

## Introduction

This discussion paper aims to build understandings within the Canadian Parents for French (CPF) Network about Indigenous languages and official languages in Canada with a focus on associated rights, education and funding. It provides some historical perspectives as well as some orientations to languages that highlight similarities and differences between official and Indigenous languages and how different languages are valued in Canadian society. Canada is at an interesting point in relation to these languages as it has now modernized the Official Languages Act<sup>1</sup> and also plays an active role in the Global Task Force governing the International Decade of Indigenous Languages (2022-32) led by UNESCO.

The Indigenous Languages Act was put in place in 2019 with a mandate to the Canadian Heritage Minister to **reclaim, revitalize, preserve and promote Indigenous languages** (Gov't of Canada, 2021). As part of the Act, a Commissioner of Indigenous Languages (Dr. Ronald E. Ignace) and three directors (representing the interests of First Nations, Inuit and Métis) were appointed in 2021 to “ensure that languages **grow and prosper** so they can be shared and spoken for years to come” (Gov't of Canada, 2021a).

CPF has a long and meaningful history with the Department of Canadian Heritage and the Commissioner of Official Languages (currently, Dr. Raymond Th  berge). His mandate is similar to the aforementioned one and is supported by the Official Languages Act put in place in 1969 (and revised in 1988), i.e., to **ensure the equality of English and French** in Canadian society and federal institutions and preserve official language communities across the country. The Act is inclusive and does not repeal or deviate from any legal or customary right for any language that is not English or French; in fact, specifying that First Nations, M  tis and Inuit languages and cultures are an integral part of the Canadian identity.

The Federal Action Plan states that a bilingual Canada “better **respects our official-language minority communities, enriches our culture** and enhances our **economic competitiveness**”. It also includes a **promotion and education** function, providing support for organizations such as CPF to “help people learn a second language” (Gov't of Canada, 2018). Some of the same rationale is now being used to highlight the responsibilities and benefits related to supporting Indigenous language education, especially as Canada responds to the [Truth and Reconciliation Commission's Calls to Action](#).

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<sup>1</sup> [Action Plan for Official Languages 2023-2028: Protection-Promotion-Collaboration](#)

## Indigenous Languages Act (2019)

The [Indigenous Languages Act](#) (Bill C-91) states in its preamble that “Indigenous languages were the first languages spoken in the lands that are now in Canada and that they are fundamental to the identities, cultures, spirituality, relationships to the land, world views and self-determination of Indigenous peoples”, that these languages contribute to the diversity and richness of Canada’s linguistic and cultural heritage and that “recognition and implementation of rights related to Indigenous languages are at the core of reconciliation with Indigenous peoples”. Among many provisions intended to support and promote the use, reclamation, revitalization and strengthening of Indigenous languages are the following:

. . . the Government of Canada is committed to implementing the United Nations Declaration on the Rights of Indigenous Peoples, which affirms rights related to Indigenous languages;

. . . [acknowledgement of] the critical loss of Indigenous languages and the urgent need to maintain, revitalize and promote Indigenous languages;

. . . the Government of Canada recognizes that all relations with Indigenous peoples must be based on the recognition and implementation of their right to self-determination<sup>2</sup>, including the inherent right of self-government;

. . . First Nations, the Inuit and the Métis Nation have their own collective identities, cultures and ways of life and have, throughout history and to this day, continued to live in, use and occupy the lands that are now in Canada;

. . . Indigenous peoples have played a significant role in the development of Canada and Indigenous languages contribute to the diversity and richness of the linguistic and cultural heritage of Canada;

. . . a history of discriminatory government policies and practices, in respect of, among other things, assimilation, forced relocation, the Sixties Scoop and residential schools, were detrimental to Indigenous languages and contributed significantly to the erosion of those languages;

. . . a variety of entities in different regions across Canada have mandates to promote the use of Indigenous languages and to support the efforts of Indigenous peoples to reclaim, revitalize, maintain and strengthen them and there is a need for the Government of Canada to provide continuing support for those entities.

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<sup>2</sup> Self-determination is a key theme in many gov’t and Indigenous community documents. Section 35 of the Constitution Act (1982) recognizes that Indigenous peoples have an inherent, constitutionally-protected right to self-government, i.e., a right to manage their own affairs. [More information](#).

## Government Support for Indigenous Languages

The Government of Canada has committed to provide “adequate, sustainable and long-term funding” for reclaiming and strengthening Indigenous languages. \$333.7 million was provided for 2019 to 2024 and \$115.7 million on an ongoing basis after that. A current example collaboration between the Gov’t of Canada and provinces and territories is found in NU with the Gov’t of Nunavut receiving \$42 million funding over five years to increase access to Inuktut<sup>3</sup>-language instruction, maintain and support proficient Inuktut-speaking Inuit educators, and establish the Nunavut Partnership Table on Language and Education ([Gov’t of Nunavut, 2021](#)).

## Indigenous Language Education in Canada

As with French as a second language education, there is considerable variance across the country regarding courses and programs. The following is a partial look at some of the Indigenous language education offerings within public education systems across Canada<sup>4</sup>. It is worth noting that, in most jurisdictions, the integration of Indigenous ways of knowing and learning is taking place in some or all curriculum areas<sup>5</sup>, including content about the significant and deleterious effects of Confederation<sup>6</sup>, the Indian Act and residential schools.

**BC:** Students in Grades 5 to 8 must learn another language and can choose French as one option among others, including Indigenous languages (depending on individual district choice). There are currently 19 [Ministry-recognized Indigenous language curriculum documents](#). BC has established [First Nations Language Authorities](#) for 30 languages that may confer a certificate on proficient speakers. An agreement was made with the BC Teachers’ Council to allow a holder of this certificate, along with valid BC teacher certification, to teach their language in schools.

**AB:** There is no second/additional language education requirement for students. A [Memorandum of Understanding](#) (2010) was signed and a [long term strategic plan](#) (2013) developed between the Alberta Assembly of Treaty Chiefs, the Gov’t of Alberta and the Gov’t of Canada to work toward strengthening learning and educational success for First Nations students in Alberta. The [Indigenous Languages in Education Grant program](#) (2018) supported early childhood education and K to 12 Indigenous language culture and programs, with one-time funding for teacher/instructor development and resource development.

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<sup>3</sup> Non-Inuit typically refer to the language as Inuktitut; however, the speakers themselves have different names for the language in their own dialects. For instance, it is called Inuttit in [Nunavik](#) (Northern [Quebec](#)), Inuttut in [Nunatsiavut](#) (Northern [Labrador](#)) and Inuktitut in much of [Nunavut](#) ([The Canadian Encyclopedia](#)).

<sup>4</sup> The focus in this paper is on language education in public schools. First Nations schools are funded by the federal government through [Indigenous Services Canada](#) and fall outside provincial/territorial jurisdiction.

<sup>5</sup> In BC, teachers commit to the [Professional Standards for Educators](#), including to contribute to truth, reconciliation and healing as well as fostering deeper understanding of histories and cultures of First Nations, Inuit and Métis.

<sup>6</sup> In 1867, the federal government assumed responsibility over Indigenous affairs from the colonies. Indigenous peoples were not invited to or represented at the Charlottetown and Québec Confederation conferences.

**SK:** The Gov't of Saskatchewan is working in partnership with First Nations and Métis people and organizations to improve outcomes for First Nations and Métis students. Its [Inspiring Success](#) (2018) policy framework includes pre-K Indigenous language development in Michif. At the secondary school level, students may learn Dakota, Nēhiyawēwin, Dene, Nakawe, Michif and Nakoda. Example of [Northern Lights School Division initiatives](#).

**MB:** A [K to 12 Aboriginal Languages and Cultures Curriculum Framework](#) (2007) underpins teaching Ojibwe, Cree, Oji-Cree, Dene, Dakota, and Michif to Indigenous and other students as a separate subject in immersion, bilingual or English language classrooms.

**YT:** The Yukon follows the BC curriculum for most subjects and states that it “integrates Yukon First Nations language, history, culture and ways of knowing, doing and being into all subject areas and grade levels”. [Yukon’s School Curriculum](#)

**NT:** The Northwest Territories’ Official Languages Act recognizes 11 official languages. There is an Official Languages Minister, Commissioner and Boards for official languages and Aboriginal languages revitalization. [Northwest Territories Official Languages](#). Curriculum resources are available for [Dene Kede and Inuuqatigiit](#) in English and in French.

**NU:** The territory’s Education Act (2008) set out to guarantee bilingual education in Inuktitut and English at all grade levels by 2019. In 2020, the Act was revised to a phased in approach for Grades 4 to 12 by 2039. In Francophone schools in the territory, instruction of Inuktitut as a second language must be included. [Revised Nunavut Education Act](#)

**ON:** Has a Native Languages curriculum for [Grades 9 to 12](#) (2000) and [Grades 1 to 8](#) (2001). In 2021, the Gov’t of Ontario allocated funds that led to Inuktitut being offered as a group of [elective language courses](#) in some school boards. Inuktitut may also be used as a language of instruction within Ontario’s Indigenous languages curricula Grades 1 to 12 as part of Ontario’s commitment to supporting Indigenous language revitalization and reconciliation. [News release](#). Students may study one or more of Cayuga, Cree, Delaware, Mohawk, Ojibwe, Oji-Cree, Oneida and Inuktitut, although not all schools may offer all secondary courses. [More information](#).

**QC:** Bill 96 has created serious issues for Indigenous people in Québec, e.g., requiring Indigenous youth to take extra French courses in CEGEP at the expense (according to First Nations leaders) of preserving their own Indigenous languages. A brief, [Indigenous Education: Walking on Both Sides of the River](#), was presented to the Minister of Education in 2017. Algonquin language courses are taught at some schools, e.g., [Maniwaki Woodland School](#) in Western Québec School Board.

**NB:** Bill was tabled in 2020 to add understanding of Indigenous languages to the Education Act. The [Kehkimin Wolastoqey Language Immersion School](#) was established in Fredericton in 2022.

**PE:** Mi'kmaq language and culture classes are offered at the K to Grade 6 level at [John J. Sark Memorial School](#) on Lennox Island.

**NS:** Mi'kmaq<sup>7</sup> is now recognized as the first language of Nova Scotia (since 2022). Students may learn it in place of Core French at any grade to fulfill their second language requirement. The curriculum is not organized by grade but by stages of language development. [Mi'kmaw Language Course Outline](#). As well, [Mi'kmaq Services](#) acts as a conduit between the Department of Education and the province's Indigenous communities.

**NL:** The NunatuKavut community council, Gov't of Newfoundland and Labrador and the province's English school district signed a memorandum of understanding (2022) to advance Inuit education throughout the province, including provision of Inuttitut language education. [News release](#). There are three Indigenous schools (Conne River, Natuashish, Sheshatshiu).

*Please note that this is a very partial summary of provincial and territorial initiatives linked to Indigenous language education in the public system. For many years, there have been ongoing efforts across Canada to improve educational outcomes for Indigenous learners at all levels<sup>8</sup>. The Truth and Reconciliation Commission (TRC) included several Calls to Action to address inequities in educational expectations, achievement and resources, among other areas, and districts and governments are focused on supporting positive change<sup>9</sup>, e.g., [Gov't of Canada](#) (2021).*

Immersion-type language programs for Indigenous languages (taken by Indigenous and other students) are found in most provinces and territories. For now, the numbers are relatively small (54,417 students in regular language programs across Canada and 7788 in immersion programs in 2021<sup>10</sup>) compared to French immersion program enrollments (over 2 million across Canada in 2021<sup>11</sup>); however, one could expect an increase now that Canadian Government funding and services are on the rise.

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<sup>7</sup> Mi'kmaq, mi'kmaq, Mi'gmaq and Mi'kmaw are found in government and Indigenous community documents. A general rule is to follow the spelling used by the group one is citing or interacting with. Mi'kmaq means "the people" and were among the original inhabitants in the Atlantic provinces (also located in QC and northeast US).

<sup>8</sup> As an example, we referenced the [Indigenous Early Learning and Child Care Framework](#) (2018) in our most recent [advocacy-oriented research brief](#) about early language learning.

<sup>9</sup> The Yellowhead Institute's [Calls to Action Accountability: A 2022 Status Update on Reconciliation](#) indicates that much more work remains to be done in education as well as in other sectors identified by the TRC.

<sup>10</sup> <https://www150.statcan.gc.ca/t1/tb11/en/tv.action?pid=3710007801>

<sup>11</sup> <https://www150.statcan.gc.ca/t1/tb11/en/tv.action?pid=3710000901>

## Orientations to Language Learning

*Thanks to Dr. Meike Wernicke, Dr. Belinda Daniels and Nicole George\* for contributing this section.*

Canada has a long-established history of linguistic diversity, spanning centuries and involving multilingual speakers moving, settling, and interacting with one another across these lands, continuing to this day. Within this multilingual context, dominant groups in society have organized, regulated, and imposed language on others based in different ways (Ruiz, 1984). In Canada, these orientations include language-as-problem, language-as-right, and more recently, language-as-resource. Each of these orientations highlights how different languages are valued in educational contexts and in society in general (Hornberger, 1998).

**Language-as-problem** is based on a deficit perspective of language and speakers. It assumes that our daily communication and social interactions require that everyone learn and use the majority language. Anyone who is not able to use the dominant standard language is seen as intellectually, professionally, and socially inferior. Over the past centuries, this perspective has led to the banning of certain languages in school curricula in order to force assimilation of newcomers or speakers of other language into so-called mainstream classrooms. It is also the idea underpinning the cultural genocide perpetrated in Canadian residential schools, which has disrupted the intergenerational transmission of cultural and linguistic traditions and knowledges, ultimately decimating an estimated 450 Indigenous languages, leaving approximately 50 remaining today (Gillies & Battiste, 2013).

**Language-as-right** informs legislative decisions, which in Canada have shaped federal language policies such as French-English official bilingualism since the 1970s. This linguistic duality has been taken up in provincial and territorial jurisdictions in different ways. Quebec counts French as its only official language. New Brunswick is the only officially French-English bilingual province. The remaining provinces have opted for English as the majority and official language, yet with different emphases on French as the other official language and at times by way of a policy of multiculturalism, as in Alberta (Hayday, 2005).

Language policies in the territories mirror federal policy to some extent. In Nunavut, there are three official languages including the Inuit language (Inuktitut and Inuinnaqtun), and French and English, whereas the Northwest Territories count nine official Indigenous languages alongside French and English: five Dene-Athapaskan languages (Chipewyan, Gwich'in, North Slavey, South Slavey, and Tłı̨chǫ), three Inuit languages (Inuinnaqtun, Inuktitut, and Inuvialuktun), and Algonquian (Cree). The Yukon is officially French-English bilingual but recognizes many of its Indigenous language through community-based initiatives of minority language retention and revitalization (Fettes, 1998). Most recently, Nova Scotia officially recognized the mi'kmaq language as the province's first language.

**Language-as-resource** has emerged through research that showed the detrimental impact of deficit-based approaches to language learning on students' cognitive, emotional, and social development (e.g., Cummins & Early, 2011), encouraging teachers to adopt a multilingual approach in their teaching through culturally and linguistically responsive pedagogies that

validate and build on students' existing knowledge, identities and experiences. It means taking into account the multilingual literacy practices students experience in their homes and communities and creating space for these in the classroom. It also recognizes a wide range of French language learners, not only anglophone monolingual students but all emergent language users, including non-English dominant students such as Indigenous students who have not used French as a primary language or students from immigrant communities that have maintained a strong use of home languages.

It is important not to conflate the experiences of Indigenous students and immigrant children (Canadian-born or newcomer) and to understand Indigenous students' needs as distinct from those of non-Indigenous students (Shin & Sterzuk, 2019). With regard to French immersion programs in particular, it is important to keep in mind that some students from minoritized communities continue to be marginalized and impacted by inequitable language policies; however, many language learners are privileged students from official language communities.

### **Towards an understanding of language as relational**

Where does this leave us today? The three conceptions of language – as a problem, a right, and a resource – highlight both the importance and complexity of language in Canada. The question of whose language counts often highlights historical and existing political tensions, as federal, provincial/territorial and school language policies compete to protect minority language speakers' access to their community languages while also encouraging integration into official French or English language groups. In many respects, official bilingualism in Canada can also be seen as justifying the marginalization or even erasure of many so-deemed non-official languages (Haque, 2012) and pose crucial obstacles to promoting multilingual language use among speakers of heritage and ancestral languages (Kubota & Bale, 2020).

The resurgence of Indigenous priorities (Battiste & Henderson, 2021), emphasized in the *United Nations Declaration on the Rights of Indigenous Peoples* (United Nations, 2007), the *Indigenous Languages Act*, and the more recent Global Action Plan of the *International Decade of Indigenous Languages* (UNESCO, 2021), is also evident in curricular changes across educational jurisdictions. As an example, British Columbia has now implemented an Indigenous-focused graduation requirement for all students, which can include learning a First Nations language offered through the province's curriculum (BC Ministry of Education, 2016).

Such initiatives call for an urgent re-thinking of languages and language-in-education policies to ensure that Indigenous language revitalization is supported across Canada, including in FSL classrooms. It also raises many questions for French language educators, administrators and parents whose children are learning French as a second-language.

### **Questions to consider**

- What place do local First Nation, Métis or Inuit language and literacy practices have in the FSL classroom?

- How do students who speak Indigenous languages incorporate French into their linguistic repertoires?
- Who has the right to learn and the authority to teach a First Nations language?
- What is the role of FSL educators in supporting Indigenous language revitalization and what would this look like in their teaching of French?
- What precautions must teachers, learners, administrators and parents take to prevent settler colonial educational practices from perpetuating decades of harm to Indigenous peoples and their languages?

As a way of moving forward with language education in Canada, we need to begin embracing a fourth orientation, **language-as-relation**, to encourage “the emergence of healthy and balanced Indigenous-Canadian relations” (Donald, 2022) and to support the unlearning of colonial ways of understanding language and language learning as an individual, primarily intellectual, competitive, and consumerist endeavour. This requires familiarization with other ways of understanding language, including those that have shaped Indigenous ways of knowing, being, and learning language for millennia.

#### Other ways of understanding language (and language learning)

- Language learning and language reclamation are part of a collective endeavour that is about nation (re)building.
- Language learning does not only focus on the learner but also the family and community for successful intergenerational transmission and healing.
- Language learning connects language learners to land and opens their minds to the human and non-human relationships we must become responsible for and accountable to.
- Land is also an integral piece to language learning as both are tightly linked to identity.
- Language revitalization and reclamation must be undertaken by the Indigenous speakers of the language and, when and if possible, be of the lands where the language is spoken.
- Language is more than simply communicating with others; languages hold knowledge that pertains to social practices associated with natural law, customary beliefs, and governance systems.
- Learning or reclaiming an Indigenous language “must also involve spiritual communication and use of appropriate cultural protocols” (Daniels et al., 2021, p. 202)



### Moving forward as a national Network

The history of Indigenous languages and how they and their speakers were treated throughout Canadian history is very different from the histories of French and English. Indeed, the role of colonization and the languages used to colonize must be considered as non-Indigenous/settler<sup>12</sup> Canadians learn more about how to navigate the terrain of language education. School systems have been the sites of oppression and racism (Pidgeon, 2022), and ongoing learning, unlearning and relearning are necessary to effect change.

When Dr. Ronald E. Ignace assumed the role of Indigenous Languages Commissioner, he stated, “Ta7 me7 scú7tsems re sneqwentém re qweqweltén-kt re stseléwt.s ne swet.s k smenmenúlecws ne7élye ne tmicw-kt”. (Our languages will no longer stand in the shadow of other languages here in our land.) (Gov’t of Canada, 2021a) This statement underscores some important tensions between official and Indigenous languages as well as some potential parallels and intersections.

An interesting parallel for CPF is found in an early Indigenous language immersion program founded in 1988<sup>13</sup> by mothers from the Mohawk community of Kahnawake, Quebec, modelled after French immersion and operating outside the regular school system. With federal funding and the impetus to address urgent demands to restore and revitalize Indigenous languages, these grass roots movements could expand significantly in the near future.

There are some shared goals among those advocating for French second language education and Indigenous language education, such as wanting the best possible educational options for one’s child/ren and supporting access for all who seek those options. There are also some profound differences linked to the reclaiming of languages that were denied or destroyed by colonizing forces in this country. An informed and respectful approach is advised, and we hope this discussion paper serves as a *point de départ*.

### What does this mean for CPF? Our mandate? Our role?

Unlike in other discussion or position papers produced by CPF, there is no list of recommendations because this is a multi-faceted, historically-troubled situation requiring care and open mindedness. CPF is well advised to adopt an **inquiry approach to learning more** about Indigenous peoples, their languages and ways of learning and knowing. It is important not to assert our role and mandate, assume connections and shared purpose or offer unsolicited support as these can perpetuate long-standing, power-based (colonial) systems.

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<sup>12</sup> Care should be taken with the terms “non-Indigenous” and “settler” when juxtaposed with “Indigenous” as it can create a division among people, e.g., us and them, perpetuating some of the harms related to colonialism. They are not incorrect, but more nuanced and/or inclusive terms, e.g., “and others”, are sometimes more appropriate. Métis jurist Chelsea Vowel problematizes this term in [Settling on a Name: Names for Non-Indigenous Canadians](#).

<sup>13</sup> CBC Short Docs. (2017). [Karihwanoron: Precious Things](#)

Given that not all Canadians experience or have experienced Canada in the same way and that Indigenous languages now occupy a significant role in communities, schools and governments, what stance could CPF take about 2<sup>nd</sup> language learning? What is its role vis-à-vis Indigenous language education advocates? Ally<sup>14</sup>? Parallel advocate? Respectful observer? Other term<sup>15</sup>?

### Canadian Parents for French: Beliefs, Role and Mandate

Canadian Parents for French is a national network of volunteers that values linguistic and cultural French/English duality as an integral part of daily life and is dedicated to promoting and creating opportunities for students to learn and use French. Canadian Parents for French envisions a Canada where French- and English-speakers live together in mutual respect with an understanding and appreciation of each other's language and culture. CPF believes:

- The ability to communicate in more than one language fosters creative, empathetic and adaptive people who access far-reaching opportunities and enhance the social and economic prosperity of our country.
- Everyone in Canada should have the opportunity to enjoy the many benefits of learning languages, as learning more than one language enhances life options and opportunities. Multilingualism enriches young people's lives.
- Every student should have access and the opportunity to learn the language that meets their and their family's needs and aspirations, from kindergarten to post-secondary.
- CPF has a responsibility to respect the student and their family's choice of language to learn and to understand and respect the expectations of the programs being offered.
- CPF parents and community stakeholders are actively engaged in discussions and respectful of decision-making within school boards as they pertain to program choices to meet the needs of local communities.
- CPF's mandate is to provide accurate information to parents on which to base their decisions about the choice of French-language learning opportunities for their children. It is not CPF's role to engage in debates to determine when or where Indigenous or other languages are taught, or to intervene with a school district's decision to offer other language programs that may reduce admission to French for some individual students.

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<sup>14</sup> Ally is a term that should be used with care. [Queen's University's Office of Indigenous Initiatives](#) provides some helpful information about allyship with Indigenous peoples: "Ally is not a self-proclaimed title. Indigenous peoples may identify you as an ally. The goal is not to be labelled an ally; the goal is to develop meaningful relationships with Indigenous peoples. An ally is someone who is willing to learn, question and reflect. Learning about Indigenous peoples, policies and history helps people understand what happened and is still happening today."

<sup>15</sup> The Calgary Foundation's [Indigenous Ally Toolkit](#) also provides background and guidelines for allyship.

## Glossary of Terms

**Indigenous:** Use of the terms *Native*, *Aboriginal*, and *Indigenous* has changed over time. The term *Aboriginal* is enshrined in Section 35 of the Canadian Constitution Act (1982), which defines “aboriginal peoples of Canada” as consisting of the First Nations, Inuit, and Métis peoples. In recent years, many people have come to prefer the term *Indigenous*, particularly following the adoption of the [United Nations Declaration on the Rights of Indigenous Peoples](#) (2007). The use of *Indigenous* emphasizes the connection to the land and is applicable across national borders. In 2017, the Canadian government replaced the Department of Indigenous and Northern Affairs with two new departments: Crown-Indigenous Relations and Northern Affairs Canada and Indigenous Services Canada.

**Inuit:** Inuit refers to Indigenous people from Arctic North regions of Canada, Alaska and Greenland. Almost 75% of Inuit live in Inuit Nunangat, which stretches from Labrador, N. Québec, Nunavut to the Northwest Territories. These lands are known to the Inuit as Nunatsiavut, Nunavik, Nunavut and Inuvialuit. Inuit is the plural form of Inuk.

**M(m)étis:** The Métis are people with roots in the Red River community or other historic Métis communities. Currently in Canada, the majority of people who identify as Métis live in either the western provinces or in Ontario; however, [Statistics Canada 2021](#) reports populations in other parts of the country too. If a lower case “m” is used, this refers to people with mixed ancestry.

**Settler:** A settler is a non-Indigenous person whose ancestors settled in a land that was inhabited by Indigenous people.

## Resources to Support Further Learning

Canadian Language Museum (2019). [Indigenous languages in Canada.](#)

Government of Canada. (2022). [Indigenous languages – Learning and teaching resources.](#)

Government of Northwest Territories, 2016. [NWT Indigenous languages action plan: A shared responsibility 2018-2025.](#)

Regroupement des centres d’amitié autochtones du Québec. (2022). [Guide to welcoming and including Indigenous students in Quebec elementary and secondary schools.](#)

University of British Columbia. (2021). [Indigenous peoples: Language guidelines.](#)

### Courses and Webinars

[4 Seasons of Reconciliation](#), is a self-paced online program, interactive modules on truth and reconciliation offered by the First Nations University of Canada, in partnership with Reconciliation Education and RBC. Free.

[Indigenous Canada Course](#) is a 12-lesson online course delivered by the Faculty of Native Studies at the University of Alberta. Free.

[Indigenous Awareness](#) is an online tool designed by the non-profit Indigenous Leadership Development Institute for Canadian organizations, corporations and individuals. \$40.

[Reconciliation Through Indigenous Education](#) is a 6-week online course offered by the Faculty of Education at the University of British Columbia. Offered throughout the year. Free.

[Introduction to Reconciliation](#) is a webinar by Reconciliation Canada and the Tamarack Institute to explore our shared Canadian history, reconciliation and our respective roles.

[Creating a Culture of Equity and Reconciliation](#), also by Reconciliation Canada and the Tamarack Institute focuses on practical ways to create systemic change.

### Acknowledgements

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