shuswap Lake Indian Band)
- Splotsin First Nation
- St'uxwtéws (Bonaparte Indian Band)
- Stswécem'c (Canoe Creek Band)
- T'exél'c (Williams Lake Indian Band)
- Tk'emlúps (Kamloops Indian Band)
- Tsq'ésce (Canim Lake Band)
- Xats'ull First Nations (Soda Creek Indian Band)
- Urban areas, especially Kamloops, Salmon Arm and Williams Lake

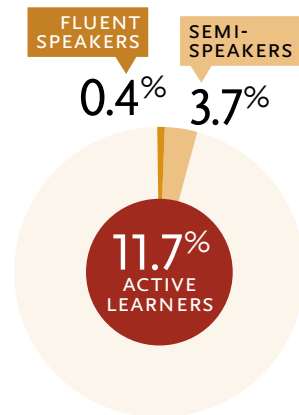
SENĆOTEN / Malchosen / Lekwungen / Semiahmoo / T'Sou-ke

SENĆOTEN / Malchosen / Lekwungen / Semiahmoo / T'Sou-ke are five related dialects of the same language, though there is no cover term for the language as a whole. It is spoken on the southern end of Vancouver Island including Victoria and the surrounding area.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
10	10	4,482	523

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
2	5	3	
First Nations schools	Public schools	Adult community programs	University courses
1	10	5	Yes



Communities where spoken:

- BOŖEĆEN (Pauquachin)
- MÁLEXEL (Malahat)
- Scia'new (Beecher Bay)
- SEMYOME (Semiahmoo)
- Songhees Nation
- SŖÁUTW (Tsawout)
- SXIMELEL (Esquimalt)
- T'Sou-ke Nation
- WJOLELP (Tsartlip)
- WSIKEM (Tseycum)
- Urban areas, especially the Victoria area

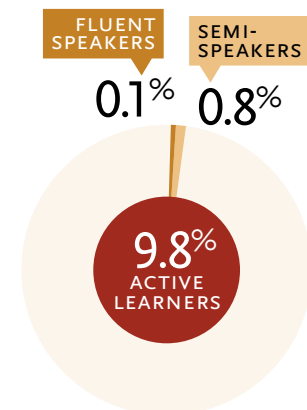
She shashishalhem

She shashishalhem is spoken in the area of Sechelt, B.C.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
1	1	1,583	155

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
0	1	1	
First Nations schools	Public schools	Adult community programs	University courses
0	2	1	Yes



Communities where spoken:

- shíshálh Nation

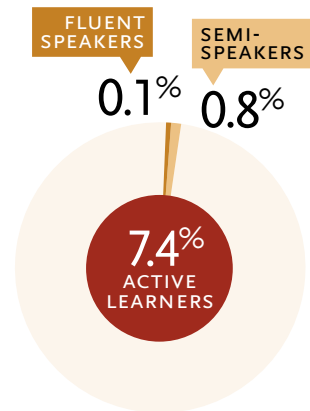
Skwxwú7mesh sníchim

Skwxwú7mesh sníchim is spoken in the area from Vancouver and North Vancouver to past Squamish.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
2	2	4,700	349

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
1	2	1	
First Nations schools	Public schools	Adult community programs	University courses
2	2	1	Yes



Communities where spoken:

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

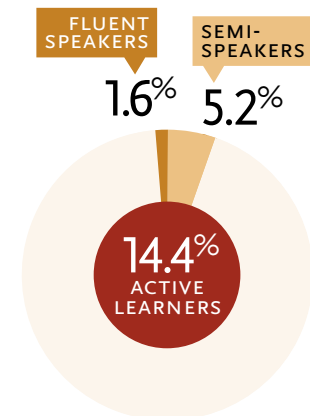
Státimcets

Státimcets is spoken in southwestern B.C. and has two main dialects (Státimcets and Ucwalmícwts).

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
11	10	7,562	1,092

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
1	4	3	
First Nations schools	Public schools	Adult community programs	University courses
6	3	5	Yes



Communities where spoken:

- Lil'wat Nation
- N'Quatqua First Nations
- Samahquam Nation
- Sekw'el'was (Cayoos Creek Band)
- Skatin Nations
- T'it'q'et
- Ts'kw'aylaxw First Nation
- Tsal'alh (Seton Lake Band)
- Xa'xtsa (Douglas First Nation)
- Xaxli'p
- Xwísten (Bridge River Indian Band)

TSIMSHIANIC LANGUAGE FAMILY

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

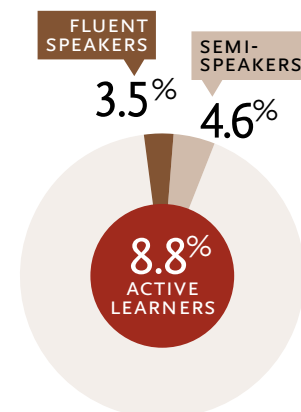
Gitsenim̓

Gitsenim̓ is mainly spoken in northwest B.C. in communities along the Skeena, Kispiox and Kitwanga rivers.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
7	5	7,369	648

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
1	4	1	
First Nations schools	Public schools	Adult community programs	University courses
3	2	1	—



Communities where spoken:

- Anspayaxw
- Gitanmaax
- Gitanyow
- Gitsegukla
- Gitwangak
- Sik-e-Dakh
- Takla Lake First Nation
- Urban areas, especially Terrace and Prince Rupert

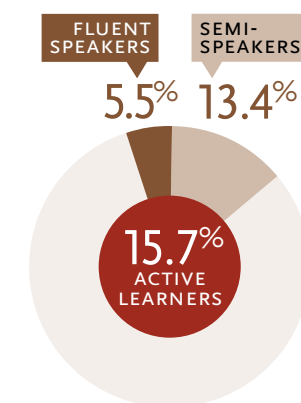
Nisga'a

Nisga'a is spoken in Nisga'a Nation in the north coast area of B.C.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
4	4	6,110	958

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
0	4	0	
First Nations schools	Public schools	Adult community programs	University courses
0	4	0	Yes



Communities where spoken:

- Gingolx Village Government
- Gitlaxt'aamiks Village Government
- Laxgalts'ap Village Government
- Nisga'a Village of Gitwinksihlkw
- Urban areas, especially Terrace, Prince Rupert and Vancouver

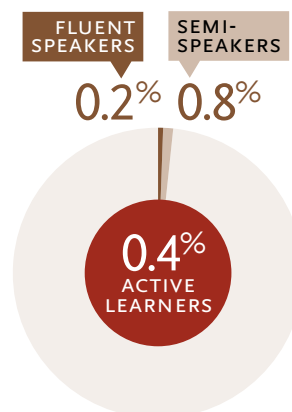
Sgüüxs

Sgüüxs is spoken in the north coast area of B.C.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
1	1	505	2

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
0	0	0	
First Nations schools	Public schools	Adult community programs	University courses
1	0	0	—



Communities where spoken:

• Kitasoo / Xai'xais Nation

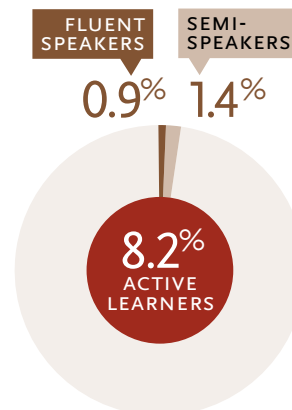
Sm'algyax

Sm'algyax is spoken in spoken in northwestern B.C. and southeastern Alaska.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
6	6	9,125	748

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
0	4	2	
First Nations schools	Public schools	Adult community programs	University courses
5	6	4	Yes



Communities where spoken:

• Gitga'at Nation
• Gitxaala Nation
• Kitselas First Nation
• Kitsumkalum
• Lax Kw'alaams Band
• Metlakatla First Nation
• Urban areas, especially Terrace and Prince Rupert

WAKASHAN LANGUAGE FAMILY

The Wakashan language family consists of seven languages. The northern branch of the family includes Háitzaqv̓la, Kwakwala, 'Wuikala and X̱enaksialakala / X̱a'isalakala. The southern branch includes diitiid̓aatx and nuučaanuł in the province of B.C., and the language Makah, which is spoken in Washington state.

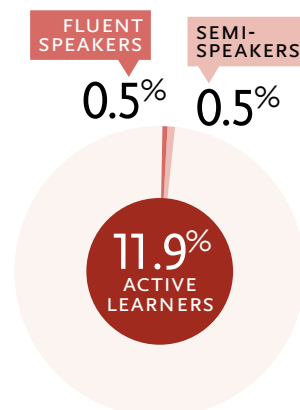
diitiid̓aatx

diitiid̓aatx is spoken in the southwestern part of Vancouver Island.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
3	3	1,095	130

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
1	0	2	
First Nations schools	Public schools	Adult community programs	University courses
1	1	1	—



Communities where spoken:

- Ditidaht First Nation
- Pacheedaht First Nation
- Ts'uubaa-asatx Nation

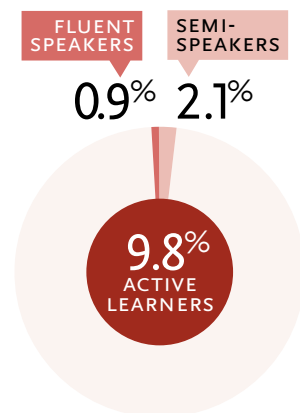
Háitzaqv̓la

Háitzaqv̓la is spoken in the north coast area of B.C.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
2	2	2,910	286

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
1	1	1	
First Nations schools	Public schools	Adult community programs	University courses
2	0	1	Yes



Communities where spoken:

- Heiltsuk Nation
- Kitasoo / Xai'xais

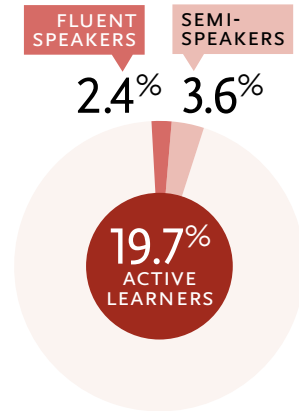
Kwakwaka

Kwakwaka is spoken on northern Vancouver Island and the smaller islands and mainland to the east.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
15	14	8,801	1,735

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
4	5	0	
First Nations schools	Public schools	Adult community programs	University courses
5	9	7	Yes



Communities where spoken:

- Da'naxda'xw First Nation
- Dzawada'enuxw First Nation
- Gwa'sala-'Nakwaxda'xw Nations
- Gwawa'enuxw
- K'omoks First Nation
- Kwakiutl Band Council
- Kwiakah First Nation
- Kwikwasut'inuxw Haxwa'mis
- Lawit'sis (Tlowitsis) Nation
- Mamalilikulla First Nation
- Na'mgis First Nation
- Quatsino First Nation
- Tlatlasikwala First Nation
- Wei Wai Kai First Nation
- Wei Wai Kum First Nation
- Urban areas, especially Port Hardy and Campbell River

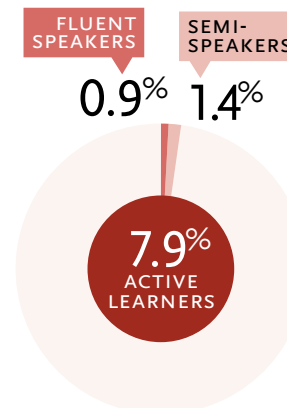
nuučaanuł

nuučaanuł is spoken on the west coast of Vancouver Island.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
13	10	8,033	634

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
3	4	1	
First Nations schools	Public schools	Adult community programs	University courses
3	4	5	Yes



Communities where spoken:

- Ahousaht First Nation
- Ehattesaht First Nation
- Hesquiaht First Nation
- Hupacasath First Nation
- Huu-ay-aht First Nation
- Ka:yu:'k't'h' / Che:k:tlzet'h' First Nation
- Mowachaht / Muchalaht First Nations
- Nuchatlaht First Nation
- Tla-o-qui-aht First Nation
- Toquaht Nation
- Tseshaht First Nation
- Uchucklesaht Tribe
- Yuułuᑭᑭᑦᑎᑦᑎᑦ Government
- Urban areas, especially Port Alberni

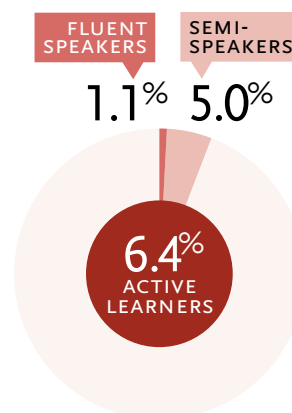
’Wuikala

’Wuikala is spoken in the north coast area of B.C.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
1	1	280	18 ⁸

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
0	0	0	
First Nations schools	Public schools	Adult community programs	University courses
0	0	0	—



Communities where spoken:

- Wuikinuxv Nation

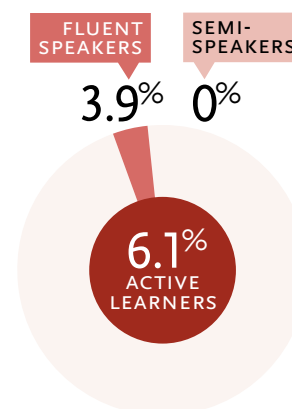
Āenaksialakala / Āa'isalakala

Āenaksialakala / Āa'isalakala, also known as Haisla, is spoken in the north coast area of B.C.⁹

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
1	1	1,874	115

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
0	1	0	
First Nations schools	Public schools	Adult community programs	University courses
1	0	0	Yes



Communities where spoken:

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

⁹ Most learners are adults learning through the Mentor-Apprentice Program

XAAD KIL / XAAYDA KIL LANGUAGE FAMILY

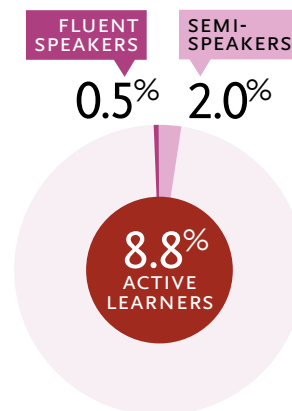
Xaad Kil or Xaayda Kil

Xaad Kil or Xaayda Kil, also known as Haida, is spoken on Haida Gwaii and in southeastern Alaska.

Total # of B.C. Communities	# of Communities Reported to us	Population Reported to us	Number of language learners
2	2	4,799	421

Language is learned in:

Language nests	Head Start programs	Other ECE Programs	
1	2	1	
First Nations schools	Public schools	Adult community programs	University courses
1	4	3	—



Communities where spoken:

- Old Massett Village Council
- Skidegate Band Council

Appendix B

FPCC RESOURCES



Appendix B:

FPCC Resources



FPCC supports B.C. First Nations with funding, training, capacity building and advocacy for language, arts and heritage.

Check out our resources and apply for funding at www.fpcc.ca. To view additional FPCC resources, visit our Resource Library at fpcc.ca/resource.

First Peoples' Map of B.C.

The map provides an interactive representation of the languages of B.C., including information about each language and the communities in which they are spoken. The map also profiles artists, public art, arts organizations and heritage sites. maps.fpcc.ca

Language Programs

FPCC's programs support B.C. First Nations individuals, organizations and communities both on reserve and in urban settings. The type of program you choose depends on your goal. If you are not sure which program is best suited for your goal, please reach out to our language coaches:

Languagecoaches@fpcc.ca. We are here to help!

FPCC Language Programs for B.C. First Nations Individuals

Goal: learn your language as an individual

Whether you are a complete beginner or know a lot of your language already, these programs for adults or youth will help you learn your language or even work towards a career using your language:

Mentor-Apprentice Program

Helps people become fluent speakers through one-on-one language immersion that supports individuals to bring language into their daily lives at home and on the land

Youth Empowered Speakers Program

Invests in our next generation of language leaders with a program that combines mentor-apprentice learning and funding for post-secondary education



Curtis Dickie, Fort Nelson First Nation, Pathways to Language Vitality recipients

Programs for B.C. First Nations Organizations and Communities

Goal: learn your language as a group; develop resources

FPCC strongly advocates for immersion-based approaches for language learning. If your goal is to create new speakers or develop resources that will help your organization or community to revitalize your language, choose these programs:

Pathways to Language Vitality Program

Provides funding and support for community-led projects that revitalize First Nations languages in B.C. and that support the development of fluent speakers

Reclaiming My Language Program

Supports silent speakers to reclaim their language and begin speaking again

Goal: develop a language plan

All communities need to have a plan for their language revitalization efforts, whether they are just starting out or are already far along the path. This program supports the development of language plans:

Language Revitalization Planning Program

Provides funding plus resources and coaching for the development of community-wide strategic language revitalization plans. Funding can be used for wages, honoraria, equipment, resource materials and more.

Goal: document your language

If your goal is to document your language, choose this program:

Language Technology Program

Provides funding plus equipment and training for language revitalization using technology, combining the FirstVoices Program and the Digitization Grant Initiative

FirstVoices

Provides technology, training and technical support to community language champions

FPCC partnered with communities to create **FirstVoices.com**, a free online space for First Nations communities to share and promote language, oral culture and linguistic history. Language teams work with Elders to curate and upload audio recordings, dictionaries, songs, stories and videos to their community sites.

Language Sites

Search over 85 language sites, most of which are accessible for public learning.

Keyboards and Apps

Install a keyboard for your language and check out our selection of learning apps.

Knowledge Base

Find information about how to use FirstVoices and tips for those working with language technology.

Service Desk

Find support or suggest a feature, request assistance or report a problem.

Arts Programs

Individual Artists Grant

Supports artists to improve their skills and knowledge, pursue new approaches, exhibit or perform their work and gain recognition from their peers

Indigenous Arts Scholarships & Mentorships

Provides funding to support the development of First Nations, Métis and Inuit artists in B.C. with education or mentorship

Arts Vitality Micro-Grant

Provides funding to enable artists, collectives and organizations to respond to unexpected circumstances and changes in the arts and culture sector

Organizations & Collectives

Advances the work of Indigenous artists and enhances activities as an arts and culture organization, group or collective

Community Arts Spaces

Provides funding to help Indigenous arts organizations and collectives to develop community workspaces

Sharing Traditional Arts Across Generations

Provides funding to support projects that pass on traditional arts skills and knowledge

Arts Administrator Internships & Mentorships

Provides funding to support internship and training opportunities for people who have a commitment to arts administration, community cultural coordination or curatorial practices in a gallery or museum

Indigenous Music Grants

Provides funding to support creating, performing, recording, touring and marketing music in Canada. The grants support artists and musical groups at all stages of their career.

Music Industry Professionals

Provides funding to assist Indigenous people with mentorships

Indigenous Music Retreat

Brings together a dedicated group of Indigenous artists (emerging, mid-career or established) who want to strengthen their artistic and business skills, develop music industry networks and expand their industry knowledge

Heritage Programs

Braided Knowledge Grant

The first grant of its kind in Canada, funds projects that show the connected nature of Indigenous arts, language and heritage and include a mentorship component

Heritage Infrastructure Program

Provides funding to support projects that conserve, repair or develop Indigenous heritage infrastructure

Heritage Stewardship Program

Provides heritage funding to First Nations organizations in B.C. to explore climate change and impacts on heritage; safeguard cultural landscapes, places and sites; digitize cultural resources and record oral histories, laws and protocols

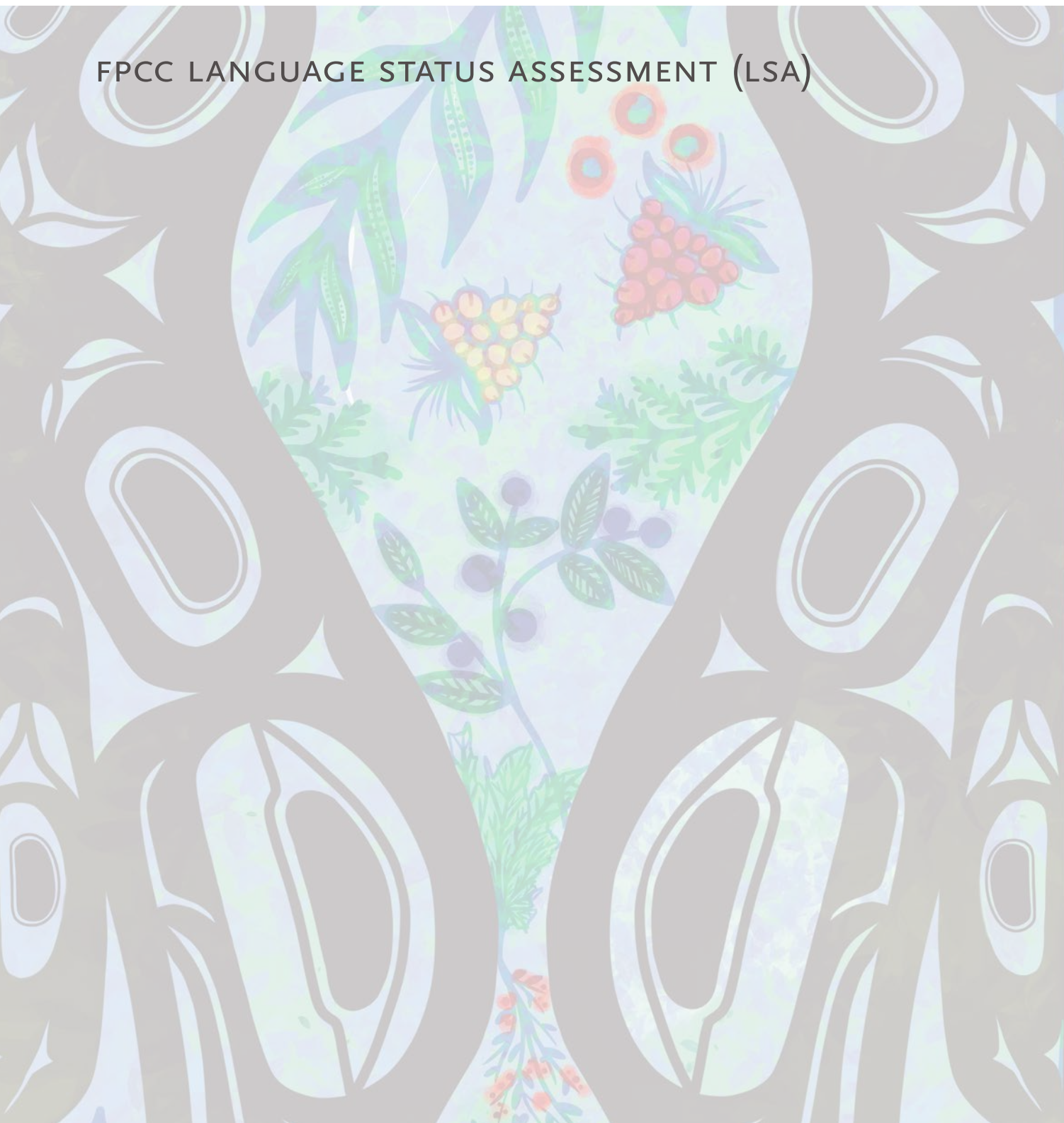
Take Action



To view programs that are currently accepting applications and to learn about FPCC's funding process visit fpcc.ca/grants.

Appendix C

FPCC LANGUAGE STATUS ASSESSMENT (LSA)



Appendix C: FPCC Language Status Assessment (LSA)

Thank you for completing this Language Status Assessment for your community. This information contributes to FPCC’s Report on the Status of B.C. First Nations Languages, produced every four years.

The report helps government to understand that support for First Nations languages is effective and necessary, the general public to learn more about B.C.’s unique languages, B.C. First Nations to support language plans for their communities and individuals to see that it is possible for everyone to become a speaker of a B.C. First Nations language by joining the thousands around the province who are doing just that. If you have any questions as you fill out the assessment, please contact us at lsa@fpcc.ca.

1 LNA Information

Community	
Language	
Contact person for this LSA	
Job title (if any)	
Phone number	
Email	
Date submitted	

2 General Information

Please provide the following information to the best of your knowledge. If your community does not have this information, please contact us; we can help you find this information from the Government of Canada.

Community Population

On-reserve population	
Off-reserve population	
Population source	
Year of population source	
Population notes, if any	

3 Language Fluency & Learners

Please begin by reading the following definitions.

Fluent Speakers: Fluent speakers can speak and understand their language to the degree that they self-identify or are 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 their **mother tongue**, meaning it was the first language they learned as a child. However, many individuals in B.C. have become highly fluent adult speakers of their language, though English was their mother tongue as children.

Semi-speakers (*including silent speakers*): Semi-speakers can speak and understand their language to some degree. This definition allows for great variability. Semi-speakers may be able to have a conversation in certain settings but can't talk about everything. Silent speakers who understand but don't actively speak can be counted as semi-speakers. Semi-speakers may also include people who learned to speak as a second language (not mother tongue) if they don't consider themselves fully fluent.

Non-speakers: Non-speakers are people who don't speak or understand their language yet. FPCC programs hold the view that it is never too late to learn, and no one should ever blame themselves for not speaking their language. Non-speakers may know some words or phrases in a language but are not able to have simple conversations.

Language Learners: A learner is anyone in the process of learning their language by participating in any type of language learning method, program or class. (It does not have to be in a formal educational setting.) "Learners" is a separate category that overlaps with non-speakers, semi-speakers or even fluent speakers who may still consider themselves learners.

Fluent speakers + Semi-speakers + Non-speakers = Total Population

Learners are part of this population. Learners may be non-speakers, semi-speakers or fluent speakers.

I have read and understood the fluency definitions: _____

3a. On Reserve

Age	Fluent Speakers: # that understand and speak fluently	Semi-speakers: # that understand and/or speak some	Learners: How many speakers, semi-speakers and non-speakers are learners?
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 +			
TOTAL			

Note: Speakers + Semi-speakers + Non-speakers = Total On-reserve Population from question 2a.
On the online form, non-speakers will be calculated automatically.

3b. Off Reserve

Age	Fluent Speakers: # that understand and speak fluently	Semi-speakers: # that understand and/or speak some	Learners: How many speakers, semi-speakers and non-speakers are learners?
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 +			
TOTAL			

Note: Speakers + Semi-speakers + Non-speakers = Total On-reserve Population from question 2a.
On the online form, non-speakers will be calculated automatically.

4 School Language Programs

4a. First Nations School Information

Do you have a First Nations–operated school? ☐ Yes ☐ No

If yes, please fill out the following information for the First Nations–operated school in your community.

School name	
Number of students in the school	

4b. Grades, Students and Hours of Language Instruction

Please indicate 1) the number of students per grade and 2) the number of hours of language instruction per grade per week. For example, if a grade has language class Tuesdays and Thursdays for an hour each time, this would be 2 hours per week.

Grade	Approximate number of students per grade	# of hours of language instruction per week
Kindergarten		
Grade 1		
Grade 2		
Grade 3		
Grade 4		
Grade 5		
Grade 6		
Grade 7		
Grade 8		
Grade 9		
Grade 10		
Grade 11		
Grade 12		
TOTAL		

4b. Public School Information

To your knowledge, is your language taught in a local public school (elementary school, middle school or high school)? ☐ Yes ☐ No ☐ I don't know

If yes, please provide the name and location of the public school. If there is more than one, you can type more than one name in the box, separated with commas.

Public school name	
Public school location	

5 Early Childhood Education Programs

5a. Head Start Programs

Do you have a Head Start program in your community? ☐ Yes ☐ No

If yes, please provide the following information.

Name of the Head Start program	
Location of the program	
Number of participants in the program	
Number of hours per week spent on language instruction	

5b. Language Nest Programs

Do you have a full-immersion language nest program in your community? ☐ Yes ☐ No

If yes, please provide the following information.

Name of the language nest program	
Location of the language nest program	
Number of participants in the program	
Number of hours per week spent on language instruction	

5c. Other Early Childhood Education Programs

Do you have any other early childhood education programs in your community? ☐ Yes ☐ No

If yes, please provide the following information.

Name of the program	
Location of the program	
Number of participants in the program	
Number of hours per week spent on language instruction	

6 Adult Language Classes

6a. Community Classes

Do you have any formal or informal adult language classes in your community? ☐ Yes ☐ No

If yes, please provide the following information. If there is more than one, you can type more information in the same box, separated with commas.

Description of the adult language class	
Number of participants in the class	
Total number of hours per week spent on language instruction	

6b. Post-secondary Classes

To your knowledge, is your language taught at a local post-secondary institution (college or university)?

☐ Yes ☐ No ☐ I don't know

If yes, please provide the name and location of the post-secondary institution. If there is more than one, you can type more than one name in the box, separated with commas.

Post-secondary institution name	
Post-secondary institution location	

7 Resources

If your community has compiled a list of language resources (a dictionary, books, teaching materials, recordings, digital resources, etc.) that you would be willing to share, please email the list to us at lsa@fpcc.ca and thank you!
Thank you for providing this crucial language information for your community.

Appendix D

GOALS FOR THE INTERNATIONAL DECADE OF INDIGENOUS LANGUAGES 2022–2032



Appendix D: Goals for the International Decade of Indigenous Languages 2022–2032

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*Prepared by FPCC, February 2020*

FPCC is a First Nations-governed provincial organization with a mandate to support the revitalization of First Nations languages, arts, cultures and heritage in British Columbia, Canada. Operating since 1990, we provide funding and resources to communities, monitor the status of languages, arts and heritage, and develop policy recommendations for First Nations leadership and government. The following are 10 goals proposed by FPCC for the International Decade of Indigenous Languages.

## Goal 1:

**Indigenous communities have full control of their own language data.**

- Indigenous communities have access to tools and methods that allow them to maintain control over their languages, recordings of their languages and language data. Tools like FirstVoices.com, which allow communities to retain control of language data, are promoted.
- Linguists, anthropologists and other researchers in possession of Indigenous language data actively repatriate this data to the relevant language communities. Copyrights on Indigenous language data are held by the language community, not by external parties.



*SI,OLTENOT teaching at SENĆOTEN LE,NONET  
SCUL,ÁUTEW ØEMLEW Language Nest at LÁU,WELNEW  
Tribal School, WSÁNEĆ*

## Goal 2:

**Indigenous communities have access to international research and resources for language revitalization.**

- The United Nations Educational, Scientific and Cultural Organization (UNESCO) supports and promotes the international exchange of knowledge and resources related to Indigenous languages and their revitalization by supporting Indigenous language leaders at the grassroots level.
- There is funding and support for the translation of relevant resources into multiple languages for improved access.

### Goal 3:

#### **Indigenous language access is supported by sustainable technologies.**

- States and technology companies commit to supporting shared, sustainable technology and make long-term commitments for the maintenance and protection of language data. This includes providing funding and support for Indigenous-led technologies.
- UNESCO promotes rigorous, appropriate and (where possible) Indigenous-led atlases and databases on Indigenous languages, such as the Endangered Languages Project and the First Peoples' Map of British Columbia.

### Goal 4:

#### **Indigenous language learners have access to mother-tongue-based education.**

- Indigenous communities have access to language teacher training and investment for education in Indigenous languages, built on the mother-tongue-based multilingual education (MTB-MLE) proposals UNESCO has advanced in the past.
- States develop national and regional strategies, policies and legislation for MTB-MLE.
- Academic institutions and governments promote and expand MTB-MLE at national and community levels.

### Goal 5:

#### **Nations and states are supporting and investing in Indigenous language revitalization.**

- Nations and states have developed strategies for the protection, promotion and revitalization of Indigenous languages. States are invited to begin developing 10-year national strategies that coincide with the Decade of Indigenous Languages.
- UNESCO supports states with these initiatives by sharing and promoting successful work in legislation and strategic planning for Indigenous languages, such as FPCC's legislative recommendations for supporting First Nations languages in Canada.

### Goal 6:

#### **States that succeed in supporting Indigenous languages are celebrated and acknowledged.**

- UNESCO and partner organizations develop mechanisms to recognize, at the international level, work by states that create positive change in support of Indigenous languages. For example, such states could receive recognition at international events.



*Rae Anne Claxton and Sarah Modeste, Tsawout First Nation and Cowichan Tribes, Mentor-Apprentice Program training.*

## Goal 7:

### **A convention is adopted for the promotion of Indigenous languages and linguistic rights.**

- A Convention for the Safeguarding of Indigenous Languages is established to ensure a legacy from the Decade of Indigenous Languages. This could be a “sister convention” to the 2003 Intangible Cultural Heritage Convention and could include principles from the Universal Declaration of Linguistic Rights.
- The convention addresses the inherent conflict of interest between states and Indigenous language revitalization to redress cultural genocide at the state level.

## Goal 8:

### **Effective assessment mechanisms are implemented to demonstrate outcomes of the decade.**

- Clear assessments for the International Decade of Indigenous Languages are established in order to determine whether and how the decade’s goals are being met.
- Indigenous language champions are supported to develop thorough, culturally informed tools to assess community-based language projects, and to share those tools internationally.
- The Endangered Languages Project’s Revitalization Helpdesk program can include the development of such assessments, in partnership with successful initiatives such as FPCC’s Language Programs and the Smithsonian Institution’s Recovering Voices program.

## Goal 9:

### **Indigenous-led language work is supported through long-term, adequate funding.**

- Indigenous communities have access to funding and support for capacity-building and networking as they take control of their own language work.
- Funding agencies offer an expanded scope of grants, beyond simply small, short-term individual projects, to support longer-term projects and infrastructural work led by Indigenous language champions.
- Corporations, technology companies, private trusts and philanthropic foundations engage in long-term collaboration, funding and in-kind contributions to language work.

## Goal 10:

### **Indigenous knowledge and expertise is recognized and honoured.**

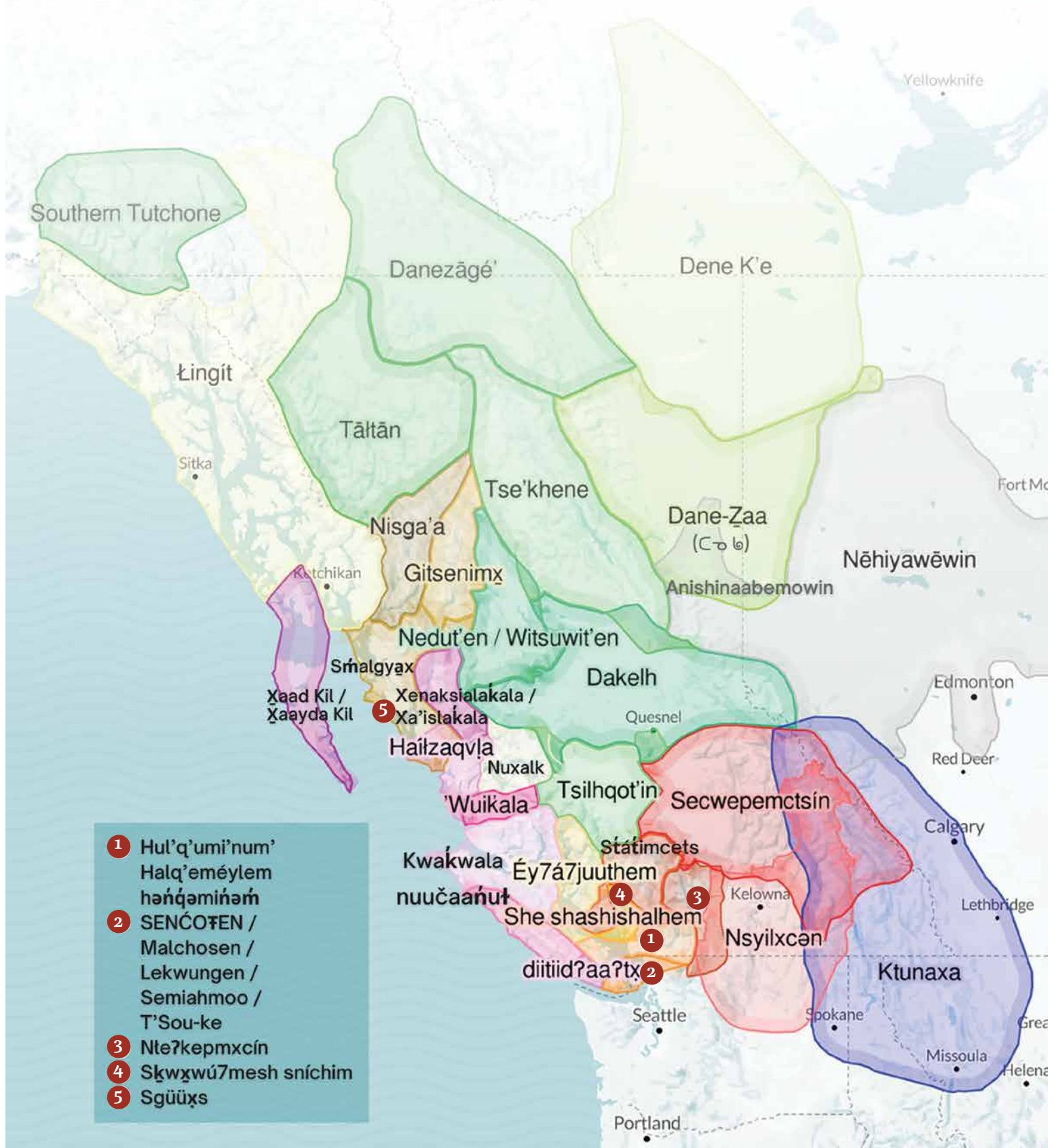
- Indigenous language champions have access to funding and recognition that is not restricted to those with academic credentials — for example, grants that do not require the holding of an advanced degree.
- Community-based expertise and Indigenous ways of knowing are acknowledged equally to the knowledge held within Western educational structures, both within UNESCO and in partner states and organizations.



FIRST PEOPLES'  
CULTURAL COUNCIL

# The First Peoples' Map of B.C.

maps.fpcc.ca



**ganaaw ada maay by Lucy Trimble/Hlgu Maksguum ganaaw**

*A celebration of our history, traditions, lands, lake, mountains, sunny skies and all life forms sustained within.  
Pictographic designs are nestled over a map of our traditional territory.*



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