



12-5-2014

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HNRS 3800

12 December

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Introduction

Quebec's historic Law 101, or the Charter of French Language, has been the subject of controversy in Quebec and the entirety of Canada since its inception in 1977. Whether this law has had its intended effect on the province of Quebec, or had any effect at all, is what the people of Canada should be truly debating. Has the Charter of French Language had its intended effect of asserting the French language as the primary language in Quebec, or has English continued to dominate throughout the province? While the Charter of French Language is applicable only in the province of Quebec, it is hotly contested throughout Canada and the world. Its reception in Quebec was largely popular with the Francophone majority, the large population of English speakers in Montreal being vehemently against it as are many of the less significant populations of Anglophones throughout the rest of Quebec. The aims of the law were simply to preserve the French language in the province of Quebec but its aim has reached further than its intended purpose by influencing other language minorities in Quebec. Law 101 has had aftershocks not only in the province of Quebec but also throughout Canada, where language policy is ever evolving. Not only have the relations between Francophone and Anglophones within Quebec been affected greatly by the Charter of French Language, relations with Quebec's immigrant

population has been affected. In addition to relations with immigrant populations within Quebec changing, Law 101 has also affected the situation of immigration, including the amount of people immigrating to Quebec and the places from where those people are immigrating. Law 101 has also had an impact on the conservation languages of First Nations people's, both within Quebec and the rest of Canada. It has also served as an example of how to preserve minority languages which are in danger of disappearing, such as Native languages. Since being passed, the Charter of French Language has been a tidal wave of change passing over the entirety of Quebec, Canada and her people in a way that hasn't brought significant attention to itself, while still impacting the minority populations in Canada.

Background on Law 101

Though language laws were enacted in Quebec prior to the adoption of Law 101 (notably Law 22), the Charter of French Language was groundbreaking in that it attempted to curb the usage of English within the province, which has been progressively seeping into the far reaches of the world and devouring and supplanting many languages that are no longer thriving. The bill was also revolutionary in that it attempted to make the entire province unilingually French while the rest of Canada remained officially bilingual, and the people of Canada remained largely Anglophone. While Law 22 encouraged the use of French in public administration, industry and business, Law 101 deals mostly with language planning and curbing the rate of Anglophone migration flowing into Quebec. Thus, it could be said that while Law 22 applied mostly to business and official capacities, Law 101 applies to the daily life of the people of Quebec. The Law 101 states that French is the sole language of Quebec, while the rest of Canada remained

officially bilingual under the British North America Act of 1867. Most importantly, Law 101 recognizes several fundamental language rights, including (d'Anglejan 40) :

- The right of every person to have civil administration, semi public agencies and business firms communicate with him/her in French
- The right of workers to carry on their activities in French
- The right of consumers to be informed and served in French
- The right of persons eligible for instruction to receive that instruction in French

To ensure that this Law was successful, specific regulations were put in place to make sure companies were following the spirit of the Law, including one sanction which stated that by 1983 all businesses with 50 or more employees must obtain their “francization certificate,” which requires businesses to provide written communication in French. In addition to its many administrative legislations, the Law regulated the language of instruction in schools, stating that from kindergarten onwards children must be educated in French, though there are a few stipulations made for children to be eligible to learn in English, for example if a student’s parent had received an English education in Quebec. Though this idea had been established with Law 63, passed in 1969, in that all immigrant and English students were required to be taught a working knowledge of French, the Charter of French language firmly established the usage of French in Québec schools with limited ability to be taught in English. Thus, with Law 101, instead of immigrants receiving a minimum of a working knowledge of French, they were taught solely in French and the language of integration was also French. Law 101 was a comprehensive document when first established but since 1977 it has been amended six times to include

restrictions on English school enrollment and the use of French on public signs. Law 101 changed the fate of French in Quebec by completely overhauling the usage of the language within the province by focusing on preserving French and limiting the usage of English throughout the province.

Beginnings of Language Rights in Quebec

During the 1970's in Quebec, there was a spirit of language reform in the air after the passing of Laws 63 and 22 and in addition, the Parti Québécois, a Québécois nationalist party which was formed in 1968, was gaining significant political ground. The time was right for a significant law, such as Law 101, to be passed and Francophone majority population in Quebec welcomed it. The Francophone population has historically rested around 80% (Dubé-Simard and Taylor 149) while the Anglophone population in 1971 was 13% (Bélanger). While the Francophone population was in the majority, the Anglophone population held the majority of well paid positions in Montreal and were capable of carrying out their work speaking and knowing only English; to compete in the job market in Montreal, Francophones were obligated to have a working knowledge of English. It is no wonder that in 1979, two years after Law 101's inception, a study found that 77% of people surveyed who identified themselves as Francophones were in favor of Law 101. The continual approval of the Charter of French Language depicts itself in the forward motion of language laws within Quebec, including Law 86 which states that French must be the predominant language used in public signs. The impact of Law 101 shows itself greatest in the bilingualization of the people of Quebec, both francophone and anglophone, and in the hard statistics concerning language usage in Quebec. In 1971, Anglophones in Quebec were 13% of the population while Francophones were around 81% of

the population; however in 2001, the Anglophone population had diminished to 8.5% of the population and the Francophone population had raised a slight amount to 82% of the population. From these statistics alone, it is easy to see that the Charter of French Language has succeeded in its goal of not only stemming the growing tide of English in their province, but also retaining the usage of French.

Table 1

	Francophone Population as %	Anglophone Population as %	Allophone Population as %
1971	80	13	7
2001	82	8.5	9.5

Despite having a clear population minority throughout Quebec pre-Law 101, the Anglophone population had long enjoyed the privilege of being the economic elite. Throughout the history of the British colonization of the country we now know as Canada, the Anglophone population has held an elite position in Quebec, especially Montreal, society as they were the colonizers and the Francophone population were the colonized. Despite the fact that the Francophone population is no longer colonized and the Anglophone population no longer held the higher status as the colonizers, the inequality between the two groups continued, especially in Montreal. Though there was a significant population of Anglophone people in Montreal in 1971 (about 70% of Quebec's anglophone population), outside Montreal in the regions of the Eastern Township, Gaspé, Quebec City and Ottawa Valley the percentage of Anglophones did not reach more than 10% of the population (Bélanger). The large majority of Anglophones in Montreal

caused the greatest outcry of opposition for the Charter of French Language, with 87% of Anglophones surveyed in 1979 declaring themselves against Law 101 (Dubé-Simard and Taylor). The portion of the Law that they most disagreed with was the heavy restrictions on students entering an English school which they viewed as the beginning of “the process of ‘extinguishing the anglophone community by denying its key institution demographic support (Levine 10)”. As for the present, it is easy to see that opposition to the Charter of French Language is still hotly contested and greatly debated, which can be seen through the many recent newspaper and personal articles debating the topic, which can be easily found through a quick search on google.ca. However, the subject is not quite as debatable as it had previously been.

Law 101’s Effects Throughout the Nation

The effect that Law 101 has had on the entirety of Canada is most visibly seen when looking at Laws such as the Official Languages Act, which Canada adopted in 1988. Focusing heavily on the language of work and equal participation of Francophone and Anglophone Canadians in federal public service, it received a great deal of support from all parties. Though it would be wrong to say that the Official Languages Act was entirely a result of Law 101, it certainly did have an impact on the view of language policy throughout Canada. The majority of Francophones in Canada live in Quebec, but as much as 76% of Francophones outside of Quebec live in neighboring provinces of Ontario and New Brunswick, both of which are the most affected by Canada’s official bilingualism (Fortier 81). In 1982, the Canadian Treasury Board declared that “public servants entering senior management positions in bilingual regions should have intermediate level proficiency in both languages” (Fortier 77), which meant that in Quebec, Ontario, and New Brunswick the number of people speaking and using French in the workplace

would rise and the amount of public servants in Canada using French would also rise. However, the Conservative government that is now in power in the federal government has dropped this policy. From 1974 until 1988 a total of 38,232 public servants received training in French language and the number of bilingual positions has gone from 53,103 positions in 1980 to 62,333 in 1990 (Fortier 79). The Canadian government is making good faith efforts to give French its place in Canada, especially in those places where French is prominent such as Ontario and New Brunswick, which we can see in their passage of language laws which aim to establish French and the Francophone people in areas that are predominantly Anglophone. The relative success of the Official Languages Act can also be seen as another example of the Charter of French Language influencing language policy and language rights within the entirety of Canada years after having been passed.

Not only have both the province of Quebec and the Canadian federal government taken measures to protect minority languages within their borders, individual provinces have also taken initiative to preserve these languages and the rights of the people who speak them. For example, Ontario enacted the French Languages Services Act in 1986 which gives the people of Ontario the right of “the use of English and French in the Legislative Assembly, the translation of statutes, and the right to receive service in French from any head or central office of a government institution and from provincial government officers and agencies in designated areas” (Fortier 86). Though this is a significant step in the right direction, it should be noted that the law stipulates that these French services are only a right in certain “designated areas” and while the majority of the Francophones live in these designated areas, for those who live outside the designated areas the availability of these services is not a right or guaranteed. New Brunswick has also moved to equalize both French and English by expanding upon language

rights in the province with a language policy that is already in effect, as well as having a full French education system that respects minority language rights. Though Ontario and New Brunswick have the largest community of Francophone people outside of Quebec, Canadian territories with less of a French presence have moved to protect the language as well. The Yukon Territory and the Northwest Territories have adopted similar legislation which gives the right to services in French within the territories for the population of Métis people (a people who have both Native and French origins), the obligatory use of French in official legislative documents, and the right to use French in civil proceedings. Although these provinces and territories have taken measures to protect the right to using minority languages, both Alberta and Saskatchewan have restricted minority language rights after the federal government enacted their language rights legislation. While many of the provinces and territories, as well as the federal government of Canada, have moved forward in protecting minority language rights, specifically the rights of francophone peoples, some still lag behind in protecting these rights. Hopefully someday these provinces will follow the lead of those who are following in the footsteps of Law 101 and help to protect these languages and cultures.

One of the more interesting indirect outcomes that has arisen from the Charter of French Language is the popularity of French immersion schools outside of Quebec. Strangely enough, French immersion schools began in St. Lambert, Quebec, a mostly Anglophone suburb of Montreal. Law 101 and the Parti Québécois created the necessity for Anglophone students to be proficient in French to be able to compete in the job market and thus these students needed to learn French, and thus French immersion schools were born. Roy and Galiev (2011) quote Calvé (1991) from the Sociolinguistic Competence of Immersion Students in saying the original directive of immersion schools were:

1) to permit students to become functionally competent in oral and written French; (2) to permit and sustain the development of the first language (which in most cases was English); (3) to permit students to learn content appropriate to their age and school level; and (4) to help anglophone students develop an understanding of and respect for the francophone culture and language, while also retaining their own culture and identity.

It is clear that these objectives are ideal in an immersion school which aims at making students fully capable of competing in a job market that is now comprised of bilinguals and French speakers. These immersion schools, which were originally only in Quebec for Anglophone students hoping to complete in a Quebec that was more French than English, spiralled into a much bigger place in Canadian society. According to the Canadian Council on Learning, 10% of all the students enrolled in Canadian schools are enrolled in French immersion schools and 37% of Anglophone students enrolled in the Quebec school system are enrolled in French immersion schools as well as 26% of students in New Brunswick. The same group found that these schools also seem to encourage a lifelong pursuit of language learning in these students with 51% of immersion students choosing to continue to take French at the university level, as opposed to 30% of students in core or extended French programs. While these French immersion programs could certainly be more prolific throughout Canada, there is no doubt that they are just another example of how the Charter of French Language has affected all of Canada, not just Quebec, and made the French language more accessible to people throughout the country.

While it seems that most of Canada is following the ideas of language and cultural preservation demonstrated in the Charter of French Language, the country has unfortunately not always endorsed cultural diversity. As is true with most western countries, Canada's federal immigration policy has often excluded certain "undesirable" people while encouraging other more "desirable" people. This type of racism and prejudice can be first seen in British North America, or what we know today as Canada, in the Durham Report. In this document, also known as "the Report of Affairs on British North America", the British politician Lord Durham was to report on how to improve relations between Upper (with a British majority) and Lower Canada (with a French majority). Durham's final report included the suggestion that Upper and Lower Canada merge from two separate British colonies into one colony. In his report, Durham also suggested that the French people in Lower Canada should be assimilated into British culture, which would be accomplished with the union of the two colonies in his view, as he believed that the British culture would naturally be dominant. In this report, Durham used extremely prejudiced language and made it clear that he viewed the French people in Lower Canada as undesirable and inferior to the British colonists. This is the first, but certainly not the last, time an official policy for the Canadian government (or their British colonizers, in this case) was blatantly racist in their views of who should be allowed to live in Canada.

After the Durham report, the Canadian government continued the blatantly racist and prejudiced policies, especially concerning their immigration policy. According to Yan Guo (1), Canada's immigration has gone through four stages which was governed by a state policy in which the government welcomed a certain group of immigrants while trying to deny certain other people the chance to immigrate. From 1867 to 1884, the first stage of immigration to Canada welcomed mainly Western European immigrants, more specifically Canada welcomed

British and American immigrants while at the same time placing heavy restrictions on all non-white immigrants. The next wave of immigration policy came from 1896 until 1914 in which Canada encouraged immigrants from the United Kingdom and Western Europe but reluctantly allowed Eastern Europeans from countries such as Poland and Ukraine to meet labor demands. Canada's blatant dislike for non-white immigrants is apparent when Guo cites the argument in "Manpower and Immigration Canada" (2) "[...] it is the policy of the Department to do all in its power to keep out of the country undesirable[s]... those belonging to nationalities unlikely to assimilate and who consequently prevent the building up of a united nation of people of similar customs and ideals." Canada continued this racist policy through their third phase of immigration which lasted between 1915 until 1945. Again they welcomed mainly British and American immigrants, and accepted Central European and North Europeans. This policy continued for the fourth phase of immigration from 1946 to 1955, with 87% of immigrants coming from Europe (Guo 2). However, this restrictive immigration policy couldn't meet the labor demands for Canada and in 1967 a point system (which is still in place today) was put into effect. This new system divides immigrants into three different sections: the economic class, in which immigrants receive points based on their education, language ability and skills; the refugee class, in which immigrants are seeking protection in Canada; and the family class for those who are seeking to join family members who have already immigrated to Canada. This point system means that immigrants are no longer restricted to those of European origin but from those of any other origin which was previously considered unlikely to assimilate.

Table 2

Immigration Stage	Duration	Countries of Desired Immigrants
First	1867-1884	United Kingdom, the United States of America
Second	1896-1914	United Kingdom, Western Europe, Eastern Europe permitted
Third	1915-1945	United Kingdom, Western and North Europe
Fourth	1945-1955	United Kingdom, Western, Northern and Eastern Europe

Canada's national immigration policy of explicitly excluding all non-white possible immigrants has had an obvious effect on who was historically immigrating to Quebec, and thus it had a great impact on the cultural and linguistic composition of Quebec. The center of immigration in Quebec is currently, and has historically been, Montreal, with some 80% of Quebec's allophone (non-anglophone and non-francophone peoples) living in or around the city of Montreal. Due to the large majority of immigrants who are immigrating to this specific city, it is most relevant to look at the immigrant and allophone statistics in Montreal and the outlying regions of Montreal. In 1911, when the Canadian federal immigration policy had recently begun reluctantly welcoming immigrants of Eastern and Central European descent, the majority of immigrants were Jewish people and Italians, making up 5.2% and 1.3% of the population of Montreal while immigrants of all other origins made up 3.4% of the population (Beheils 2). The amount of Jewish and Italian immigrants increased yearly and the majority of these immigrants were enrolling in English speaking schools. The French speaking population was in favor of this due to their desire to keep French schools homogeneously French.

Table 3

Year	Jewish Population in Montreal as %	Italian Population in Montreal as %	Other Population in Montreal as %
1901	1.9	0.6	2.0
1911	5.4	1.3	3.4
1921	6.3	2.0	3.7
1931	5.8	2.2	5.5
1941	5.7	2.3	5.3
1951	5.4	2.3	6.3
1961	4.0	5.6	10.3
1971	5.2	7.6	11.2
1981	4.5	8.0	17.5

However, the population of Francophones in Quebec soon began declining due in part to the Quiet Revolution in which the people of Quebec moved away from the Catholic religion and began having less and less children. The politicians in Quebec began to reevaluate the question of immigration. Law 101's regulation on the enrollment of students from any background into French schools meant that 65% of immigrant children were enrolling in French schools by 1987 (Behiels 17). This increase of students into the French schools rather than the English schools helped to increase the number of students that were speaking French fluently and passing on the French language to their children. The simple change of having immigrants learn French instead of English has helped greatly in the retention of the French language in Quebec.

A combination of the Charter of French Language and the changing national immigration policy of Canada has led to a change in the type of immigrants that have been coming to Quebec. The Charter of French Language went a long way in preserving the French language in Quebec by ensuring that most immigrant children would be learning French in schools instead of English and naturally, Francophone people and people whose native language is a Romance language would find these French schools to be more suited for them. However, in 1991 the Canada-Quebec Accord gave Quebec more liberties to select which immigrants would be entering the province and gave them free rein to select the “economic” immigrants to the province. This accord and Law 101 are both incredibly significant in the future of immigration in Quebec as the province is able to prioritize the knowledge of French amongst immigrants and thus further preserving the French language in Quebec. For example, in 2004, 12.9% of Quebec’s immigrants had French as their maternal language while Spanish speaking immigrants are also welcome as their maternal language is also a Romance language (Oakes and Warren 134). As of 2001, the top ten countries of origin for Quebecois immigrants are:

1. France
2. The United States
3. Former Yugoslavia
4. the People’s Republic of China
5. Germany
6. Haiti
7. Vietnam
8. Algeria

9. Morocco

10. Romania

(www.cic.gc.ca). It is important to note that of these 10 countries, half of them are part of the French speaking world or had been previously colonized by France (France, Haiti, Vietnam, Algeria and Morocco) and two of the countries have a border with a French speaking nation and thus may be more likely to have knowledge of French already (the United States and Germany). The selection of immigrants into Quebec is largely based upon language, which of course helps further to preserve the French language, which is continually being threatened to be taken over by English. This becomes especially evident when comparing the top 10 countries of origins for Quebecois immigrants to that of Canada as a whole; the top ten countries of Canadian immigrants is:

1. the United Kingdom
2. The People's Republic of China
3. Italy
4. India
5. The United States
6. Hong Kong
7. the Philippines
8. Poland
9. Germany
10. Portugal

(www.cic.gc.ca). While there are no Francophone countries on this list, there are a few countries whose national language is a Romance language (and thus “Francophone friendly” according to Oakes) which are Italy and Portugal but are greatly outweighed by the anglophone majority on the list (the United Kingdom and the United States are largely Anglophone and India, Hong Kong and the Philippines are all former colonies of Anglophone countries). Through juxtaposing these two lists, it becomes very evident how dramatic of a difference Quebec’s immigration policy is having on the country of origin for their immigrant population. While it is important for Quebec and Canada to support the diversity within their borders, it is impossible to deny that the language of immigrants plays an important role in the selection of country of immigration. While the Charter of French Language has helped to preserve the French language with the immigrant population who has already immigrated to Canada, the Quebec-Canada Accord plays an equally important role in helping Quebec’s provincial government to encourage the immigration of Francophone people.

Law 101 and Native Populations

The Charter of French Language is clearly rooted in its desire to protect the French language, However, it has been an example throughout Canada for how to preserve minority languages that exist throughout the entire country. While French is the obvious and intended minority language, there is another group of people that are often overlooked in the Canadian context who have also been fighting to preserve and maintain their languages. The First Nations within Canada are a large and diverse group of people who have often been marginalized and forgotten but thankfully they are beginning to make strides in the preservation of their many

unique and beautiful languages. The blanket term "Aboriginal" or "Amerindian" or even "First Nations" refers to a wide variety of people, though in Quebec it generally refers to one of the eleven recognized nations including the Abenaki, Algonquin, Attikamek, Cree, Huron-Wendat, Innu, Inuit, Malecite, Micmac, Mohawk, and Naskapi nations. The total populations of these recognized nations in Canada as of 2004 amounts to 72,770 First Nations and 10,054 Inuits, though the 2001 Canadian Census found 51,125 declared Native American Indian identity and 130,170 declared North American Indian origins. Meanwhile, 9,530 declared Inuit identity and 10,745 declared Inuit origin. In the same Census, only 19.8% of the people throughout all of Canada who claimed to have Aboriginal identity had an Aboriginal language as their maternal language (Oakes 174-175).

Table Four

	Official Population in 2004	Declared Identity 2001 Census	Declared Origin 2001 Census
First Nation/ Aboriginal	72,770	51,125	130,170
Inuit	10,054	9,530	10,745

Prior to the colonization of North America, there was an estimated 750 spoken native languages which are now currently reduced to a meager 250 living Indigenous languages (de Korne 118). However, in the province of Quebec, the percentage of people who identify as Aboriginal and have an aboriginal language as their maternal language was 46.5%, more than double that of Canadian in its entirety according to the same Canadian census (de Korne 118). While it is clear that there is a definite threat to aboriginal languages throughout Canada as well as the rest of the

world, it appears to be slightly lessened in Quebec. There have been certain Aboriginal languages which are not considered endangered and are said to be viable; within Canada there are three viable aboriginal languages that have a large population of native speakers. These three languages are Cree, Inuktitut and Ojibway; both Cree and Inuktitut are widely spoken in Quebec. Quebec in particular has been taking measures to ensure the lives of Aboriginal languages spoken in the province.

Nevertheless, the continued endangerment of these languages shows that not nearly enough change has taken place. Quebec has been taking steps to preserve these languages since the 1970s. The most notable of the steps taken by the province of Quebec was the James Bay and Northern Quebec Agreement (JBNQA), which gave Cree, Inuit and Naskapi people the control of local and regional governments, a special police and justice system, and the ability to create their own health and school boards. This act from 1975 was followed by the Cree-Naskapi of Quebec Act of 1984 which gave the promise of self government. The JBNQA gave rise to the Cree School Board, the Kativik School Board (for Inuits) and some years later, a special Naskapi school. The Cree School Board in particular has been very influential in the shaping of Quebec's policies regarding Aboriginal culture and language retention. It is important to note that though Quebec does seem to be making strides in terms of Aboriginal language preservation, the Aboriginal language provisions are vague and Aboriginal peoples have had very little voice in the creation of these provisions, Consequently all the gains that have been made should be viewed optimistically but with a grain of salt.

The creation of the indigenous school systems is a central idea in maintaining and preserving the threatened languages in both Quebec and all of Canada. Immersion schools in which students are taught and spoken to only in the indigenous languages and the students are

expected to speak only in that language are one of the prominent features for Indigenous school systems. Naturally, these immersion schools have the most success in preserving these endangered languages. Though these schools are making strides in the preservation of Indigenous languages and culture, there is still a large portion of Aboriginal students who attend the Canadian public schools. In fact, in British Columbia only 3.4% of Aboriginal students attended private schools while 95% attended the provincial public schools, which offer little to no Indigenous language courses (de Korne 116). One of the most difficult things that language immersion schools for Native languages face is the teacher certification; while some provinces (including Quebec and British Columbia) give *certain* Native groups the ability to decide the parameters for Indigenous language teachers, most Indigenous language teachers face harsh restrictions on their qualifications. Even though these schools are having undeniable success in helping to keep Aboriginal languages alive, it seems that they are not being supported enough to create a sustainable effect on the preservation of these languages. According to de Korne, Native language immersion teaching is one of the least represented and least supported forms of language and cultural preservation in current politics.

Though the Charter of French Language does not specifically offer any concrete protection or rights to Aboriginal languages in its declaration of French language rights, it does state:

"the National Assembly of Quebec recognized the right of Amerindians and the Inuits of Quebec, the first inhabitants of this land, to preserve and develop their original language and culture."

While this statement is vague and doesn't give any specific rights or privileges to native peoples, the Charter does later state that Cree, Inuktitut, and Naskapi are languages of instruction in

Quebec. The wording of Law 101 is very adamant in assuring that French is the only language of instruction in Quebec and while this language is intended to mean that English is not to be used as a language of instruction in Quebec, it is still immensely important that these Native American languages are also included in the possible languages of instruction in Quebec. The Charter is also, to some extent, the basis of the language policy which the Nunavik School Commission has been formed. This commission works towards the preservation of Native languages and has created “the Charter of Inuit Language and Culture”. The Nunavik Charter will include the idea of Inuktitut as a public language as well as to aim at keeping both French and English from eroding their own language and culture. While Inuktitut is far from the only Aboriginal language spoken in Nunavik communities, it is the most prominent and the passing of this Charter could cause the aboriginal people in Quebec to gain ground on the preservation of their languages, which often falls to the wayside.

Conclusion

The Charter of French Language has greatly impacted all of Canada, including Quebec and the minority populations of country, but in a subtle way which had left the law’s effectiveness into question. However, after careful examination it is evident that the Charter of French Language had its intended effect of preserving the French language in Quebec and diminishing the prevalence of English in the province based on the linguistic demographics given. The success of the Charter of French Language can also be seen in the continuing proliferation of linguistic rights in Canada and also in the individual provinces. In addition, visibility of French immersion schools in Canada can be seen as a success for Law 101 as well. The Charter of French Language has helped to completely reestablish the entire immigration

situation in Quebec, including who is migrating to Quebec and where they are migrating from.

The Charter was also unintentionally an example for the First Nation population in both Quebec and the rest of the provinces of how to maintain linguistic rights and freedoms while also preserving a minority language. Quebec's Charter of French Language has revolutionized the way that linguistic rights are looked at in Quebec as well as changing the linguistic demographic in the province and thus it has completed its original goal of preserving French.

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