A Resource Kit: To Assist Speech-Language Pathologists and Audiologists in Providing Informed Services to First Nations, Inuit, and Métis People

Une trousse de ressources : pour aider les orthophonistes et les audiologistes à offrir des services éclairés aux Premières nations, aux Inuit et aux Métis

Elizabeth Kay-Raining Bird

Please Note:

Some of the documents referenced in this article were originally published when SAC was called the Canadian Association of Speech-Language Pathologists and Audiologists (CASLPA).

Remarque :

Certains documents cités dans le présent article ont été créés à l'origine lorsque Orthophonie et Audiologie Canada portait la dénomination sociale « Association canadienne des orthophonistes et audiologistes ».

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The purpose of this resource kit is to provide accessible information (e.g., articles, books, websites) that can serve as a critical starting point to assist speech-language pathologists and audiologists in providing culturally and linguistically appropriate services to First Nations, Inuit, and Métis individuals and communities. When I asked Lori Davis-Hill, a First Nations speech-language pathologist practicing on a First Nations reserve in Ontario, what she would put in a resource kit, her response was "The resource I think is most important ... is the personal connections made to the community you work with" (personal communication, October 9, 2012). This seems a critical starting point for a clinician who anticipates they will be working with a person of First Nations, Inuit, or Métis heritage or working in a First Nations, Inuit, or Métis community. They should seek to learn as much as they can about the culture(s) and language(s) of that individual or community. One way to do this is to visit the community and talk to knowledgeable community members directly. Community leaders including elders and people who work in the community can be invaluable resources for a new clinician. Community resource centres such as Friendship, Cultural, or Health centres can be good places to start. Participating in community gatherings (if appropriate) such as pow wows, feasts, and other community events can provide clinicians with opportunities to learn and a forum for understanding a community and developing trust. The internet is also a good source of information. Many First Nations communities, for example, maintain their own community websites that can be searched for information about the history of the community, available services, and events. What follows provides additional information that may prove of assistance. Some of the resources identified are specific to First Nations, Inuit, or Métis people or focus upon a particular language (e.g., Cree) or culture (e.g., Mi'kmaq). Other resources are broadly applicable to linguistically and culturally diverse populations.

The kit is organized into a number of somewhat overlapping areas. The first, Professional Associations, provides resources compiled by professional associations for speech-language pathologists and audiologists in Canada and the United States (US). Next, federal and provincial government websites in Canada provide information about legislation, services, and resources specific to First Nations, Inuit, and Métis under their jurisdictions. After this, the websites of national Aboriginal organizations representing and supporting the work and lives of First nations, Inuit, and Métis are identified. Each organization provides a rich set of historical, cultural, and advocacy information. The last four sections provide resources that provide information about the historical context of Indigenous languages, the health and education of Aboriginal populations, and cultural sensitivity and safety.

To develop the resource kit, I started by working with students in an upper-level graduate class in speech-language pathology that I teach at Dalhousie University. Soon to be hired in their first professional positions, I was interested in what these students felt they needed to know to work effectively and appropriately with First Nations, Inuit, and Métis people. Together we discussed topic areas that should be addressed in a resource kit. They did the preliminary research for the kit. Some of that work can be recognized in the present document, and I gratefully acknowledge all of these students for contributing to this project. Another strategy I used was to ask a number of friends and colleagues across the country to help me identify important resources. Jessica Ball, a well-known researcher at the University of Victoria who has collaborated on many projects with First Nations communities across Canada emailed the following in response to my request. "I would emphasize some reading about: cultural safety, non-standard dialects of English/French, historic trauma, Aboriginal family life - past and present, Aboriginal quality of life and health disparities in general, language learning needs, and goals among Aboriginal people". She followed with a list of possible resources, all of which I have "packed" into this kit.

After reviewing a draft of the final resource kit, Lori Davis Hill wrote: "I think what struck me was that the resources were mostly mainstream. [...] I don't have a compendium of resources or links to give you [....] Just the heartfelt emotion that comes from wanting his-story to be our-story instead.[...] Only through educating mainstream can we improve relationships as we move into the future - and that education isn't always captured in published peer-reviewed literature." Lori suggested that the Idle No More website (**http://idlenomore.ca/**) would add more of an Aboriginal perspective, and I wholeheartedly agreed. In the recent past, the Idle No More movement has brought critical attention to the history of cultural and linguistic genocide perpetrated upon First Nations, Inuit, and Métis in Canada; a history that has directly led to the current plight of Aboriginal people and to severe degradation of the environment. The movement demands that the sovereign rights of Aboriginal nations be recognized and that the Canadian government work with First Nations, Inuit, and Métis towards a more sustainable future. The voices of First Nations, Inuit, and Métis people have been silenced for too long. I certainly do not want this resource kit to contribute to that practice.

The information in this resource kit is not intended to be comprehensive in nature. The resources are considered to be of high quality and proven useful when thinking about service delivery to First Nations, Inuit, and Métis. They provide a beginning point for study and start a learning process that should continue throughout your professional career.

Professional Associations

Many S-LPs and audiologists in Canada are members of Speech-Language & Audiology Canada (SAC), the Canadian Academy of Audiology (CAA), the American Speech-Language-Hearing Association (ASHA), and/or the American Academy of Audiology (AAA). CAA and AAA provide very little information specific to cultural and linguistic diversity on their websites and nothing specific to First Nations, Inuit, or Métis. In contrast, both SAC and ASHA have relevant and useful information. These include codes of ethics, position papers, research evidence, and clinical resources.

Speech-Language & Audiology Canada (SAC)

1. Position papers. Two position papers developed by SAC have particular application to First Nations, Inuit, and Métis. These are the Position paper on speech-language pathology and audiology in the multicultural, multilingual context – CJSLPA, September 1997, **http://sac-oac.ca/system/files/resources/multicultural%20 multilingual%20contexts%20for%20pdf.pdf** and the Position paper on the use of telepractice for SAC speech-language pathologists and audiologists. January 2006, **http://sac-oac.ca/system/files/resources/telepractice.pdf**

(a) *Position paper on speech-language pathology and audiology in the multicultural, multilingual context:* This position paper provides speech-language pathologists and audiologists with guidance around appropriate assessment and intervention practices for individuals from diverse linguistic and cultural backgrounds. While the paper has not been revised since its publication in 1997, it remains largely relevant today. One area that requires current consideration and possible revision is the position on treatment of non-standard dialects. This is described as an optional service. However, several provinces provide funding for schools to provide services to students speaking non-standard dialects, in an attempt to support school success (e.g., the British Columbia English as a Second Language Policy funding framework, BC Ministry of Education, 1999). These services do include speech-language pathologists.

(b) *Position paper on the use of telepractice for SAC speech-language pathologists and audiologists:* The use of telepractice is increasing. Remote communities, including many in which First Nations, Inuit, and Métis live, often have reduced access to services. Telepractice is seen as a possible alternative to some more traditional approaches. This position paper recognizes the potential of telepractice, especially when distance, weather, or other factors limit the accessibility of services. The position paper acknowledges that a variety of services can be delivered via teleconference, but it stresses the importance of evidence-based practice and notes that the effectiveness of telepractice may be impacted by cultural beliefs.

The effectiveness of telepractice is no doubt impacted by a variety of factors. For example, Deanne Zeidler, a speech-language pathologist who works in a First Nations community in British Columbia, emphasized (personal communication, April, 2013) that computer equipment, IT support, and internet connectivity are challenges for many remote communities. She added that telepractice in her experience "works best after a strong personal connection and relationship has been established through person contact".

2. Research evidence and clinical resources. In recent years SAC has completed several initiatives aimed at providing information about speech-language pathology and audiology service delivery to First Nations, Inuit, and Métis in Canada to practicing clinicians. The first was to create a Special Interest Group (SIG) where members shared a common interest in providing quality and evidence-based services to First Nations, Inuit, and Métis. This SIG was instrumental in increasing the number of continuing education opportunities around First Nations, Inuit, and Métis service delivery at SAC conferences. Second was the development of a two part special issue on service delivery to these populations. Part 1 of the special issue was published in 2011. This resource kit is a component of Part 2. Third, SAC partnered with Health Canada, the Assembly of First Nations (AFN), and Inuit Tapiriit Kanatami (ITK) to complete a study of service delivery to First Nations, Inuit, and Métis.

(a) *Special issue.* Service delivery to First Nations, Inuit, and Métis in Canada, Part 1. *CJSLPA, 35*(2), 106–205. **http://209.217.105.25/english/resources/database/ files/2011_CJSLPA_Vol_35/CJSLPA_2011_Vol_35_ No_02_Summer.pdf**

This first of the two-part special issue contains nine articles which together provide reviews of the literature,

overviews of several current service delivery models, a description of a university class developed to provide information in this area, and primary research articles on service delivery and the effectiveness of funding for non-standard dialect users in British Columbia. The current special issue includes this resource kit, an article on speech and language assessment of First Nations, Inuit, and Metis children, a research article on narratives of First Nations children, and several descriptions of current service delivery models.

(b) **Research reports.** SAC(2011). Reports from the SAC Project on Speech, Language and Hearing Services for First Nations, Métis, and Inuit. *Speech, language, and hearing services for First Nations, Métis, and Inuit Children in Canada with a focus on children 0-6 years of age.*http://sac-oac.ca/professional-resources/resource-library/speech-language-and-hearing-services-first-nations-inuit-and.

These three reports resulted from a SAC project funded by Health Canada and conducted in collaboration with AFN and ITK. The purpose was to study the accessibility and availability of S-LP and audiology services for children of First Nations, Inuit, and Métis heritage in Canada. The reports provide a wealth of information about current practice, services, and barriers to the access and/or up-take of those services. The first report summarizes findings from a comprehensive literature review. Interviews with many people who are active in the field were conducted. Literature from Canada, the United States, Australia, and New Zealand was reviewed. The second report presents the findings from a survey of Canadian practitioners and overviews current practice in services to First Nations, Inuit, and Métis. The third and final report draws conclusions from the previous two and makes recommendations to SAC regarding how to improve service delivery to First Nations, Inuit, and Métis in Canada.

The American Speech-Language-Hearing Association (ASHA)

1. Multicultural Affairs and Resources:
http://www.asha.org/practice/multicultural/

ASHA has compiled resources relevant to culturally and linguistically diverse populations under a single node of its website: Multicultural Affairs and Resources. Here the clinician can find an extensive array of information relevant to diversity and service delivery to diverse populations. Included are links to position statements and guidelines developed by ASHA, articles, books, webinars, materials, and other web resources. Issues

of cultural competence and safety, cultural diversity and differences, speech and language development in diverse populations, and culturally sensitive assessment and intervention procedures are addressed. Because of the distinct cultural context in the US, many resources focus upon Hispanic or African American populations. ASHA also provides opportunities to join two SIGs that focus upon diversity (http://www.asha.org/SIG/): SIG14, Communication Disorders and Sciences in Culturally and Linguistically Diverse Populations, and SIG17, Global Issues in Communication Sciences and Related Disorders. Each publishes a newsletter containing articles that can be used for continuing education credit for ASHA certification.

Government Sites

Canada, Federal

1. Aboriginal Affairs and Northern Development Canada (AANDC) - http://www.aadnc-aandc.gc.ca/eng/1100100010002

Aboriginal Affairs and Northern Development Canada (AANDC; previously Indian and Northern Affairs) is the Canadian Ministry whose mandate is to support First Nations, Inuit, and Métis throughout Canada, as well as all people living in northern Canada. Its mandate is threefold: a) improve social well-being and economic prosperity, b) develop healthier, more sustainable communities; and c) assist fuller participation in Canada's political, social, and economic development. AANDC is responsible for ensuring that the Canadian government's legal obligations, as mandated in the *Indian and Inuit Affairs* (derived from the *Indian Act* http://laws.justice.gc.ca/eng/acts/I-5/) and *Northern Development* documents, are met. The site provides information about, for example, health, well-being, and education as well as links to related sites. Summaries of various issues of current or historical interest and position and action papers are provided with contact information supplied should one wish to have additional information on a topic. Maps found at the Connectivity for Aboriginal and Northern Communities in Canada node (http://www.aadnc-aandc.gc.ca/eng/1352214337612/1353504776242?utm_source=connectivity&utm_medium=url) provide an overview of First Nations, Inuit, and Metis communities in each province and territory. Links to community websites as well as Statistics Canada and other governmental information is available for many of the communities. A child-friendly component of the site has been developed with useful resources for educators and other professionals.

2. Health Canada

The First Nations and Inuit Health node(**http://www.hc-sc.gc.ca/fniah-spnia/index-eng.php**) on the Health Canada website provides information about the services funded and provided by Health Canada: health promotion and prevention, home and community care, and non-insured benefits (i.e., those not covered under the *Indian Act*). Of particular interest to S-LPs and Audiologists are the Aboriginal Head Start On-reserve (AHSOR) programs (**http://www.hc-sc.gc.ca/fniah-spnia/famil/develop/ahsor-papa_intro-eng.php**). Health Canada has developed standards that are applied to all programs it funds. As the name indicates, Health Canada only funds Head Start programs on reserves. Not all reserves have Head Start programs.

3. Public Health Agency of Canada

This agency funds and oversees the Aboriginal Head Start in Urban and Northern Communities (AHSUNC) programs (**http://www.phac-aspc.gc.ca/hp-ps/dca-dea/prog-ini/ahsunc-papacun/**). As the name indicates, these programs are located off-reserve and are intended to serve First Nations, Inuit, and Métis in urban and northern settings. Not all eligible communities have a Head Start program. For example, in Nova Scotia there is only one AHSUNC program, in Halifax.

4. Statistics Canada

Census data specific to First Nations, Inuit, and Métis is collected by Statistics Canada every five years, most recently in 2011. Aboriginal groups have long expressed concern about the representativeness of these data as many individuals do not or cannot fill out the forms. This problem will only increase as the mandatory census long form was replaced by an optional survey in 2011. Analyses of census data are made available as they are completed. A report on Aboriginal languages using 2011 data can be found on **http://www12.statcan.gc.ca/census-recensement/2011/as-sa/98-314-x/98-314-x2011003_3-eng.cfm**. The most recent overview of census data on Aboriginal populations in Canada is found at **http://www12.statcan.ca/english/census06/analysis/aboriginal/pdf/97-558-XIE2006001.pdf**. The full reference for this document is: Ministry of Industry (2008). Aboriginal peoples in Canada in 2006: Inuit, Métis, and First Nations, 2006 Census. Statistics Canada, Catalogue no. 97-558-XIE.

In addition to census data, Statistics Canada has collaborated with Aboriginal advisors and stakeholder groups to develop and analyze the 2006 Aboriginal People's Survey (APS; children = under 6 years, youth = 6 to 14 years, and adults = over 14 years) and the 2006 Aboriginal Child's Survey (ACS) which collect extensive data on First Nations, Inuit, and Métis in Canada specifically. The 2006 profile of Aboriginal Children, Youth, and Adults (updated in 2011) used APS data and can be found at **http://www12.statcan.ca/census-recensement/2006/dp-pd/89-635/**. Language outcomes of Aboriginal children were recently analyzed using the ACS **http://www.statcan.gc.ca/pub/82-003-x/2013001/article/11765-eng.pdf.** Approximately 13% of First Nations children off reserve, 12% of Métis children, and 7% of Inuit children between the ages of 2 and 5 were reported to have speech or language difficulties by their caregivers. The full reference for this report is: Findlay, L. C., & Kohen, D. E. (2013). Measures of language outcomes using the Aboriginal Children's Survey. Statistics Canada, Catalogue no. 82-003-X, *Health Reports*, 24(1), 10-16. Another analysis of interest is *Inuit children in Canada* (2008). It can be accessed at (**http://www.statcan.gc.ca/pub/89-634-x/89-634-x2008004-eng.pdf**).

Provincial and territorial websites

Many but not all provinces and territories have a ministry or governmental department that is responsible for providing services and supports for First Nations, Inuit, and/or Métis people. Under each of these ministries or departments information about and for Aboriginal people is provided. Content varies across sites, reflecting local needs, initiatives, and interests. Common topics include language, culture, social initiatives, education, health, economic development, and land treaties. The amount of information supplied on a given site appears to vary in proportion to the size of a province's or territory's Aboriginal, Métis, and/or Inuit population. Sites include:

3. The Ministry of Aboriginal Relations and Reconciliation, British Columbia **http://www.gov.bc.ca/arr/**.

4. The Ministry of Intergovernmental, International, and Aboriginal Relations, Alberta **http://www.aboriginal.alberta.ca/**.

5. The Ministry of First Nations and Métis Relations, Saskatchewan **http://www.fnmr.gov.sk.ca/**.

6. The Ministry of Aboriginal and Northern Affairs, Manitoba **http://www.gov.mb.ca/ana/**.

7. The Ministry of Aboriginal Affairs, Ontario **http://www.aboriginalaffairs.gov.on.ca/english/default.asp.**

8. Secrétariat aux affaires autochtones, Quebec http://www.autochtones.gouv.qc.ca/programmes_et_services/programmes_services_en.htm.

9. Ministry of Aboriginal Affairs, New Brunswick http://www2.gnb.ca/content/gnb/en/departments/aboriginal_affairs.html.

10. Office of Aboriginal Affairs, Nova Scotia http://www.gov.ns.ca/abor/.

11. Aboriginal Affairs Secretariat, Prince Edward Island http://www.gov.pe.ca/aboriginalaffairs/.

12. Intergovernmental and Aboriginal Affairs Secretariat, Newfound Land and Labrador http://www.laa.gov.nl.ca/laa/.

13. Ministry of Aboriginal Affairs and Intergovernmental Relations, Northwest Territories http://www.daair.gov.nt.ca/_live/pages/wpPages/home.aspx.

14. There does not appear to be a Department that deals directly with Aboriginal Affairs in the Yukon although there is a section on the government website devoted to Aboriginal services: http://www.gov.yk.ca/services/people_aboriginal.html.

15. The Territory of Nunavut is unique in that it was formed in response to land settlement agreements between the Inuit and the Canadian federal government. Nunavut separated from the Northwest Territories and formed its own territory and government in 1999. All departments within the Nunavut government serve the Inuit directly http://www.gov.nu.ca/en/Departments.aspx. Of particular interest to the present discussion is the Department of Culture, Language, Elders, and Youth http://www.cley.gov.nu.ca/index.html which can be accessed in English, French, or the Inuit language.

First Nations, Inuit, and Métis Organization Websites

Inuit Tapiriit Kanatami (ITK) http://www.itk.ca/

Inuit Tapiriit Kanatami (ITK) is the national Inuit organization of Canada. It represents four Inuit communities on an array of environmental, socio-cultural, and political issues. The four communities are Inuvialuit Settlement Region in the Northwest Territories, Nunavut, and Nunavik in northern Quebec, and Nunatsiavut in Northern Labrador. Content is in English. A considerable amount of historical information as well as information about current initiatives is provided on the website. Links to publications such as the National Strategy on Inuit Education (2011) http://www.itk.ca/publication/national-strategy-inuit-education and Health and Indicators of Inuit Nunangat within the Canadian Context (2010) http://www.itk.ca/publication/health-indicators-inuit-nunangat-within-canadian-context are available in English and the Inuit language.

Assembly of First Nations Canada (AFN) http://www.afn.ca/

The Assembly of First Nations (AFN) is the national representative body for the over 630 First Nations across Canada. The AFN secretariat or governing body is made up of leaders of First Nations and engages in planning and advocacy activities focusing upon cultural preservation and cultural growth. AFN seeks to present the views of First Nations on issues of common interest. These include treaty rights, land claims, economic and social development, health, education, languages, and literacy. AFN works collaboratively with Aboriginal elders, women's, and youth groups. The website provides much of interest, including contact information for provincial and territorial First Nations organizations (http://www.afn.ca/index.php/en/about-afn/provincial-territorial-organizations) and information related to each of the policy areas in which AFN is active (http://www.afn.ca/index.php/en/policy-areas). Extensive information about current events relevant to First Nations communities is provided. The site is navigable in both English and French.

Métis National Council (MNC): http://www.metisnation.ca/

The Métis National Council (MNC) represents the interests of the Métis nationally and internationally. Members are the democratically elected leaders of Métis organizations across Canada (from Ontario west). Its goal is to "secure a healthy space" for the Métis in Canada. The website provides links to a number of portals which provide information relevant to the Métis. The Métis Nation Constitutional Reform portal documents Métis' history and their long struggle for recognition and rights (http://www.metisportals.ca/cons/). Others include the Métis Rights Portal (http://metisportals.ca/MetisRights/wp/), the Métis Nation Health/Well Being Research Portal (http://www.metisportals.ca/healthportal/) and the Métis Nation Healing Gateway (http://metisportals.ca/metishealing/).

History and its Impact

1. Urban Aboriginal People's Study http://www.uaps.ca/

The Urban Aboriginal People's Study was an "enquiry

about the values, experiences, identities, and aspirations of urban Aboriginal peoples" and was intended to be an alternative to deficit-oriented reports that often focus upon problems experienced by urban Aboriginal people. The study involved face-to-face interviews with 2614 First Nations, Inuit, and Métis living in 11 cities across Canada. The interviews addressed a wide range of topics including urban Aboriginal identity and culture, experiences with non-Aboriginal people, and political identity and engagement. Non-Aboriginal Canadians' perceptions and beliefs about First Nations, Inuit, and Métis were also explored through 2501 phone interviews. The report also includes a summary of findings from interviews with 100 National Aboriginal Achievement Foundation (NAAF) scholars in which issues and experiences regarding post-secondary education were explored. The full report of this project was completed in 2010 and is available on-line in English (**http://uaps.ca/ wp-content/uploads/2010/03/UAPS-Main-Report_Dec.pdf**) and French. Reports for individual cities are also available.

2. Long, D., & Dickason, O. (2000). *Visions of the heart: An introduction to Canadian Aboriginal issues*, (2nd ed.). Toronto: Harcourt Brace. This is an edited volume recommended by Jessica Ball. The book covers a range of topics such as health, education, and the roles of Elders. Many of the chapter authors are Aboriginal. Kim Anderson and Jessica Ball wrote one of the chapters called Foundations, on First Nations and Métis families, which provides a historical and contemporary overview of strengths, challenges, and promising ways forward.

3. Paulette Regan, *Unsettling the Settler Within* **http://www.ubcpress.ca/search/title_book.asp?BookID= 299172936**

This book was a doctoral dissertation. Jessica Ball suggested its inclusion in the resource kit as "it brings S-LPs right up to date with current constructions of what it might mean to be non-Indigenous in Canada today. The book advances the construction of non-Indigenous people living in Canada as settlers or descendents of settlers... a contested and evocative term that is certainly gaining popularity out here in BC." Jessica goes on to state: "Recently I received a teaching from an Indigenous colleague here at UVic, who encouraged us non-Indigenous practitioners and researchers to find out what is the word for 'settler' in the local Indigenous language, wherever you are working. There are some interesting terms in various languages, such as land-eaters, the suddenly appearing ones, and people who come from on the sea. It is a quest that can lead to a personal recognition and public acknowledgement of one's geo-cultural location while

acknowledging the need to be taught something from the local speech community."

4. Indigenous studies portal **http://iportal.usask.ca/**.

This website was developed by the University of Saskatchewan Library. It has compiled a broad array of electronic information to support Indigenous Studies. The information is not Canada-specific; rather it provides information about Indigenous issues world-wide. As of 2011 the portal had 25,000 records including publications, media, art work, and other resources available. The website is searchable via topics or keywords. Tutorials are provided to help users search more effectively.

Aboriginal Languages

Structure of Aboriginal languages and second-language learning resources

In 1998 Mary Jane Norris published an important analysis of Aboriginal language use in Canada and concluded that most indigenous languages in Canada were endangered. She identified three languages that showed continued vitality from her analyses: the Inuit language, Ojibway, and Cree. Recently many communities and organizations have focused efforts upon developing language resources to counteract observed declines in the health of Aboriginal languages and to support learning of those languages. The resources in this section are certainly not comprehensive, but provide a sampling of some of the important efforts being made in this area. Most of the resources identified have as their focus one or more of the three Aboriginal languages Norris identified in 1998 as still vital. The projects are often a collaboration between First Nations, Inuit, or Métis communities and university-based researchers.

1. Multiple language resources

First Voices **http://www.firstvoices.com/**. First Voices is a website devoted to teaching and documenting First Nations' languages. Languages can be accessed through an interactive map or drop down menus. For each language, information is provided about the language family, communities that speak the language, and descriptions of written and spoken language systems. Audiofiles illustrate the pronunciation of phonemes, words, and phrases in each language. A dictionary of words and phrases and descriptions of the syntax of each language is also provided. As well, there are interactive games that can be used to help learn aspects of each language. The amount of information available varies across languages because the website is built up through the contributions of volunteer organizations and individuals.

2. The Inuit Languages

(a) The Inuktitut Living Dictionary http://www.livingdictionary.com/ is a computer-based dictionary available through the Nunavut Government website. The Living Dictionary provides translations of words and phrases from the Inuit language using either syllabics or roman orthography to English or French and vice versa. Translations include dialectal alternatives of the Inuit language.

(b) The Nunavut Government website provides Computer Tools for use in word processing in the Inuit language http://www.cley.gov.nu.ca/en/ComputerTools.aspx.

(c) Dorais, L. J. (2010). *The language of the Inuit: Syntax, semantics, and society in the Arctic*. Montreal, QC: McGill-Queen's University Press. This book is based on 40 years of research conducted by Louis-Jacques Dorais, a Canadian anthropologist and linguist who lived and worked among the Inuit people of Canada, Alaska, and Greenland. The book covers three main topics: where geographically the language is used and its linguistic structure and dialectal variants, the history of the language and its meaning, and the current cultural and sociolinguistic context of Inuit language use.

3. Anishinaabe (Ojibwe) and Cree Languages

(a) Cree Language Resource Project (http://www.creedictionary.com)

The Cree Language Resource Project is a collaboration of the Miyo Wahkohtowin Community Education Authority and Earle Waugh (University of Alberta). The goal of the project is to promote Cree language learning and use. An interactive web-based dictionary has been developed for use with three Cree dialects (Maskwacis Plains Cree, Saskatchewan Plains Cree, and Woods Cree). The dictionary is searchable in English or Cree. Cree words can be written using roman letters or syllabics and a converter is available to change the written form. Fonts for Cree syllabics are downloadable from the website. A child's version of the dictionary is available as are links to other resources.

(b) The East Cree.org web site (www.eastcree.org)

The Cree Living Language Encyclopedia Project, the Interactive Cree Language Project, and the eastcree.org web site result from a collaborative effort between the

Cree School Board in the James Bay area, Marie-Odile Junker (Carleton University, Ontario), Marguerite MacKenzie (Memorial University, Newfoundland), and other organizations and individuals in the James Bay area. The projects aim to involve youth and speakers of Cree and Innu in the James Bay area in documenting the East Cree and Innu languages, thereby building capacity in the local community and maintaining and vitalizing the languages there. Additionally, the projects seek to develop technology and use it in a culturally appropriate manner. The eastcree.org site is in three languages (Cree, English, and French). The site offers a searchable online East Cree dictionary, a detailed description (with examples) of the grammar of two dialects of East Cree, a phonological overview, and information about the syllabic writing system of East Cree. For each component of the website, audio examples are provided. Lessons for use by teachers are provided including *Comparative Structures of East Cree and English* (2012) by Marie-Odile Junker, Marguerite MacKenzie, and Julie Brittain http://www.eastcree.org/pdf/Cree_English_Structure_2012.pdf which provides a detailed comparative analysis of the grammatical systems of East Cree and English. Recordings of Cree stories told in Cree are provided, some with written versions to allow the listener to read along with the recordings.

(c) Weshki-ayaad. Anishinaabemowin Ojibwe Language http://weshki.atwebpages.com/index.html

This website provides an overview of the Anishinaabe (Ojibwe) language and resources for learning it. The Minnesota Ojibwe dialect is the primary focus, although there are some materials provided for the Manitoba Ojibwe dialect as well. The website includes a dictionary and sections about grammar, lessons to teach aspects of Anishinaabe, and materials in the language. No audio files accompany these resources. The website provides an extensive selection of links to resources about the Ojibwe language including FreeLang.Net (http://www.freelang.net/dictionary/ojibwe.php) which provides translation from English to a number of Aboriginal languages.

(d) Ontario Ministry of Education. (2002). Resource guide. *The Ontario curriculum grades 1 to 12. Native languages: A support document for the teaching of language patterns, Ojibwe and Cree.* http://www.edu.gov.on.ca/eng/document/curricul/ojibwe.pdf

Prepared for the Ontario Ministry of Education by Keith Lickers, Catherine Price (Ministry of Education), and John

Nichols (University of Manitoba), this guide provides a detailed description of the linguistic structure of Ojibwe and Cree, two First Nations languages spoken throughout Ontario. Both morphology and syntax are addressed, and examples are provided in several Ojibway dialects (Central Ojibwe-Odawa, Western Ojibwe) and one Cree dialect (Swampy Cree). The guide is used as a resource for teachers in primary and secondary schools in Ontario.

4. Other languages

a) Jilaptoq Mi'kmaw Language Center
http://www.jilaptoq.ca/en/index.html

The Jilaptoq Mi'kmaw Language Center is a multimedia site that was originally developed to support the Nova Scotia Department of Education's 7th grade Mi'kmaw curriculum although the materials provided on-line are intended to support efforts to teach or learn Mi'kmaw more broadly as well. The site provides a Mi'kmaw-English dictionary and audio tapes of the sound system.

Aboriginal English dialects

First Nations people often speak a variety (dialect) of English that has been influenced by a First Nations language, even when English is their first language. The nature of these dialects and how to work with children who speak Aboriginal varieties of English has been a focus of interest in recent years.

1. Ball, J., & Bernhardt, B.M. (2008). First Nations English dialects in Canada: Implications for speech-language pathology. **Clinical Linguistics & Phonetics, 22**(8), 570-588.

Ball and Bernhardt explore the historical emergence of First Nations varieties of English in Canada and the importance of these dialects to their speakers. The authors then go on to model a comparative method for determining in what ways English might be affected by several First Nations languages. The intent is to help speech-language pathologists understand how to differentiate between language patterns that are a typical part of a community's way of speaking and patterns that may reflect language learning problems.

Language revitalization

1. The Assembly of First Nations National First Nations Language Strategy, adopted by the General Assembly (July, 2007) and the Assembly of First Nations National First Nations Languages Implementation Plan, prepared by R. A. MacDonald (2007).

These two documents, the National First Nations Languages Strategy (http://www.afn.ca/uploads/files/education/languagesnationalstrategy2007.pdf), and its companion document, the National First nations Languages Implementation Plan (http://www.ohchr.org/Documents/Issues/IPeoples/EMRIP/StudyLanguages/AssemblyFirstNations5.pdf) provide a roadmap and plan for reversing the pattern of Canadian Aboriginal language loss. The documents explain the importance of Aboriginal languages to Aboriginal communities, the current absence of legislation that protects Aboriginal languages (as exists for English and French), and the history of systematic language destruction perpetrated by the Canadian government on Aboriginal people. They provide a detailed pathway for language revitalization through research, curricular development, information dissemination, language updating and modernization, language maintenance activities, on-going language testing, and language skill certification.

2. The Canadian Indigenous Languages and Literacy Development Institute, http://www.cilldi.ualberta.ca/.

The Canadian Indigenous Languages and Literacy Development Institute (CILLDI) is an initiative of the Faculties of Arts, Education, and Native Studies at the University of Alberta in Edmonton. It began as a collaboration of Indigenous language researchers and community activists, inspired by the American Indian Language Development Institute (AILDI, http://aildi.arizona.edu/revitalization) at the University of Arizona. Its purpose is to support the preservation and revitalization of Indigenous languages. The key mechanism for doing so is a month-long language institute held each summer and designed to provide linguistic and educational training to speakers of Indigenous languages. The institute seeks to provide the tools needed for attendees to return to their communities and work to save their languages from extinction. University credit is given for classes and some lead to a Community Linguist Certificate.

Child Language and Literacy

Very little has been published on language development in First Nations, Inuit, or Métis children in Canada. In this section I have included resources specific to First Nations, Inuit, or Métis and others that are more generally applicable.

Language and literacy development

1. The online encyclopedia of the Canadian Language and Literacy Research Network (CLLRNet) includes

a section on language and literacy development in Aboriginal children, edited by Jessica Ball (http://literacyencyclopedia.ca/index.php?fa=section.show&sectionId=21). Also of interest in the CLLRNet encyclopedia is an article on literacy development in Aboriginal children by Patrick Walton (http://literacyencyclopedia.ca/index.php?fa=items.show&topicId=309). Contributions to these sections of the encyclopedia were made between 2006 and 2012. Unfortunately, with the loss of network funding these resources are no longer being updated.

2. Jessica Ball and Alan Pence published an excellent book in 2006 entitled *Supporting Indigenous children's development* (Vancouver: UBC Press). This book provides a roadmap for working collaboratively, sustainably, and in a culturally appropriate manner with First Nations communities to support the development of young children. Several examples of projects that have developed through the use of their "generative model" of collaboration are described.

3. Martha Crago co-authored the SAC position paper on service delivery to culturally and linguistically diverse populations. She and her colleagues have done ground-breaking research on the acquisition of Inuktitut, bilingual language acquisition, and bilingualism in children with specific language impairment. Many of these articles and book chapters are downloadable from Martha Crago's profile on the Dalhousie University website.

Bilingualism

The books and chapters listed below are not specific to children of First Nations, Inuit, or Métis heritage. However, they are excellent general resources for learning about bilingualism and discussing issues of bilingualism and cognitive or language disorders.

1. De Houwer, A. (2009). *Bilingual first language acquisition*. Toronto, ON: Multilingual Matters.

2. Goldstein, B. A. (2012). *Bilingual language development and disorders in Spanish-English Speakers* (2nd edition). Baltimore: Brookes Publishing.

3. Kay-Raining Bird, E. (2006). The case for bilingualism in children with Down Syndrome. In R. Paul (Ed.), *Language disorders from a developmental perspective: Essays in honor of Robin S. Chapman* (pp. 249 – 275), Mahwah, NJ: Lawrence Erlbaum Associates.

4. Kohnert, K. (2013). *Language disorders in bilingual children and adults* (2nd edition). San Diego: Plural Publishing.

5. Paradis, J., Genesee, F., & Crago, M. (2011). *Dual language development and disorders* (2nd edition). Baltimore, MD: Paul H. Brookes.

Health

Cultural Safety

Historic and current colonial and racist practices have profoundly harmed First Nations, Inuit, and Métis communities and people. In attempting to act in a culturally safe manner, individuals seek to understand cultural variation, history from multiple viewpoints, and the impact of power differentials. The intent is to reduce the potential for harm and increase the possibility for positive collaborative interactions between people and communities.

1. Modules on Cultural Safety, the University of Victoria

There have been a number of excellent training tools developed to teach cultural safety. The three modules developed by the University of Victoria are one example. The first module (http://web2.uvcs.uvic.ca/courses/csafety/mod1/) explores the relationship between colonialization and health of Aboriginal peoples in Canada. The second addresses power and privilege and experiences with repression (http://web2.uvcs.uvic.ca/courses/csafety/mod2/) while the third (http://web2.uvcs.uvic.ca/courses/csafety/mod3/) discusses the intersect between colonialization, health care practices, and health and health practices.

Overviews of Health

1. Blueprint on Aboriginal Health, a Transformative Plan. http://www.hc-sc.gc.ca/hcs-sss/alt_formats/hpb-dgps/pdf/pubs/2005-blueprint-plan-abor-auto/plan-eng.pdf

This document was prepared collaboratively in 2005 by federal, provincial, and territorial governments and leaders of national Aboriginal organizations. The document outlines a ten-year plan to effect positive growth in the health outcomes of Aboriginal people in Canada through improvement of access and the quality of health care services and a focus upon population health strategies that impact the social determinants of health such as poverty. A traditional wholistic view of health is used. The intent is to provide guidelines for future work completed at federal and provincial/territorial levels. Frameworks are outlined separately for First Nations, Inuit, and Métis. Each framework addresses issues of: delivery and access, sharing improvements in the health care system, promoting health and well-being, developing on-going collaborative working relationships, clarifying roles and responsibilities, and monitoring progress.

2. The National Aboriginal Health Organization (NAHO)
http://www.naho.ca/

Until recently, NAHO was an Aboriginally-controlled nonprofit organization, funded by the federal government of Canada. A complete funding cut to NAHO was announced by the federal government of Canada on April, 2012; its work ended on June 29, 2012 but the website will remain open until 2017. NAHO was governed by a Board of directors appointed from or elected by its four member organizations (Congress of Aboriginal Peoples, ITK, MNC, and Native Women's Association of Canada). NAHO's mandate was to promote the health and well-being of First Nations, Inuit, and Métis in Canada through research and knowledge mobilization. NAHO published the peer-reviewed free-access *Journal of Aboriginal Health*. Publications are easily searched on the website. Topics include many areas relevant to speech-language pathologists and audiologists including aging, children's health and welfare, cultural competency and safety, social determinants of health, Fetal Alcohol Spectrum Disorder, and traditional knowledge.

3. Network Environments for Aboriginal Health Research,
http://www.cihr-irsc.gc.ca/e/27071.html

Launched in 2007 and funded through the Institute of Aboriginal Peoples' Health within the Canadian Institutes of Health Research, the Network Environments for Aboriginal Health Research (NEAHR) includes seven regional centres across Canada and two national centres. Their mandate is to develop a network of supportive research environments to increase capacity in Aboriginal health research, to train Aboriginal health researchers, and to investigate determinants of Aboriginal health. The Aboriginal Health Research Networks Secretariat (AHRNET) is the coordinating body of the nine centres (http://ahrnets.ca/database/) and its website links to each of the nine centres and through them many resources of interest to practitioners such as the Aboriginal Health Resource Directory (http://ahrnets.ca/database/data/fid/3/) and the open-access peer-reviewed journal Pimwatisiwin, *A Journal of Aboriginal and Indigenous Health* (http://www.pimatisiwin.com/online/).

Social determinants of health

1. Loppie Reading, C., & Wien, F. (2009). Health inequalities and the social determinants of Aboriginal peoples' health. *National Collaborating Centre for Aboriginal Health*, 1-40. Available online http://www.nccah-ccnsa.ca/docs/social%20 determinates/NCCAH-Loppie-Wien_Report.pdf

This review article carefully examines the impact of social determinants on the health and well-being of First Nations,

Inuit, and Métis people. Social determinants are divided into those that are proximal, intermediate, and distal to the individual. For example, proximal factors have a direct effect on the health of individuals and include behaviors such as smoking, the physical environment such as housing, and education. Intermediate factors are considered the origins of proximal factors and include characteristics of the health care systems and educational system in a community. Distal factors on the other hand, are the social, political, and economic factors that have led to the intermediate and proximal social determinants of health and include the history and current practice of colonialism and racism perpetrated upon Aboriginal communities.

2. Inuit Tapiriit Kanatami (2007). Social determinants of Inuit health in Canada: A discussion paper; 1–29. Available on-line http://ahrnets.ca/files/2011/02/ITK_Social_Determinants_paper_2007.pdf

This discussion paper was published in 2007 by the national Inuit organization of Canada. The paper overviews the current status of health of Inuit people in Canada, discusses how social determinants influence Inuit health, and proposes self-determination as a path to improving the health of Inuit people. The social determinants of health considered are those classified as proximal or intermediate by Loppie Reading and Fein (2009).

3. McIvor, O., Napolean, A., & Dickie, K. M. (2009). Language and culture as protective factors for at-risk communities. *Journal of Aboriginal Health, 5*, 6-25.

This article reports on a comprehensive review of the literature.

4. Stephenson, P., Elliott, S., Foster, L., & Harris, J. (Eds.) (1995). *A persistent spirit: Towards understanding aboriginal health in British Columbia*. Victoria, BC: University of Victoria.

Jessica Ball recommended this book be included in the resource kit. In particular, she suggested the first chapter by Acheson, S., Cultural contact, demography and health among the aboriginal peoples of British Columbia (pp. 1-42), provides important insights.

Education

1. National Panel on First Nation elementary and secondary education for students on reserve (2012). Nurturing the learning spirit of First Nation students: The report of the National Panel on First Nation elementary and secondary education for students on reserve http://firstnationeducation.ca/wp-content/themes/clf3/pdfs/Report_02_2012.pdf.

This report was written by Scot Haldane, George Lafond, and Caroline Krause, a national panel of experts struck to assess the state of elementary and secondary education in First Nations communities and to make recommendations to government. The panel's primary recommendation was to develop a strong First Nations education system, the structural elements of which they identified as:

- "a child-centered *First Nation Education Act* that outlines the roles and responsibilities of each partner in the system and establishes and protects the First Nation child's right to a quality education;

- education services and supports for schools, educators, and students provided by national and regional organizations that are designed and delivered by First Nations;

- strong partnerships and mutual accountability between First Nation and provincial schools and education organizations;

- statutory funding that is needs-based, predictable, and sustainable; accountability for the use of funds for education purposes and the achievement of successful outcomes for First Nation students must be tied to this new approach to funding." (p. 31). Their recommendations present a thoughtful and useful way forward for the education of First Nation children and youth.

2. Early Childhood Development Intercultural Partnerships, **www.ecdip.org**

The team leader of Early Childhood Development Intercultural Partnerships (ECDIP) is Jessica Ball. The goal of ECDIP is to engage in respectful, ethical, and culturally safe collaborative research relationships that positively impact the health and development of Indigenous children by bringing together indigenous communities and researchers from the University of Victoria. A number of research collaborations are currently on-going including studies of Indigenous fathers, early childhood assessment, and First Nations English dialects. Jessica Ball and her colleagues have published extensively and the site contains a comprehensive list of those publications, many of which are downloadable. Areas addressed by these publications include: early intervention, screening and assessment, language learning, and ethical considerations. Extensive links to other relevant information are also provided.

3. Canadian Council on Learning (2009). *The state of Aboriginal learning in Canada: A holistic approach to measuring success.* Ottawa, ON: Canadian Council on Learning. **http://www.ccl-cca.ca/pdfs/StateAboriginalLearning/ SAL-FINALReport_EN.PDF**

This report presents the first application of a framework for assessing the learning outcomes of First Nations, Inuit, and Métis over the lifespan. The framework is based upon lifelong learning models developed in 2007 by the Canadian Council of Learning and are intended to provide an alternative and more accurate picture of Aboriginal learning, as previous measures are deficit oriented, do not take social and economic determinants of learning into account and are not derived from an Aboriginal vision of learning. The framework includes three components: sources and domains of knowledge, the lifelong learning journey, and community well-being.

4. Costantino, M., & Hurtado, D. (2006). Northwest Native American reading curriculum. J*ournal of American Indian Education, 45*, 45-49. This article is available at **http://jaie.asu.edu/v45/45_2_%202006%20 7%20Costantino%20_%20Hurtado.pdf**. It provides a brief but excellent overview of the principles underlying an evidence-based, culturally appropriate, interdisciplinary curriculum designed to teach reading to Native American and non-Native American children in the US. Story-telling and re-telling is recognized as a cultural practice and these activities are incorporated throughout the curriculum. The curriculum has been implemented in schools throughout Washington State. The curriculum is based on extensive work done by William Demmert and colleagues. A literature review published in 2006 by Demmert, Grissmer, and Towner provides useful background information for the curriculum **http://jaie.asu.edu/v45/45_3_%202006%20 2%20Demmert%20et%20al.pdf**. Inglebret and colleagues used many of the principles discussed by Constantino and Hurtado to develop a shared storybook intervention. Interventions of this type are of considerable interest to speech-language pathologists working with young First Nations, Inuit, and Métis children in Canada. The full reference for this article is: Inglebret, E., Jones, C., & Pavel, D. M. (2008). Integrating American Indian/Alaska Native culture into shared storybook intervention. *Language Speech and Hearing Services in the Schools, 39*, 521–527.

Conclusions

This resource kit provides a sampling of the relevant and helpful information that is currently available. It is hoped that this information will inspire practitioners to engage in a process of life-long learning in order to provide culturally relevant and culturally appropriate speech, language, and audiology services to First Nations, Inuit, and Métis in Canada. Providing services of this type is not a simple task, but it is imperative that we struggle to accomplish this goal. Towards this end, we must work

to identify, evaluate, and share the quality information currently available and also work to expand the evidence base through continued research efforts.

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Authors' Notes

The internet links in this article were current at the time of publication, but owing to changes in the world-wide web, may change post-publication.

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