

Bridging communities and universities through language engagement

A vision for university engagement in the maintenance, revitalization, and strengthening of Indigenous languages

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Acknowledgement of Traditional Territory

The work of preparing this document was carried out in the territories of the Haudenosaunee, Anishinaabeg, Musqueam, and Coast Salish and informed by language experts, teachers, and policy-makers from traditional territories across Turtle Island. We gathered information as grateful visitors to these territories and with appreciation of the knowledge of land and language the stewards of these territories have long possessed.

Acknowledgement of University Responsibilities to Indigenous Languages

Universities have had a direct impact on the vitality of Indigenous languages, and now have a corresponding responsibility to support them. Since their emergence on Indigenous territories, universities have been complicit in state-led activities designed to suppress Indigenous languages and cultures. Until 1961, Indigenous graduates of university programs would lose their “Indian Status” as recognized by the Canadian government. Historically, universities have contributed to Indigenous language loss by devaluing Indigenous languages as languages of learning and knowledge production, contributing to false narratives of the death or dying of Indigenous languages and cultures, and drawing on assimilationist curricula and pedagogies that erase the diversity of Indigenous knowledges. Until today, Canada’s two colonial languages, French and English, remain the languages of educational opportunity and advancement. For these and other reasons, universities must actively work with Indigenous communities to repair past and ongoing colonial policies and practices.

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1. Background

Origins

The impetus for this vision paper was borne out of the Truth and Reconciliation Commission (TRC) of Canada's 2015 *Calls to Action* addressing Indigenous languages. Three fundamental points from the TRC guided the preparation of this report:

1. "Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them." (14.i)
2. The work of securing Indigenous languages is the responsibility of all Canadians and Canadian institutions, including universities and all levels of government.
3. "The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities." (14.iv)

It is important to recognize that Indigenous people and communities are already doing exceptional work and possess substantial expertise in Indigenous language maintenance and revitalization. Across Canada the number of Indigenous language learners is steadily increasing, pointing to a hopeful future for Indigenous languages in Canada, provided the right support and recognition. The aim of this document is to report on the contributions that universities can make to this endeavour.

This document was also prepared in response to McGill University's 2017 *Final Report of the Provost's Task Force on Indigenous Studies and Indigenous Education*. Similar to other reflexive undertakings Canadian universities are pursuing in light of the TRC report, the Task Force report identified a set of concrete actions that McGill University can take to assume its responsibilities in Indigenous and non-Indigenous reconciliation in Canada. Following the TRC's *Calls to Action*, the Task Force recognized Indigenous language support as a responsibility that universities have in contributing to reconciliation. The report noted that McGill University has an obligation to assist language teaching, documentation, and revitalization efforts, but that the University must proceed conscientiously and with humility, in step with wishes and needs of Indigenous communities.

The Task Force has not assumed that Indigenous communities want to see Indigenous languages taught in a university setting for predominately non-Indigenous students while fluency rates in communities themselves are declining or under great pressure. McGill should consider where it can add the most value to language teaching and revitalization in Indigenous communities, while heeding the perspectives and needs of Indigenous communities as voiced by their members."

Excerpt from *Call to Action #34 – Language Revitalization and Documentation*

The information and ideas expressed herein were gathered by a committee led by three faculty members in McGill's Department of Integrated Studies in Education and one faculty member in the Department of Linguistics. At the request of the Provost's office, and in response to the McGill Task Force report, this committee was convened and tasked with beginning the process of consulting with Indigenous Elders, language experts, teachers, and policy-makers from McGill's Indigenous partners in order to provide direction to McGill University in developing a plan of engagement. The committee soon realized, however, that the value of the knowledge and experiences shared over the consultation period far exceeds this limited mandate. To honour the contributions of the consultants, this Vision Paper is addressed to the broader Canadian university community in the hopes that the knowledge shared with the committee may benefit researchers, educators, and policy-makers across Canada who, like McGill, wish to advance their contributions to Indigenous languages.

The committee's consultations affirm that there is an urgency to strengthen Indigenous languages as an irreplaceable element of Indigenous heritage and identity. At the same time, there is a great hope that the security of Indigenous languages will only increase as more and more Indigenous language learners and their allies dedicate themselves and their talents to this task. There is much to suggest that considered university participation can positively contribute to the tremendous language maintenance and revitalization work Indigenous communities already do.

This report uses the term "Indigenous community" frequently. The authors of this report understand communities to include rural, on reserve, and urban communities. The authors also understand that communities are diverse and that differing visions and aspirations for Indigenous languages should be understood as the norm, not the exception. It is therefore imperative that universities consult meaningfully Indigenous communities and respect individual formal community governance processes through which language policy and practice is decided.

Objectives

This Vision Paper aims to identify how Canadian universities can engage responsibly and effectively in the work of maintaining, stabilizing, and revitalizing Indigenous languages in Canada. The specific objectives of this document are to:

1. Identify the principles a university and those who represent it should embody when building relationship with Indigenous communities;
2. Highlight the capabilities and limitations of universities in the process of Indigenous language revitalization, maintenance, and recovery;
3. Outline the challenges universities face in the context of Indigenous language revitalization and, when applicable, provide ideas on how to overcome them;
4. Point to specific ways in which a university can support the vitality of Indigenous languages and be of assistance to Indigenous communities who wish to revitalize or maintain their languages.

The vision expressed in this report was informed by three information-gathering activities:

1. A two-day **Symposium on the Role of the University in Supporting Indigenous Languages**, (henceforth “Symposium”) held in May 2018 at McGill University and in Kahnawà:ke, Quebec. The Symposium brought together eleven Indigenous language teachers, scholars, and activists representing Inuktitut, Eastern Cree, Swampy Cree, Kanien’kéha, Mi’gmaq, and Wendat languages as well as three allied, non-Indigenous linguists and language program developers working in SENĆOŦEN, Dene, and Híłzaqv-speaking territories to present, discuss, and share ideas in closed-door sessions and public forums at McGill and in Kahnawà:ke;
2. A **program review** (Section 4) of universities in Canada offering programs in Indigenous languages and Indigenous language revitalization;
3. **Site visits** conducted in September 2018 by a subgroup of the committee to three leading universities in the area of Indigenous language research, capacity-building, and community engagement. These took place at the University of Victoria, the University of British Columbia, and Simon Fraser University.

The rich discussions that happened during the Symposium were the primary guide in preparing this Vision Paper. The program review and site visits added further support and depth to the ideas shared here. While the authors have attempted to relay accurately the ideas and insights of the many language experts consulted during this project, no single report could fully convey the depth, breadth, and nuances of these discussions. The project committee is solely responsible for the summary and recommendations contained in this document, as well as for any errors or omissions.

Bridging the community and the university

The metaphor of a bridge served as a conceptual guide in the preparation of this report. As in other advisory reports addressing Indigenous/non-Indigenous reconciliation, the idea of a bridge has been a useful metaphor in summarizing ideas and providing a framework for recommendations. Experts participating in the two-day Symposium identified the idea of bridging the community and the university on several occasions.

We have a lot to offer too, not only to our own people, but to other people in Quebec. Maybe we can bridge the gap between non-Aboriginal and Aboriginal people, because I find Quebec doesn’t seem to have that understanding of First Nations people as much as they should. — Mary Diamond-Bear

In the Montreal area, moreover, the Mercier Bridge—which connects the island of Montreal (where the first day of the Symposium was held) and Kahnawà:ke (where second day of the Symposium was held)—is an historic piece of infrastructure of great importance, both symbolically and concretely, in Indigenous

and non-Indigenous relations. The bridge has served both as a site of contestation and resistance against state intrusion and oppression as well as a path across which knowledge and friendship have been shared between the two communities.

2. A vision for Canadian universities

The vision

Drawing from the consultations, meetings, observations and program reviews, the committee prepared a list of recommendations for the university community to effectively support the maintenance, revitalization, and strengthening of Indigenous languages. Together, these recommendations constitute a unifying vision of the responsible and engaged university that (i) supports community work, (ii) develops its internal capacity, and (iii) contributes to bridging the campus and community to facilitate the flow of knowledge and resources between the two. The lessons the committee learned through their consultations form basis for the vision and recommendations and are elaborated in section 3 below.

The university that successfully supports Indigenous language revitalization is an innovative university that embraces change and new ways to participate in pressing social projects. The maintenance, revitalization, and strengthening of Indigenous languages is ultimately a responsibility of Indigenous communities and is their achievement. Universities that assume the role of ally in this project are adaptable in the ways they develop, recognize, and mobilize intellectual resources. Their participation, from its origins to its outputs, is in partnership with and under the direction and leadership of Indigenous communities. And, importantly, their contributions are anchored in specific community-led initiatives.

Community engagement, not only in terms of research, but also in teaching and service work, is at the root of successful university support. Much of the expertise, teaching, and project development is already ably carried out by communities, but often with few resources. A university allied with communities creates ways to support existing programming through teaching, project management, and actionable research and recognizes community contributions as academic contributions. Hiring and supporting Indigenous faculty with ties to particular languages is the most self-evident approach to successfully undertaking this engagement.

Internally, achieving this vision will require the administrative flexibility to support interfaculty collaboration and teaching. Indigenous language revitalization transcends existing disciplinary boundaries. A university hub in language revitalization is essential for universities to mobilize the range of methodological, educational, and linguistic expertise necessary for addressing language shift. An interdisciplinary hub within the university can likewise provide a clear point of contact for communities.

Nine recommendations for the role of the university

Supporting communities

1. Support existing in-community language programming through program accreditation and through resource sharing, co-funding, and assistance in securing external funding.
2. Support alternative delivery methods for programming such as a cohort model, part-time intensive delivery, and ladder programming at all levels.
3. Recognize non-traditional backgrounds and experience as a basis for admission to programs as well as for qualifications teaching and program delivery.

Developing campuses

4. Hire and support Indigenous faculty and staff, while implementing policies to address the competing demands placed on Indigenous members of the university.
5. Support cultural sensitization and decolonizing professional development through educational opportunities for non-Indigenous university faculty, staff, and students on topics related to Indigenous languages, language shift, and language revitalization. For example, hold mandatory training in Indigenous research methodologies for those wishing to pursue research with Indigenous peoples.
6. Prioritize Indigenous research through funding and other support initiatives and build into the university model a broader understanding of community-engaged academic contributions in the areas of service, teaching, and research.

Bridging campus and community

7. Recognize the competing demands placed on Indigenous faculty and staff and provide institutional funding and support for in-community research, teaching, and curriculum development.
8. Create a centralized network that links together staff and students on campus with community-based programs; create university hubs of inter-disciplinary engagement in Indigenous languages.
9. Ensure Indigenous oversight in all aspects of university engagement in Indigenous language revitalization.

3. Lessons the committee learned

The nine recommendations above draw from the findings reported here. First, through community-consultations, universities and Indigenous communities in Canada can partner to make meaningful contributions to the wellbeing of Indigenous languages, while at the same time honouring Indigenous people and their work. Although Indigenous communities themselves possess the knowledge and resolve to reclaim and maintain their languages, universities can share resources to provide support throughout the process. Both communities and universities can make critical contributions to education and knowledge, not only in Indigenous language fluency, but also in understanding the history, richness, and cultural context of Indigenous languages.

Similarly, universities can strengthen research and education, as well as their impacts outside of the academic sphere, through considered engagement with Indigenous language research and revitalization. Universities can learn from communities about best practices in language teaching and pedagogy. Culturally relevant university programming, developed in partnership with Indigenous language workers, and connected to Indigenous languages will increase intellectual diversity and richness on campus. Linguistic research on the unique grammatical properties of Indigenous languages of Turtle Island has already had important impact in shaping our understanding of the human capacity for language. In light of the colonial histories of universities in North America, universities must orient themselves to the duties and responsibilities that fall within their prerogative today and, in doing so, establish a mindset of humility and self-awareness, drawing on the principles of free and prior informed consent to guide their actions moving forward.

Language revitalization as an Indigenous-led process

A consistent message that echoed throughout the Symposium was that universities can be *allies* to Indigenous communities in their efforts of language reclamation, revitalization, and maintenance. The

primary leadership and agency in these processes must lie with the Indigenous people to whom the languages belong. It is not the purview of the university to determine what is best for Indigenous languages; instead, the university's role is to listen to communities' needs and aspirations and support them in overcoming the challenges necessary to achieve their goals.

The community knows what they want and knows what they need. The university has to address the needs of the community and not their own.

— Akwiratékha' Martin

Universities can work with Indigenous communities through what one Symposium participant deemed “responsive programming,” which addresses head-on the needs of the community as defined by the community itself. In addition, universities can work to create “good neighbours” on campus and in the greater community by educating faculty, staff, and students on topics surrounding Indigenous languages.

My work in the university isn't to create speakers, that's what I do in the community—it's to create good neighbours. — Ryan DeCaire

An important outcome of educating university students to be allies is to prepare them to participate in actions that effectively represent and value the interests and rights of Indigenous peoples in areas beyond academia.

Relationship building and communication

Those working within a university can begin by educating themselves about the language, history, and culture of the Indigenous people on whose land their campus is located. They must be prepared to dedicate a sincere and sustained effort to engaging with Indigenous communities and building relationships founded on principles of trust, reciprocity, and mutual accountability. The process of relationship building is essential if Indigenous communities are to confront and overcome the damage inflicted by the legacy of Canada's residential school system and other oppressive policies and attitudes. It is the responsibility of a university to allocate sufficient time and resources to establishing relationships with Indigenous communities and to prioritize process over traditional indicators of success such as grants and research output. Further, there may be times when the objectives of the university and Indigenous community diverge. In these cases, each side has a responsibility to be forthright and transparent regarding their goals, such that a relationship of trust, honesty, and accountability remains intact throughout the process and that Indigenous peoples right to self-determination is respected.

Universities really need to do the groundwork to establish those relationships with communities and understand where communities are in their language work. This is so important if they hope to take up the role of an ally, as opposed to a savior. — Kahtehrón:ni Stacey

Transparent communication is a prerequisite to successful collaboration in community-engaged research and programming. This is especially true in the Canadian context, where rich linguistic and cultural diversity among Indigenous peoples means that there is no one-size-fits-all approach to language revitalization. Goals and priorities differ from community to community and may change over time. They are informed by a complex set of factors, including the number and age of fluent and first-language speakers, the sociocultural contexts in which Indigenous languages are spoken, the available linguistic resources, and the perceived value of the language within the community. Universities should be mindful of these realities and engage Indigenous communities one by one and in an ongoing manner to develop solutions tailored to the needs and goals of each.

Supporting in-community initiatives

Several panelists at the Symposium spoke highly of ongoing language programs in their home communities. Community-led language programs are galvanized by the strong will and vision of community members and implemented via the cultural, linguistic, and pedagogical expertise of frontline Indigenous language speakers and teachers. But, while non-university-affiliated language immersion programs in Indigenous communities exceed university-based courses with respect to number of contact hours and (in the assessment of symposium guests) success in creating new speakers, they are often unable to provide students with recognized credits that students can use to advance their academic and professional careers.

Some of the most promising practices in adult language learning have been invented in your [Indigenous] communities, and you're living them in your communities. You don't need to come to universities, necessarily, to learn that. But, we [universities and communities] can learn more about those things together, and then we can share them back. — Onowa Mclvor

Universities, for their part, should not seek to recreate or relocate language-learning programs to their campuses, but rather to recognize the achievements of Indigenous communities and, with their support, take steps to accredit existing language programs and provide certification for teachers. Universities can also aid communities in securing the kind of permanent funding needed to guarantee their continuous operation and provide monetary support for students, who often have significant financial responsibilities of their own that prevent them from devoting the time needed to language learning. By developing partnerships that build off local initiatives and expertise, universities and communities can work together to ensure that talented language teachers and students remain in community and invest their time and efforts there if they so choose. While effective fluency-building approaches have typically been developed by Indigenous teachers in Indigenous communities, universities may work alongside Indigenous communities to review and develop teaching approaches, curriculum materials, and best practices in Indigenous language pedagogy. By doing so, universities may also serve as a channel for facilitating the sharing of language-learning strategies and approaches among Indigenous communities.

University-based programming

While Indigenous community-based language speakers, learners, and teachers are leading the way when it comes to Indigenous language work, there is room for the creation of programs at universities which support language champions by providing advanced training and accreditation in areas relevant to Indigenous language revitalization. These include language documentation, Indigenous language pedagogy, and the socio-political and cultural factors that contribute to language shift. In developing these programs, universities should adapt the content, structure, and delivery methods to best accommodate the groups for whom they are intended. Programs can be ladderized, such that certificates lead to diplomas, which then lead to undergraduate and graduate degrees, with several entry and exit points along the way that allow students to choose the path which best suits their needs. When possible, there should be opportunities for students to carry out their studies in community, for example through independent study or research projects, so that Indigenous students, many of whom are mature students, can remain close to their professional and personal responsibilities in their home communities and immediately apply the skills gained through the university program to initiatives in community.

Moreover, universities should be mindful of the inherently cross-disciplinary nature of Indigenous language revitalization. Many Symposium participants noted that language revitalization necessarily

involves more than just language. For many speakers, Indigenous languages are inseparably connected to other integral aspects of life, including cultural traditions, connection to ancestral land, spirituality, politics, family histories, and interpersonal relations, among others. Panelists who cited the creation of new speakers as the primary goal of existing in-community language programs agreed with the observation of the Symposium keynote speaker, Kahtehrón:ni Stacey, that these same programs also “increase the cultural knowledge of the learners, ...strengthen their identity, enrich their worldview through an Indigenous perspective, and foster intergenerational relationships in the language.” Hence, universities can support Indigenous language champions by adopting an approach that plays to this interdisciplinarity. Universities should support programs which, in addition to language proficiency-building, contribute to strengthening Indigenous communities and fostering the next generation of Indigenous scholars, leaders, and language advocates.

We become of one mind when we talk to each other. And the language is not just a form of expression, it's about nurturing those relationships—relationships with ourselves, and with all our relations. —Ellen Gabriel

Finally, universities should be aware that offering Indigenous language-learning courses to the broader university population may raise complex issues concerning identity among mixed groups of Indigenous and non-Indigenous students, as well as questions of where and to whom Indigenous languages are best taught. Universities should consider these issues in consultation with local experts. Program administrators may prioritize in their on-campus curricula courses designed not to learn to speak a specific language, but to educate students more broadly in topics surrounding the richness and diversity of Indigenous languages, language endangerment, and language revitalization.

Reconsidering ethics and intellectual property rights

Non-Indigenous scholars based at universities have a long history of entering Indigenous communities, extracting data, and sharing their findings in primarily academic spheres. The resulting material is often inaccessible and unusable to the communities from which the data was gathered. The needs and desires of communities have frequently taken a nonexistent or subordinate role in the research process. This kind of one-way research has typically been carried out with the support of the university and external funding agencies, and within the bounds of what is deemed ethical by entities such as university research ethics boards. Participants at our Symposium called on universities to reexamine what constitutes ethical work in the context of Indigenous languages. Following the principles of ownership, access, control, and possession (OCAP) (created by the former National Aboriginal Health Organization), Indigenous communities should retain intellectual property rights on the output of research projects undertaken in concert with universities, even in cases where the funding originates with the university or an external funding agency.

The money may flow from the university, but that knowledge is held, and maintained, and disseminated in communities. — Megan Lukaniec

Further, linguistic data that have been extracted should now be returned to communities, and universities must recognize that it is to these communities that Indigenous languages, along with the processes of reclamation and revitalization, belong in full.

Innovation and flexibility

A recurring theme discussed during consultations was the rigidity of the university system, and the ways in which this rigidity may hinder the successful development of Indigenous language programming. Certain methods traditionally used to measure success at universities—including what counts as university teaching, service, and research—have often failed to recognize the community-engaged work of students, faculty, and staff. Universities must rethink existing requirements and review criteria in order to ensure that they are constructed in a way that both incentivizes and rewards community-engaged work without diluting or compromising the integrity of this work.

*There's nothing inevitable about the structure that we're in in the academy.
There's nothing inevitable and absolutely essential about the way that we
teach. We can change. — Ewa Czaykowska-Higgins*

Recognizing community-based achievement includes opening the doors to students who have non-traditional qualifications for admittance to the university. Some of the best language advocates in Canada have postponed higher education so they could stay in their communities to learn their heritage language and support language maintenance efforts taking place in-community. Universities must recognize the invaluable knowledge and experience of these language experts and create alternative bases of admission that acknowledges lived experience.

In addition, one of our panelists explained that although Indigenous people can use the tools of linguistics to reclaim their languages, undergraduate and graduate programs in linguistics are often not designed to accommodate Indigenous students whose foremost commitment is not to the university or the wider academy, but to their own community. Existing university programs can acknowledge and respect this commitment by supporting Indigenous and non-Indigenous students alike in conducting ethical and engaged community-based work to satisfy degree requirements, such as the documentation and preservation of linguistic data or the application of linguistic and socio-linguistic analysis to language pedagogy.

*I've got a responsibility to my community, and that comes first.
— Megan Lukaniec*

Indigenous staff and scholars also have responsibilities to their communities, and the university must take steps to guarantee that their community-based contributions are recognized as valid academic work, applicable toward requirements for tenure and other promotions. For instance, in-community teaching may count as part of the mandatory course load for professors and lecturers. Likewise, the relationship-building aspect of community-based projects is essential to their success and should count as legitimate and valued research output. These kinds of policies must be built into the university system rather than considered on a case-by-case basis. These efforts will help ensure that hiring Indigenous faculty and staff on campus does not simply extract this expertise from communities. Rather, acknowledging the importance of work outside of the university ensures that the research of Indigenous scholars has immediate community return and that scholars have the opportunity to develop and maintain relationships essential to their work.

A network of support and engagement within and beyond the university

Finally, partnerships and collaboration across different university units, departments, faculties, and other traditional university-internal divisions are essential to fostering communication, effectively mobilizing resources, and building impactful projects. A university should have space on its campus and

administrative infrastructure dedicated to Indigenous students, staff, and faculty working in the area of Indigenous language revitalization. This infrastructure can serve as a hub for campus-wide language documentation and revitalization efforts and community-engaged programming. This space can aim not only to bring together those engaged in Indigenous scholarship on campus, it can also support community-based language champions and Indigenous institutions to network among themselves by sharing resources, ideas, challenges, and successes. The Symposium reinforced the idea that “it takes a family to raise a language.” While Indigenous communities across Canada are already doing tremendous in-community work, universities can help provide financial and knowledge resources, tools, and a central meeting place where Indigenous language champions and scholars come together to ensure that Indigenous languages are recognized and honoured both in their communities and in the broader Canadian population.

4. Indigenous language programming at Canadian Universities

This final section provides an overview of the Indigenous language programming currently taking place at universities in Canada. This section is organised into the following subsections based on the different goals of Indigenous language programming: **learning an Indigenous language**, **teaching an Indigenous language**, and **supporting Indigenous language revitalization**. Each section reviews the Canadian universities that offer associated programming, as found in online listings in the fall of 2018. Following this overview is a brief summary and conclusion.

Learning an Indigenous language

The programming reviewed in this section has the goal of teaching Indigenous languages to students. It is mostly orientated to the goal of language acquisition and/or proficiency, but some courses are surveys or linguistic analyses of Indigenous languages.

Algoma University: Offers a three-year undergraduate degree in Anishinaabemowin.

Brandon University: All degree students must complete six credit hours in or demonstrate fluency in an Indigenous language. Offers courses in Cree, Ojibwe, and Dakota at all levels; two courses in Michif; and a linguistics course for Indigenous languages.

Brock University: Offers a Certificate in Indigenous Languages and beginner, intermediate, and advanced courses in Mohawk, Cayuga, and Nishnawbe.

Capilano University: Offers certificate programs in Squamish, Sechelt, and Lil’wat Nation language and culture within the Linguistics Department, each including about four courses in the respective language. Requires a high school diploma and an interview with language officials from the respective nation.

Concordia University: Offers linguistics courses on Algonquian languages (focus on Cree), Haudenosaunee Languages (focus on Kanien’kéha), and Inuktitut (Nunavik dialects).

First Nations University of Canada:

- Offers a Bachelor of Arts in Cree and Saulteaux.
- Offers a Master of Arts with a specialisation in Indigenous languages and linguistics.
- Offers a Certificate of Extended Studies in First Nations Languages (post B.Ed. program).

- The Department of Indian Languages, Literatures and Linguistics offers courses in Cree, Saulteaux, Nakota, Dakota, and Dene, as well as a linguistics program. Language courses can be completed for a Minor concentration within the B.A. and B.Ed. programs.

Lakehead University: Offers a Specialist's Certificate in Algonquian languages that focuses on linguistic analysis. The Minor in Algonquian Language mandates two courses on Severn or Western Ojibwe.

Laurentian University: Offers beginner and intermediate language courses in Cree and Nishinaabemwin within the Indigenous Studies program. The program is geared towards Indigenous and non-Indigenous students.

McGill University:

- The Office for First Nations and Inuit Education (OFNIE) offers the Certificate in Indigenous Language and Literacy Education in First Nations and Inuit communities. The 30-credit program is intended for Algonquin, Cree, Inuit, Mi'kmaq, and Kanien'kéha students to gain a deeper understanding of their language. Admission, course content, and course delivery is managed by community partners.
- Offers on-campus courses in Kanien'kéha in the Faculty of Arts.

McMaster University: Offers introductory and intermediate courses in Kanien'kéha, Ojibwe, and Cayuga, as well as an Iroquoian linguistic survey course and a course on Haudenosaunee oral traditions.

Queens University: Offers two semesters of Mohawk language and culture.

Red River College: Offers two courses in Anishinaabemowin.

Saint Mary's University: Offers two introductory courses in Mi'kmaq within the Indigenous Studies minor and an anthropology course on language issues in Canada.

Simon Fraser University: Offers a course on the structure of Indigenous languages in the Northwest.

Six Nations Polytechnic: Offers an accredited Bachelor of Arts degree in Ogwehoweh Languages, with the option of a Mohawk or Cayuga language stream.

St. Thomas University: Offers courses in Mi'kmaq and Maliseet/Passamaquoddy.

University of British Columbia: The First Nations and Endangered Languages Program offers Indigenous language courses in hə́ŋqəmiḥə́ (Musqueam language) and Kwákwala. Courses are held at the Musqueam Community Centre and the University's Vancouver campus. Both the major and minor concentrations, currently pending Ministry approval, require a language component.

University of Calgary: The International Indigenous Studies program mandates a course in Blackfoot, Cree, or Nakota.

University of the Fraser Valley: Teaches Halq'eméylem, the language of the Stó:lō people, in the Aboriginal Culture and Language Support counselling program. Some Indigenous language courses are mandated in the Indigenous Studies program.

University of Lethbridge: Offers Blackfoot and Cree courses as well as language structure courses with a linguistic focus.

University of Manitoba: Offers a Bachelor of Arts in Native Studies with the option of specializing in Indigenous languages. Minor concentration in Native Languages offers streams for beginner and intermediate speakers of Cree or Ojibwe. Beginner courses focus on language acquisition and intermediate courses address literature and language structure. Also offers an introductory course in Inuktitut.

Université de Montréal: Offers several Innu courses within the Anthropology Department's Minor or Certificate in Indigenous Studies.

University of Northern British Columbia: Offers courses in Haisla, Tsimshian, Nisga'a, Carrier, and another Indigenous language that varies each year.

University of Ottawa: Offers an entire course section in Indigenous languages (language not specified). The Major in Aboriginal Studies also includes optional Indigenous language courses, again unspecified.

Université du Québec en Abitibi-Témiscamingue: Certificate in Aboriginal Studies mandates an Introduction to Algonquin Languages course. Requires DCS. Students may also take language courses in Iyniw-Ayamwin and Anicinape.

Université du Québec à Montréal: Offers a course that analyzes linguistic similarities between Indigenous languages.

Université du Québec à Trois-Rivières: Offers a part time 15-credit program aimed to create proficiency in Atikamekw. Requires either a DEC or sufficient experience as determined by the programmer and students must also be recommended by the council of Atikamekw.

University of Sudbury: Offers beginner, intermediate, and advanced courses in Cree and Nishnaabemwim. Students may pursue a minor in Nishnaabemwim. Students in the James Bay area may take Introduction to Cree on site or through video conferencing.

University of Toronto: Offers courses in Anishinaabemowin and Kanien'kéha language and culture through the Centre for Indigenous Studies, as well as a seminar on Indigenous language revitalization efforts in Canada and internationally.

University of Victoria: Offers a Diploma in Indigenous Language Revitalization as a two-year, community-based program that can ladder into a Bachelor of Education. The focus of the program is on proficiency in an Indigenous language. Graduates can apply for a First Nations Language Certificate from the BC Ministry of Education, with the support of a local Language Authority, to teach in a First Nations or public school.

University of Waterloo (St. Paul's University): Kanien'kéha language course offered as an elective within the Minor in Indigenous Studies.

University of Winnipeg: Offers courses in introductory Cree, introductory Ojibwe, and Indigenous language rights.

Vancouver Island University: Offers multiple levels of Hul'q'umi'num' within the First Nations Studies degree. Hul'q'umi'num' is the language of the Snuneymuxw, the nation on whose land the University is situated.

Western University: Offers courses in Mohawk, Ojibwe, and Lunaape.

Wilfrid Laurier University: Offers credit for Kanien'kéha courses taken at Six Nations Polytechnic within the affiliated Six Nations community.

Teaching an Indigenous language

The programming reviewed in this section has the goal of qualifying students to teach Indigenous languages in schools. It also addresses issues in Indigenous language pedagogy.

Algoma University: Offers a Bachelor of Arts in Ojibwe. Graduates will be proficient in the language and qualified to teach it in schools. The program impresses upon students the Anishinaabe worldview and the difficulties of learning the language by written word.

Aurora College: The Aboriginal Language and Culture Instructor Program trains students through language immersion and pedagogical courses to work as Indigenous language instructors in Northwest Territory schools.

Brandon University: Offers a course on issues in teaching Indigenous languages.

First Nations University of Canada: Offers a First Nations Language Instructors' Certificate for Cree, Saulteaux, Nakota, Dakota, and Dene aimed at already fluent speakers. It is offered in both Saskatoon and Regina.

Lakehead University:

- The Native Language Instructors' Program is recognized by the Ministry of Education to train students to teach an Indigenous language in their communities. It is a summer program that leads to a certificate from the Ontario College of Teachers.
- The Native Language Instructors' Diploma Program qualifies graduates to teach an Indigenous language as a second language in schools, as well as to instruct teachers in Indigenous language pedagogy. The program takes four summers to complete. Requires fluency in an Algonquian language.

McGill University:

- The Office of First Nations and Inuit Education offers the Certification in Education, a 60-credit program that qualifies students to teach their Indigenous language. It is offered part-time in Indigenous communities in Quebec through partnerships with the Cree School Board, Kativik Ilisarniliriniq, and various Mi'gmaq, and Kanien'kehá:ka education authorities. Admission and course delivery is managed by community partners
- The Office of First Nations and Inuit Education offers a Bachelor of Education in Kindergarten and Elementary Education, a 120-credit program that leads to teacher certification. Program has a focus on Indigenous language and language pedagogy. Admission and course delivery is managed by community partners.

Nicola Valley Institute of Technology: Offers an Indigenous Language program with Certificate, Diploma, and Advanced Diploma options aimed at training Indigenous language teachers.

Nipissing University: Offers the Teacher of Anishnaabemowin as a Second Language Program that qualifies graduates to teach the language to K-12 students. It is a six-week intensive summer program.

Red River College: Offers an eight-month certificate to train students to teach Anishinaabemowin in schools from grades K-12, focusing on language revitalization methodology.

Simon Fraser University:

- The Department of Linguistics offers a Graduate Certificate in the Linguistics of a First Nations Language. The program focuses on Indigenous language pedagogy, with emphasis on the sociocultural and educational setting of the language. Depending on each cohort, the program may be devoted to a single language (e.g. Hul'q'umi'num), or multiple (e.g. Xaad Kil, Secwepemctsin, and Tahltan). Courses are offered in-community or a combination of in-community and on-campus and are taught by Elders and knowledge holders. Students must demonstrate fluency in an Indigenous language or semi-fluency supported by the University's Certificate in First Nations Language Proficiency.
- The Department of Linguistics offers a Master of Arts in Linguistics of a First Nations Language, which trains students in Indigenous language pedagogy, documentation, and analysis. It is a cohort program offered when resources allow.

St. Thomas University: Offers the Native Language Immersion Teaching Certificate Program, an intensive language learning and teaching program for non-fluent parents in Maliseet/Passamaquoddy that focuses on conversation with infants and toddlers up to age five.

Thompson Rivers University: The Faculty of Education and Social Work offers a Developmental Standard Term Certificate (DSTC) program that qualifies graduates to teach Indigenous languages in schools. It is a 92-credit program developed in partnership with local communities that leads to a certification from the Teachers Regulation Branch and acknowledgement from the appropriate First Nations Language Authority. After completion of the DSTC, students may apply to ladder into the Bachelor of Education program.

University of Ottawa: Offers a community-based Aboriginal Teacher Education Program that leads to a Baccalaureate in Education or a Certificate in Aboriginal Teacher Education. Requires a recognized undergraduate degree, Indigenous ancestry, and demonstrated proficiency in an Indigenous language. The program does not mandate Indigenous language courses.

Université du Québec à Chicoutimi: Offers a 15-credit undergraduate program in native language acquisition aimed to teach pedagogical methodology for Indigenous languages. Requires a DEC or DES and demonstrated proficiency in a second language.

University of Saskatchewan: Offers a Certificate in Indigenous Languages that immerses students in an Indigenous language while exploring Indigenous language pedagogy. The certificate is available to students or graduates of the College of Education and Bachelor of Arts graduates of Native/Indigenous Studies.

University of Victoria: Offers a Bachelor of Education in Indigenous Language Revitalization and a professional teaching certificate. The Bachelor of Education is administered in ladder steps, in which students complete the requirements for the Certificate in Aboriginal Language Revitalization (CALR, see below) in the first year of the program and the requirements for the Diploma in Indigenous Language

Revitalization in the second year. The requirements for the B.Ed. are completed in the third and fourth years of the program. Options for study part-time and off-campus are available.

Supporting Indigenous language revitalization

The programming reviewed in this section has the goal of conducting research on language revitalization methodology and informing language policy and development.

Cape Breton University: The Mi'kmaq Language Lab, in partnership with Mi'kmaw Kina'matnewey and the Nova Scotia Department of Education, mandates both Mi'kmaq language research and the development and delivery of Mi'kmaq language courses and course material for non- or semi-speakers of Mi'kmaq.

Simon Fraser University: The First Nations Language Centre conducts research in language revitalization, provides academic support for existing community efforts, and supports language curriculum development.

University of Alberta:

- Offers courses on language policy and development and endangered language documentation technologies.
- The Community Linguist Certificate is aimed at speakers or semi-speakers of Indigenous languages to help them maintain their languages by leading community projects, developing resources, overseeing place-naming projects, transcribing community stories, and assisting with grant writing.
- The Canadian Indigenous Languages and Literacy Development Institute (CILLDI) is a joint initiative among the Faculties of Arts, Education, and Native Studies at the University of Alberta. Through the Faculty of Arts, CILLDI offers a Community Linguist Certificate (CLC), which is aimed at speakers of Native American Indigenous Languages and provides training in linguistic analysis and language documentation. Courses which count toward the CLC are offered during CILLDI's Summer Program held at the University of Alberta, as well as in Indigenous communities in Alberta and beyond through partnerships with individual communities.

University of British Columbia:

- The First Nations and Endangered Languages Program, a founding partner in the Institute for Critical Indigenous Studies, offers several courses in language documentation, conservation, and revitalization methodology and technologies, as well as language diversity and vitality. The Program's goals include implementing language revitalization projects that are predicated on community-based consultation, participation, and collaboration. Currently, the program offers courses off campus (including two hənqəmiñəñ courses in Musqueam, see above).
- Supports students to conduct applied research in endangered language reclamation in which they implement a relevant research project in collaboration with a First Nations community.

University of Manitoba: Offers a course in Indigenous language planning and development.

Université du Québec à Chicoutimi:

- Offers a 30-credit certificate in Indigenous technolinguistics aimed to train students in language revitalization methodology so that they may work in their communities. Requires a DEC or DES and demonstrated proficiency in a second language.

- Offers a Certificate of Professional Development in the transmission of an Indigenous language aimed at Indigenous language speakers who wish to contribute to the health of their language. Requires a DEC or DES and demonstrated proficiency in a second language.
- Offers a 15-credit undergraduate program in language development of First Nations children. Requires a DEC or DES and demonstrated proficiency in a second language.

University of Toronto:

- The Department of Linguistics offers a course in language revitalization in Canada and internationally.
- The Ciimaan/Kahuwe'yá/Qajaq (CKQ), an Indigenous language initiative housed in the Centre for Indigenous Studies, supports the study and everyday use of Indigenous languages and provides opportunities to learn about Indigenous cultures.

University of Victoria:

- Honouring Indigenous Languages is a graduate-level course in language revitalization that works with Indigenous organisations, elders, community researchers, language revitalization specialists, community language experts, and educators
- Certificate in Aboriginal Language Revitalization (CALR) is a one-year program developed with the En'owkin Center of the Okanagan Nation and University of Victoria Continuing Studies cultural resource management programs. This program ladders into the Diploma in Indigenous Language Revitalization and Bachelor of Education in Indigenous Language Revitalization described above. It is delivered off-campus in collaboration with Indigenous communities, on-campus, and at the En'owkin Centre.
- The Graduate Certificate in Indigenous Language Revitalization is a one-year program which ladders into the Master of Arts in Indigenous Language Revitalization or Master of Education in Indigenous Language Revitalization. Both the Certificate and the Master's degrees are cohort-based programs. Exceptional entry to these programs is possible, such that mature applicants without a bachelor's degree but with significant work and project experience are considered for admission. Minimum 10 years in the field of language revitalization with language learning materials to support.
- Collaboration between the Universities of Saskatchewan and Victoria: A cohort of twenty students can enroll in the University of Victoria's Graduate Certificate in Indigenous Language Revitalization at the University of Saskatchewan English River campus.

Program summary and conclusion

Universities across Canada are working to find ways to increase their contributions to Indigenous language maintenance, revitalization, and strengthening. At the same time, there is much room for the growth, expansion, and enhancement of Indigenous language programming. There is still a need for expanded and sustained communication and collaboration between universities and communities to ensure that the benefits of such programming are maximized for Indigenous communities. As the list above indicates, many universities are offering courses on Indigenous languages and related topics on their campuses. Universities will need to work with Indigenous partners to provide more in-community teaching and to ensure that language-teaching resources remain in community. Exceptional programs such as those run by the University of Victoria and the University of British Columbia can serve as models for other universities wishing to develop programming that meets the needs and expectations of Indigenous communities as outlined in this report.