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<b>SUBJECT</b>	Indigenous Language Fluency Degree Programs at UBC Okanagan
<b>SUBMITTED TO</b>	Indigenous Engagement Committee
<b>MEETING DATE</b>	June 2, 2025
<b>SESSION CLASSIFICATION</b>	Recommended session criteria from Board Meetings Policy: OPEN
<b>REQUEST</b>	For information only, no action required
<b>LEAD EXECUTIVE</b>	Lesley Cormack, Principal and Deputy Vice-Chancellor
<b>SUPPORTED BY</b>	Rehan Sadiq, Provost UBC Okanagan Silvia Tomášková, Dean, Irving K. Barber Faculty of Arts and Social Sciences, UBC Okanagan Jeannette Armstrong, Professor, Irving K. Barber Faculty of Arts and Social Sciences, UBC Okanagan Shawn Wilson, Associate Professor, Irving K. Barber Faculty of Arts and Social Sciences, UBC Okanagan Ashley Gregoire, PhD student of the Indigenous Knowledges Interdisciplinary Graduate Studies, Irving K. Barber Faculty of Arts and Social Sciences, UBC Okanagan Aaron Derrickson, PhD graduate Interdisciplinary Graduate Studies, Irving K. Barber Faculty of Arts and Social Sciences, UBC Okanagan

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**PRIOR SUBMISSIONS** N/A

The subject matter of this submission has not previously been considered by Indigenous Engagement Committee.

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**EXECUTIVE SUMMARY**

Over the past 20 years, UBC Okanagan has developed a genuine and unique relationship with our Indigenous partners in the Interior BC. The presentation reviews the history and the current state of programming and initiatives in the Indigenous language revitalization space, and their vital importance and impact on local communities. Participants (students and graduates) and instructors in the program will discuss current state of engagement, plans for the near future, and projected collaborative initiatives going forward. The presentation will tie language, knowledge and practice together as integral to the Interior Salish Studies Centre, to be located in the ʔəl sic snpaḥnwixʷtṇ building, currently under construction.

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**PRESENTATIONS**

1. Indigenous Language Fluency Degree Programs at UBC Okanagan presentation

## SUPPLEMENTAL MATERIALS

1. Truth and Reconciliation Commission Calls to Action
2. Universities Canada, Principles on Indigenous Education
3. Briefing Note Indigenous Language Proficiency/Fluency Degree (ILP/FD)
4. nsyilxcn Interior Salish Language Bachelor Degree Brochure
5. St'át'imc Interior Salish Language Bachelor Degree Brochure
6. Nłeʔkepmx Language Bachelor Degree Brochure
7. UBC Okanagan Centre for Contemporary Interior Salishan Studies proposal

# Developing Interior Salishan Knowledge Systems:

A Relational Approach to Building UBC Okanagan

# Our history of partnership and relationship building:

- Memo of Understanding and Memo of Agreement between Okanagan Nation Alliance and UBC Okanagan, and En'owkin Centre and UBC Okanagan

- Syilx content is core to INDG studies
  - INDG 201 "Okanagan Frameworks"
  - INDG 301 "Examining an Indigenous Methodology: En'owkinwixw"
  - INDG 202 "Okanagan Literatures: Concepts and Frameworks" - now "Interior Salishan Literatures: Concepts and Frameworks"

- Bachelor of Nsvilycn Language Fluency

# Growing Partnerships across the Interior Salishan Region – the Interior Salishan Languages Initiative

- INDG 202 "Interior Salishan Literatures: Concepts and Frameworks"
- Bachelor of Nsyilxcn Language Fluency (En'owkin centre)
- Bachelor Nłeʔkepmx Language Fluency (Nicola Valley Institute of Technology and Coyote House)
- Bachelor of St'át'imc Language Fluency (Lillooet Tribal Council and St'át'imc Education Institute)
- Bachelor of Secwepemc Language Fluency (Chief Atahm School)

# Interior Salishan

- Southern Interior Salish
  - **Nsyilxcn – 7 CDN 10 US**
  - Nxaʔamxcín (Moses-Columbian)
  - Snchitsu'umshtsn (Coeur d'Alene)
  - Séliš (Spokane-Kalispel-Flathead)
- Northern Interior Salish
  - **Ntəʔkepmxcín – 15 First Nations**
  - **Secwepemctsin - 17 First Nations**
  - **St'át'imcets - 11 First Nations**



# Growing Partnerships across campus

Integration with Undergraduate Programming – linking to graduate training and research

- Indigenous Knowledges: i? sqilx<sup>w</sup> a? cmi? t smypnwitnsəlx

Interdisciplinary MA, PhD theme

- Opportunities for language learners to credential, develop research skills, and contribute to community fluency
- Opportunities for Indigenous students to engage in relevant research using Indigenous methodologies

# Indigenous Knowledges Theme

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- Revitalization and Community



## Language and Knowledge Systems

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- "Polysynthetic" = Images/Morphemes
- Technology



A photograph of several bright pink flowers with yellow centers, growing in a field of dry, brown grass. The flowers are in various stages of bloom, with some fully open and others as buds. The background is a soft-focus field of similar flowers and grass.

# Academic thought and Syilx Community Practice

- Enowkinwixw and Governance
- Enowkinwixw and Leadership
- Leadership, Story and Empathy

# Fellowships to train upcoming Syilx scholar/academic – now interior Salish



- Summer courses on the land

# History to be...

## The Interior Salishan Studies Centre

- Located in the new snpaḥnwix<sup>w</sup>tn (XSS) building and supported by a recent Canada Foundation for Innovation grant (CFI IF) application (lead by Armstrong and including existing UBC Salish academics)
- To be governed and Informed by Interior Salishan Scholars (both at UBC and in partner institutions) and supported by Allies (community partners throughout the region).
- Formal partnerships around archival materials and Interior Salish language materials and Intellectual Property Rights
- Supporting language and knowledge systems research and materials development across the Interior Salishan region in partnership with all four Interior Salishan Nations through programming and infrastructure nodes (x4) located in partnered institutions
- Co-locating language programs, INDG faculty members, and Indigenous Knowledge theme participants
- And supporting the creation of new Interior Salishan Languages / Education Dual Degrees

Transforming Learners to Teachers!

# Call to Action- Education

- (#6 to #12, and #62 to #66)
- <https://peopleforeducation.ca/calls-to-action-for-education/>
- Is Reconciliation

límlæmt!

# Salishan Language Divisions

- **Coast Salish–**

- A Bella Coola Nuxalk
- B North Georgia Branch
  - Comox-Sliammon
  - Pentlatch
  - Sechelt
  - South Georgia Branch
  - Squamish
  - Halkomelim (Cowichan, Musqueam, Stolo)
  - Nooksack
  - Northern Straits (Samish Sooke Sohghis Sanich, Lummi)
  - Clallam or Southern Straits
  - Puget Sound Branch
  - Lushootseed
  - Hood Canal Branch
  - Twana
- C Tsmosan –Olympic
  - Quinault
  - Lower Chehalis
  - Upper Chehalis (Satsop, Tenino, Oakville)
  - Cowlitz
- D Tillamook- Nehalem, Tillamook, Siletz

- **INTERIOR SALISH**

- A Northern Branch

**Nteʔkepmx**  
**St'át'imc**  
**secwepemc**

- B Southern Branch

Columbian ✓  
**Nsyilxcn** ✓  
 Kalispel  
 Spokane ✓  
 Flathead ✓  
 Coeur d'Alene

(Kuipersviii:2)



Truth and  
Reconciliation  
Commission of Canada

# **Truth and Reconciliation Commission of Canada: Calls to Action**



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**2015**

Truth and Reconciliation Commission of Canada, 2012

1500-360 Main Street

Winnipeg, Manitoba

R3C 3Z3

Telephone: (204) 984-5885

Toll Free: 1-888-872-5554 (1-888-TRC-5554)

Fax: (204) 984-5915

E-mail: [info@trc.ca](mailto:info@trc.ca)

Website: [www.trc.ca](http://www.trc.ca)

# Calls to Action

In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission makes the following calls to action.

## Legacy

### CHILD WELFARE

1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:
  - i. Monitoring and assessing neglect investigations.
  - ii. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
  - iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
  - iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
  - v. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.
2. We call upon the federal government, in collaboration with the provinces and territories, to prepare and

publish annual reports on the number of Aboriginal children (First Nations, Inuit, and Métis) who are in care, compared with non-Aboriginal children, as well as the reasons for apprehension, the total spending on preventive and care services by child-welfare agencies, and the effectiveness of various interventions.

3. We call upon all levels of government to fully implement Jordan's Principle.
4. We call upon the federal government to enact Aboriginal child-welfare legislation that establishes national standards for Aboriginal child apprehension and custody cases and includes principles that:
  - i. Affirm the right of Aboriginal governments to establish and maintain their own child-welfare agencies.
  - ii. Require all child-welfare agencies and courts to take the residential school legacy into account in their decision making.
  - iii. Establish, as an important priority, a requirement that placements of Aboriginal children into temporary and permanent care be culturally appropriate.
5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

### EDUCATION

6. We call upon the Government of Canada to repeal Section 43 of the *Criminal Code of Canada*.
7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate

educational and employment gaps between Aboriginal and non-Aboriginal Canadians.

8. We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.
9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
  - i. Providing sufficient funding to close identified educational achievement gaps within one generation.
  - ii. Improving education attainment levels and success rates.
  - iii. Developing culturally appropriate curricula.
  - iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
  - v. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.
  - vi. Enabling parents to fully participate in the education of their children.
  - vii. Respecting and honouring Treaty relationships.
11. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.
12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.

#### **LANGUAGE AND CULTURE**

13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.

14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:
  - i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
  - ii. Aboriginal language rights are reinforced by the Treaties.
  - iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
  - iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
  - v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.
15. We call upon the federal government to appoint, in consultation with Aboriginal groups, an Aboriginal Languages Commissioner. The commissioner should help promote Aboriginal languages and report on the adequacy of federal funding of Aboriginal-languages initiatives.
16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.
17. We call upon all levels of government to enable residential school Survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of official identity documents, such as birth certificates, passports, driver's licenses, health cards, status cards, and social insurance numbers.

#### **HEALTH**

18. We call upon the federal, provincial, territorial, and Aboriginal governments to acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies, including residential schools, and to recognize and implement the health-care rights of Aboriginal people as identified in international law, constitutional law, and under the Treaties.
19. We call upon the federal government, in consultation with Aboriginal peoples, to establish measurable goals to identify and close the gaps in health outcomes

between Aboriginal and non-Aboriginal communities, and to publish annual progress reports and assess long-term trends. Such efforts would focus on indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.

20. In order to address the jurisdictional disputes concerning Aboriginal people who do not reside on reserves, we call upon the federal government to recognize, respect, and address the distinct health needs of the Métis, Inuit, and off-reserve Aboriginal peoples.
21. We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the Northwest Territories is a priority.
22. We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.
23. We call upon all levels of government to:
  - i. Increase the number of Aboriginal professionals working in the health-care field.
  - ii. Ensure the retention of Aboriginal health-care providers in Aboriginal communities.
  - iii. Provide cultural competency training for all health-care professionals.
24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

## JUSTICE

25. We call upon the federal government to establish a written policy that reaffirms the independence of the

Royal Canadian Mounted Police to investigate crimes in which the government has its own interest as a potential or real party in civil litigation.

26. We call upon the federal, provincial, and territorial governments to review and amend their respective statutes of limitations to ensure that they conform to the principle that governments and other entities cannot rely on limitation defences to defend legal actions of historical abuse brought by Aboriginal people.
27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
29. We call upon the parties and, in particular, the federal government, to work collaboratively with plaintiffs not included in the Indian Residential Schools Settlement Agreement to have disputed legal issues determined expeditiously on an agreed set of facts.
30. We call upon federal, provincial, and territorial governments to commit to eliminating the overrepresentation of Aboriginal people in custody over the next decade, and to issue detailed annual reports that monitor and evaluate progress in doing so.
31. We call upon the federal, provincial, and territorial governments to provide sufficient and stable funding to implement and evaluate community sanctions that will provide realistic alternatives to imprisonment for Aboriginal offenders and respond to the underlying causes of offending.
32. We call upon the federal government to amend the Criminal Code to allow trial judges, upon giving reasons, to depart from mandatory minimum sentences and restrictions on the use of conditional sentences.

33. We call upon the federal, provincial, and territorial governments to recognize as a high priority the need to address and prevent Fetal Alcohol Spectrum Disorder (FASD), and to develop, in collaboration with Aboriginal people, FASD preventive programs that can be delivered in a culturally appropriate manner.
34. We call upon the governments of Canada, the provinces, and territories to undertake reforms to the criminal justice system to better address the needs of offenders with Fetal Alcohol Spectrum Disorder (FASD), including:
  - i. Providing increased community resources and powers for courts to ensure that FASD is properly diagnosed, and that appropriate community supports are in place for those with FASD.
  - ii. Enacting statutory exemptions from mandatory minimum sentences of imprisonment for offenders affected by FASD.
  - iii. Providing community, correctional, and parole resources to maximize the ability of people with FASD to live in the community.
  - iv. Adopting appropriate evaluation mechanisms to measure the effectiveness of such programs and ensure community safety.
35. We call upon the federal government to eliminate barriers to the creation of additional Aboriginal healing lodges within the federal correctional system.
36. We call upon the federal, provincial, and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and overcoming the experience of having been sexually abused.
37. We call upon the federal government to provide more supports for Aboriginal programming in halfway houses and parole services.
38. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to eliminating the overrepresentation of Aboriginal youth in custody over the next decade.
39. We call upon the federal government to develop a national plan to collect and publish data on the criminal victimization of Aboriginal people, including data related to homicide and family violence victimization.
40. We call on all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.
41. We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:
  - i. Investigation into missing and murdered Aboriginal women and girls.
  - ii. Links to the intergenerational legacy of residential schools.
42. We call upon the federal, provincial, and territorial governments to commit to the recognition and implementation of Aboriginal justice systems in a manner consistent with the Treaty and Aboriginal rights of Aboriginal peoples, the *Constitution Act, 1982*, and the *United Nations Declaration on the Rights of Indigenous Peoples*, endorsed by Canada in November 2012.

## Reconciliation

### **CANADIAN GOVERNMENTS AND THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLE**

43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
44. We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the *United Nations Declaration on the Rights of Indigenous Peoples*.

### **ROYAL PROCLAMATION AND COVENANT OF RECONCILIATION**

45. We call upon the Government of Canada, on behalf of all Canadians, to jointly develop with Aboriginal peoples a Royal Proclamation of Reconciliation to be issued by the Crown. The proclamation would build on the Royal Proclamation of 1763 and the Treaty of Niagara of 1764, and reaffirm the nation-to-nation relationship between Aboriginal peoples and the Crown. The proclamation would include, but not be limited to, the following commitments:

- i. Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples such as the Doctrine of Discovery and *terra nullius*.
  - ii. Adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
  - iii. Renew or establish Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
  - iv. Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiation and implementation processes involving Treaties, land claims, and other constructive agreements.
46. We call upon the parties to the Indian Residential Schools Settlement Agreement to develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society, and that would include, but not be limited to:
- i. Reaffirmation of the parties' commitment to reconciliation.
  - ii. Repudiation of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*, and the reformation of laws, governance structures, and policies within their respective institutions that continue to rely on such concepts.
  - iii. Full adoption and implementation of the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
  - iv. Support for the renewal or establishment of Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
  - v. Enabling those excluded from the Settlement Agreement to sign onto the Covenant of Reconciliation.
  - vi. Enabling additional parties to sign onto the Covenant of Reconciliation.

47. We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and *terra nullius*, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.

**SETTLEMENT AGREEMENT PARTIES AND THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES**

48. We call upon the church parties to the Settlement Agreement, and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms, and standards of the *United Nations Declaration on the Rights of Indigenous Peoples* as a framework for reconciliation. This would include, but not be limited to, the following commitments:
- i. Ensuring that their institutions, policies, programs, and practices comply with the *United Nations Declaration on the Rights of Indigenous Peoples*.
  - ii. Respecting Indigenous peoples' right to self-determination in spiritual matters, including the right to practise, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the *United Nations Declaration on the Rights of Indigenous Peoples*.
  - iii. Engaging in ongoing public dialogue and actions to support the *United Nations Declaration on the Rights of Indigenous Peoples*.
  - iv. Issuing a statement no later than March 31, 2016, from all religious denominations and faith groups, as to how they will implement the *United Nations Declaration on the Rights of Indigenous Peoples*.
49. We call upon all religious denominations and faith groups who have not already done so to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.

**EQUITY FOR ABORIGINAL PEOPLE IN THE LEGAL SYSTEM**

50. In keeping with the *United Nations Declaration on the Rights of Indigenous Peoples*, we call upon the federal government, in collaboration with Aboriginal organizations, to fund the establishment of Indigenous law institutes for the development, use, and

understanding of Indigenous laws and access to justice in accordance with the unique cultures of Aboriginal peoples in Canada.

51. We call upon the Government of Canada, as an obligation of its fiduciary responsibility, to develop a policy of transparency by publishing legal opinions it develops and upon which it acts or intends to act, in regard to the scope and extent of Aboriginal and Treaty rights.
52. We call upon the Government of Canada, provincial and territorial governments, and the courts to adopt the following legal principles:
  - i. Aboriginal title claims are accepted once the Aboriginal claimant has established occupation over a particular territory at a particular point in time.
  - ii. Once Aboriginal title has been established, the burden of proving any limitation on any rights arising from the existence of that title shifts to the party asserting such a limitation.

#### **NATIONAL COUNCIL FOR RECONCILIATION**

53. We call upon the Parliament of Canada, in consultation and collaboration with Aboriginal peoples, to enact legislation to establish a National Council for Reconciliation. The legislation would establish the council as an independent, national, oversight body with membership jointly appointed by the Government of Canada and national Aboriginal organizations, and consisting of Aboriginal and non-Aboriginal members. Its mandate would include, but not be limited to, the following:
  - i. Monitor, evaluate, and report annually to Parliament and the people of Canada on the Government of Canada's post-apology progress on reconciliation to ensure that government accountability for reconciling the relationship between Aboriginal peoples and the Crown is maintained in the coming years.
  - ii. Monitor, evaluate, and report to Parliament and the people of Canada on reconciliation progress across all levels and sectors of Canadian society, including the implementation of the Truth and Reconciliation Commission of Canada's Calls to Action.
  - iii. Develop and implement a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs, and resources.

- iv. Promote public dialogue, public/private partnerships, and public initiatives for reconciliation.

54. We call upon the Government of Canada to provide multi-year funding for the National Council for Reconciliation to ensure that it has the financial, human, and technical resources required to conduct its work, including the endowment of a National Reconciliation Trust to advance the cause of reconciliation.
55. We call upon all levels of government to provide annual reports or any current data requested by the National Council for Reconciliation so that it can report on the progress towards reconciliation. The reports or data would include, but not be limited to:
  - i. The number of Aboriginal children—including Métis and Inuit children—in care, compared with non-Aboriginal children, the reasons for apprehension, and the total spending on preventive and care services by child-welfare agencies.
  - ii. Comparative funding for the education of First Nations children on and off reserves.
  - iii. The educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
  - iv. Progress on closing the gaps between Aboriginal and non-Aboriginal communities in a number of health indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.
  - v. Progress on eliminating the overrepresentation of Aboriginal children in youth custody over the next decade.
  - vi. Progress on reducing the rate of criminal victimization of Aboriginal people, including data related to homicide and family violence victimization and other crimes.
  - vii. Progress on reducing the overrepresentation of Aboriginal people in the justice and correctional systems.
56. We call upon the prime minister of Canada to formally respond to the report of the National Council for Reconciliation by issuing an annual "State of Aboriginal Peoples" report, which would outline the government's plans for advancing the cause of reconciliation.

## PROFESSIONAL DEVELOPMENT AND TRAINING FOR PUBLIC SERVANTS

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

## CHURCH APOLOGIES AND RECONCILIATION

58. We call upon the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Métis children in Catholic-run residential schools. We call for that apology to be similar to the 2010 apology issued to Irish victims of abuse and to occur within one year of the issuing of this Report and to be delivered by the Pope in Canada.
59. We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.
60. We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.
61. We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for:
- i. Community-controlled healing and reconciliation projects.

- ii. Community-controlled culture- and language-revitalization projects.
- iii. Community-controlled education and relationship-building projects.
- iv. Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination, and reconciliation.

## EDUCATION FOR RECONCILIATION

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:
- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
  - ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
  - iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
  - iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.
63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:
- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
  - ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
  - iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
  - iv. Identifying teacher-training needs relating to the above.
64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on

Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

#### **YOUTH PROGRAMS**

66. We call upon the federal government to establish multi-year funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.

#### **MUSEUMS AND ARCHIVES**

67. We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and to make recommendations.
68. We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.
69. We call upon Library and Archives Canada to:
- i. Fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* and the *United Nations Joint-Orientlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
  - ii. Ensure that its record holdings related to residential schools are accessible to the public.
  - iii. Commit more resources to its public education materials and programming on residential schools.
70. We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:

- i. Determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and the *United Nations Joint-Orientlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
- ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.

#### **MISSING CHILDREN AND BURIAL INFORMATION**

71. We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.
72. We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Register established by the Truth and Reconciliation Commission of Canada.
73. We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.
74. We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child's burial location, and to respond to families' wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested.
75. We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of

appropriate memorial ceremonies and commemorative markers to honour the deceased children.

76. We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:
- i. The Aboriginal community most affected shall lead the development of such strategies.
  - ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.
  - iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.

#### **NATIONAL CENTRE FOR TRUTH AND RECONCILIATION**

77. We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.
78. We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.

#### **COMMEMORATION**

79. We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:
- i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.
  - ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.

- iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.

80. We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.
81. We call upon the federal government, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools National Monument in the city of Ottawa to honour Survivors and all the children who were lost to their families and communities.
82. We call upon provincial and territorial governments, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools Monument in each capital city to honour Survivors and all the children who were lost to their families and communities.
83. We call upon the Canada Council for the Arts to establish, as a funding priority, a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects and produce works that contribute to the reconciliation process.

#### **MEDIA AND RECONCILIATION**

84. We call upon the federal government to restore and increase funding to the CBC/Radio-Canada, to enable Canada's national public broadcaster to support reconciliation, and be properly reflective of the diverse cultures, languages, and perspectives of Aboriginal peoples, including, but not limited to:
- i. Increasing Aboriginal programming, including Aboriginal-language speakers.
  - ii. Increasing equitable access for Aboriginal peoples to jobs, leadership positions, and professional development opportunities within the organization.
  - iii. Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians,

including the history and legacy of residential schools and the reconciliation process.

85. We call upon the Aboriginal Peoples Television Network, as an independent non-profit broadcaster with programming by, for, and about Aboriginal peoples, to support reconciliation, including but not limited to:
- i. Continuing to provide leadership in programming and organizational culture that reflects the diverse cultures, languages, and perspectives of Aboriginal peoples.
  - ii. Continuing to develop media initiatives that inform and educate the Canadian public, and connect Aboriginal and non-Aboriginal Canadians.
86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations.

#### **SPORTS AND RECONCILIATION**

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.
88. We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.
89. We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Aboriginal peoples.
90. We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:
- i. In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse

cultures and traditional sporting activities of Aboriginal peoples.

- ii. An elite athlete development program for Aboriginal athletes.
  - iii. Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.
  - iv. Anti-racism awareness and training programs.
91. We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

#### **BUSINESS AND RECONCILIATION**

92. We call upon the corporate sector in Canada to adopt the *United Nations Declaration on the Rights of Indigenous Peoples* as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:
- i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.
  - ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.
  - iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

#### **NEWCOMERS TO CANADA**

93. We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including

information about the Treaties and the history of residential schools.

94. We call upon the Government of Canada to replace the Oath of Citizenship with the following:

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada including Treaties with Indigenous Peoples, and fulfill my duties as a Canadian citizen.









## Truth and Reconciliation Commission of Canada

1500-360 Main Street

Winnipeg, Manitoba

R3C 3Z3

Telephone: (204) 984-5885

Toll Free: 1-888-872-5554 (1-888-TRC-5554)

Fax: (204) 984-5915

E-mail: [info@trc.ca](mailto:info@trc.ca)

Website: [www.trc.ca](http://www.trc.ca)

# Universities Canada principles on Indigenous education

Universities Canada represents 97 universities across Canada, which educate more than a million students each year. Indigenous students continue to be underrepresented in Canadian higher education institutions and our universities are committed to do their part to close this education gap, recognizing the urgency of this issue for the country. Closing the gap will strengthen Indigenous communities, allow Indigenous peoples to continue to strive for self-realization, enhance the informed citizenship of Canadians, and contribute to Canada's long-term economic success and social inclusion.

There are many reasons to close the education gap. A university education is a transformative experience, expanding knowledge, nurturing critical thinking and inspiring new ideas, creativity and innovation. Closing the education gap will benefit not only Indigenous graduates, but their communities and Canada as a whole.

Beyond these social and cultural imperatives, there is also a clear benefit to Canada's economy. Canada needs more university graduates to meet labour market demands. Indigenous people can help meet this demand. They are a fast-growing segment of the Canadian population, yet only 9.8 percent of Indigenous people in Canada have a university degree, compared to 28 percent of non-Aboriginals. Canada's universities recognize that tremendous opportunities exist – for Indigenous people and for the country – if we increase access to university education for First Nations, Inuit and Métis. With a university degree, Indigenous people in Canada can earn 60 percent more than their peers with a high school diploma. They experience longer and greater participation in the workforce.

As it continues to advocate for more funding to Indigenous students, Universities Canada and its members are committed to ongoing communication and collaboration with Indigenous communities. Higher education offers great potential for reconciliation and a renewed relationship between Indigenous and non-Indigenous people in Canada. Universities benefit from the presence of Indigenous students and their cultures, making our campuses more open places with wider sources of discovery and knowledge. Mutual respect for different ways of knowing and recognizing the intellectual contributions of Indigenous people is essential to building trust, understanding, and sharing. The cohabitation of Western science and Indigenous knowledge on campuses has the power of opening a dialogue among cultures and enhancing our shared knowledge.

In the spirit of advancing opportunities for Indigenous students, the leaders of Canada's universities commit to the following principles, developed in close consultation with Indigenous communities. These principles acknowledge the unique needs of Indigenous communities across Canada and their goals of autonomy and self-determination, as well as differences in jurisdiction among provinces and territories, institutional mission among universities, and the authority of appropriate university governance bodies in academic decision-making.

## Principles

- Ensure institutional commitment at every level to develop opportunities for Indigenous students.
- Be student-centered: focus on the learners, learning outcomes and learning abilities, and create opportunities that promote student success.
- Recognize the importance of indigenization of curricula through responsive academic programming, support programs, orientations, and pedagogies.
- Recognize the importance of Indigenous education leadership through representation at the governance level and within faculty, professional and administrative staff.
- Continue to build welcoming and respectful learning environments on campuses through the implementation of academic programs, services, support mechanisms, and spaces dedicated to Indigenous students.
- Continue to develop resources, spaces and approaches that promote dialogue between Indigenous and non-Indigenous students.
- Continue to develop accessible learning environments off-campus.



- Recognize the value of promoting partnerships among educational and local Indigenous communities and continue to maintain a collaborative and consultative process on the specific needs of Indigenous students.
- Build on successful experiences and initiatives already in place at universities across the country to share and learn from promising practices, while recognizing the differences in jurisdictional and institutional mission.
- Recognize the importance of sharing information within the institution, and beyond, to inform current and prospective Indigenous students of the array of services, programs and supports available to them on campus.
- Recognize the importance of providing greater exposure and knowledge for non-Indigenous students on the realities, histories, cultures and beliefs of Indigenous people in Canada.
- Recognize the importance of fostering intercultural engagement among Indigenous and non-Indigenous students, faculty and staff.
- Recognize the role of institutions in creating an enabling and supportive environment for a successful and high quality K-12 experience for Aboriginal youth.

Recognizing that other stakeholders have a role to play – governments, businesses, Indigenous organizations – university leaders also commit to the following actions to bring these principles to life:

- Raise awareness within institutions about the importance of facilitating access and success for Indigenous students on campus.
- Raise awareness among government partners and stakeholders of these commitments and the importance of investing in sustainable initiatives that advance higher education opportunities for Indigenous youth.
- Raise awareness in public discourse of positive Indigenous students' experience in university and their contributions to Canadian society.
- Develop partnerships with the private sector to foster opportunities for Indigenous people.
- Continue to listen to and collaborate with Indigenous communities.

**UBC Okanagan Centre for Contemporary Interior Salishan Studies  
PROPOSAL**

In accordance with UBC Okanagan Senate Policy O-5.1 (on Research Centres & Research Institutes), this is a proposal to create a new research centre at UBCO focusing on teaching and research in contemporary Interior Salishan studies, with a particular focus on language learning and language revitalization.

**Name**

*The UBC Okanagan Centre for Contemporary Interior Salishan Studies. Shorthand name: “UBC CCISS”.*

**Institutional Affiliation**

Faculty of Arts and Social Sciences, UBC Okanagan.

**Mandate**

In recent years every high-level planning and strategic document developed at UBC Okanagan, and the UBC system as a whole, has highlighted constructive engagement of Indigenous communities as a high-level priority. Shaping UBC’s next century: Strategic Plan 2018–2028 identifies Indigenous engagement as an ongoing commitment, and one of five themes with transformative potential within the plan. UBC’s aspirations are also reflected explicitly in one of the ten goals that making up our “promise” to stakeholders – that is we commit to “Partner with Indigenous communities on and off campus to address the legacy of colonialism and to co-develop knowledge and relationships”. The creation of CCISS offers opportunities to lever existing strengths on the Okanagan campus, especially recent efforts to partner with communities to develop Indigenous Language Fluency programming. It will be a platform through which we can shape our approach to the Indigenous communities with whom we interact, consistent protocols and practices that are informed by the territory we inhabit – that is unceded Syilx territory. The Syilx, a nation itself embedded in wider Salishan civilization, have been partners with UBC Okanagan since our inception.

Consistent with our approach to Indigenous Studies on the UBC Okanagan Campus, we are working out from the land we are guests on, in widening concentric circles to region, national, and international Indigenous communities. The Centre is very much shaped by the term “contemporary”. Salishan territories are now complexly inhabited by people of many nations (both Indigenous and not), and controlled by two colonial powers. Salishan nations, including the Syilx, are thus embedded in several sorts of relationships, and responsible for those relations. For example, the Urban Aboriginal communities in the Okanagan matter, and form part of a contemporary Salishan research agenda as a matter of both protocol and practical necessity. The CCISS is committed to delving into Salishan knowledge as a resource for shaping intra-Indigenous relationships in this place, as well as settler / Indigenous relationships. Strongly rooted in Syilx knowledge and tradition, the interactions supported by CCISS will grow and connect with all peoples on this territory as well as related and adjacent Salishan groups. For all intents and practical purposes this network will parallel that of UBC Okanagan, and we will all thrive as a result.

This initiative builds on recent commitments on the part of UBC Okanagan to the Truth and Reconciliation Commission’s calls to action; one key UBC Okanagan commitment is in proactive support of Indigenous Language Fluency/Proficiency programming. For many of the Indigenous languages in what is now BC, the language loss has reached catastrophe proportions, and in many contexts efforts have moved from language revitalization to language recovery and even reclamation. The numbers of first language speakers so vital to many language acquisition pedagogies are in rapid decline, and cohorts of emerging speakers now struggle to find language teachers. While efforts across the K-12 and post-secondary systems are intensifying, the contemporary context has people scrambling.

In April of 2018, a document entitled “Proposal for an Indigenous Language Proficiency Degree Framework” was submitted to the Province of British Columbia to the Ministry of Advanced Education on behalf of a Province wide consortium of Public Post-Secondary Institutions (PPSIs) partnered with the First Nations Education Steering Committee and the Indigenous and Adult Higher Learning Association. That proposal was the culmination of several years of work to articulate how post-secondary institutions might better assist Indigenous communities struggling to maintain their languages, and then to create a consensus on how nested certificates, diplomas, and degrees could be linked across the Province, and provide the best possible eco-system for Indigenous communities to work with allies to protect and restore their linguistic heritage.

The framework was based on work going back decades, and on a set of principles laid out in a partnership agreement. There is a fundamental acknowledgement of the communities’

ownership of their languages, and the central role of communities in any revitalization effort. There is also a commitment on the part of the PPSIs involved to share resources when possible, and to support communities and their institutions through ongoing partnerships. Although language content will vary, the framework sets out a common structure, where language intensive curricula are offered through community institutions in the first two years (a certificate and diploma), with the PPSIs then responsible for offering the final two years of the degree, and collaborating with communities to mount language intensive courses within those final years.

The BNLF commenced in August of 2021, and is the first Indigenous Language Fluency (Proficiency) Degree (ILF/PD) in the Country, and built on the provincial framework. The degree emphasizes immersion-based language learning and community engaged partnerships for Indigenous language revitalization. It is a block-transfer program; the Department of Community, Culture and Global Studies provides the third and fourth year of the four-year degree program. Admission is based on previous completion of a two-year Diploma of Nsyilxcn Language Fluency at the Nicola Valley Institute of Technology. Students take intensive immersion language courses, language courses focused on domain specific language acquisition, language informed culture courses, and language revitalization courses. The curricula are highly structured, and language specific.

Consistent with our commitments to ongoing reconciliation and the Indigenous Communities of our region, further initiatives in the Indigenous language space are proposed as part of a coordinated effort to assist the region's Indigenous Peoples to recover from the impacts of previous colonial education policy and practice. A second degree, the Nt̓eʔkepmx Language Fluency degree has recently been approved by the UBC Okanagan Senate and has been sent for BoG approval. We anticipate that additional degrees will be forged with other Interior Salishan speaking Nations in the next 3 to 5 years, and are building towards an integrated Salishan language instruction ecosystem. We expect the CCISS to house the UBC node within this ecosystem, facilitative language learning and providing a space for overlapping cohorts of Interior Salishan language learners.

CCISS will also be a space co-locating Indigenous graduate students, as well as students entering the newly proposed "Indigenous Knowledges" Interdisciplinary Graduate Studies (IGS) theme. The theme is intended to foster research and training to support Indigenous communities' efforts to maintain, revitalize, and/or recover their languages, cultures, and world views. Again, consistent with UBC Okanagan's relationship with the traditional territory holders of the Okanagan – the Syilx Nation, the theme participants start with a commitment to the local and regional lands and communities, with an inclusionary ethos open to, and supportive of, work

with other Indigenous communities. While the program is not exclusive to Indigenous faculty and graduate students, the primary intention is to privilege research and research practices that serve Indigenous Communities, centralizing Indigenous Knowledges, supporting the development of Indigenous learners, and enhancing community capacity. In privileging Indigenous Peoples and their experiences, the IK theme recognizes that indigenous scholars are best-equipped to direct IK research into the future. The theme draws on the expertise of Indigenous and allied scholars from across UBC, and supports that community, providing a web of relationships supporting an interdisciplinary network of Indigenous scholars and students.

## Organization

UBC Okanagan Senate Policy O-5.1 on Research Centres & Research Institutes outlines the procedures for establishing research centres and institutes at UBC Okanagan.

In accordance with this policy, the proposed Centre will be based in the Faculty of Arts and Social Sciences.<sup>1</sup> Membership in the Centre will be open to research faculty from all faculties and departments within the University.<sup>2</sup>

Although the Centre will have a theme-based research mandate,<sup>3</sup> its work will complement and help supplement already established teaching programs and courses.

The Centre will report directly to the Head of the Department of Community, Culture, and Global Studies, and through the Head to the Dean of the Faculty of Arts and Social Sciences and to the Provost and Vice-Principal Research.<sup>4</sup>

It will be administered by an academic and administrative *Director* who will oversee Centre activities and who will be appointed by the Dean of the FASS for renewable five-year terms.<sup>5</sup>

The Director will be responsible for fundraising for the Centre, in coordination with the UBCO Office of Development and Alumni Engagement and other responsible officers within the University.

The Centre will be an intellectual home to UBC faculty members working on research topics connected to Interior Salishan language and culture and related topics, and who will be

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<sup>1</sup> *UBC Okanagan Senate Policy O-5.1, 2.a.ii*

<sup>2</sup> *UBC Okanagan Senate Policy O-5.1, 2.a.iv*

<sup>3</sup> *UBC Okanagan Senate Policy O-5.1, 2.a.iii and 2.a.vi*

<sup>4</sup> *UBC Okanagan Senate Policy O-5.1, 2.a.v*

<sup>5</sup> *UBC Okanagan Senate Policy O-5.1, 2.a.v*

appointed *Research Associates* by the Centre's Director. All Research Associates will be appointed for renewable five-year terms.

The Director will also have the option of appointing *Centre Associates* from among faculty members of other universities and from the broader legal community. All Centre Associates will be appointed for renewable five-year terms.

It is proposed that Centre be established by the Dean of the Faculty of Arts and Social Sciences following consultations with the UBCO Provost and Vice Principal Research.<sup>6</sup>

It is recommended that the Dean initiate a process with appropriate colleagues regarding the selection of the founding Director.<sup>7</sup>

The first scheduled review of the Centre by the Dean of the Faculty of Arts and Social Sciences will take place five years after the Centre's initial approval.<sup>8</sup> The review will assess the extent to which the Centre has met its initial mandate and make recommendations regarding the Centre's future.

### **Initial Activities**

The Centre will To reiterate, the creation of CCISS will facilitate and support the teaching of the BNLF, the BNLEK, and subsequent Interior Salishan language degrees as appropriate; support students in the "Indigenous Knowledges" IGS Theme; support Indigenous research students (both senior undergraduate and graduate) via a shared student's space co-located with the Centre; house visiting Indigenous community members and scholars; provide a central gathering and work space for Indigenous and Indigenous Studies faculty members (including Indigenously oriented CRC appointments), and support Indigenous research and graduate studies related staff.

### **Funding**

Potential funding sources for the Centre will include sources that are both internal to and external to the University. Work with external donors is currently underway. Existing Excellence Fund grants will support initial language related work occurring in the space. CFI funds may be sought through applications by incoming Indigenous scholars.

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<sup>6</sup> *UBC Okanagan Senate Policy O-5.1, 2.b.iii*

<sup>7</sup> *UBC Okanagan Senate Policy O-5.1, 2.a.v*

<sup>8</sup> *UBC Okanagan Senate Policy O-5.1, 2.b.iii*

**Submitted by**

This proposal has been drafted by Mike Evans (then CCGS Head pro tem) in consultation with Dr. Jeannette Armstrong, and other colleagues in the Indigenous Studies caucus and CCGS.

**Contact**

Dr. Jeannette Armstrong

## Why study Interior Salish Languages at UBC's Okanagan campus?

### COMMUNITY IMPACT

Language is deeply intertwined in our Indigenous communities' culture. Interior Salish language bachelor degrees are an innovative collaboration between communities, Nicola Valley Institute of Technology (NVIT) and UBC Okanagan to sustain and revitalize language traditions, restore language competence, and protect the knowledge of our communities.

### IMMERSIVE

The approach to learning is fully immersive, emphasizing instruction in and through language, with community language experts in the classrooms.

### TRANSITION TO UNIVERSITY SUPPORT

Interior Salish language bachelor degrees begin with a summer transition course to ensure students' successful transition to UBC Okanagan and the university environment. During this course, students will connect with other Indigenous students, get familiar with the campus, engage with the Indigenous Programs and Services staff and services, and stay in on-campus residence.

### INTERNSHIP AND CAPSTONE PROJECT

The final year of Interior Salish language bachelor degrees require an internship with a relevant community partner and a personal language project as a capstone for the degree. These opportunities allow students to explore their interest in their language learning and practice proficiency building in a personally meaningful context.

## Inquiries

### nłeʔkepmx Language Fluency Certificate and Diploma

Nicola Valley Institute of Technology  
info@nvit.ca

### Bachelor of nłeʔkepmx Language Fluency

UBC Okanagan  
shanny.nuyens@ubc.ca

### OTHER LANGUAGE FLUENCY BACHELOR DEGREES OFFERED BY UBC OKANAGAN

Bachelor of nsyilxcn Language Fluency  
dallas.goodwater@ubc.ca

Bachelor of St'át'imc Language Fluency  
helen.copeland@ubc.ca

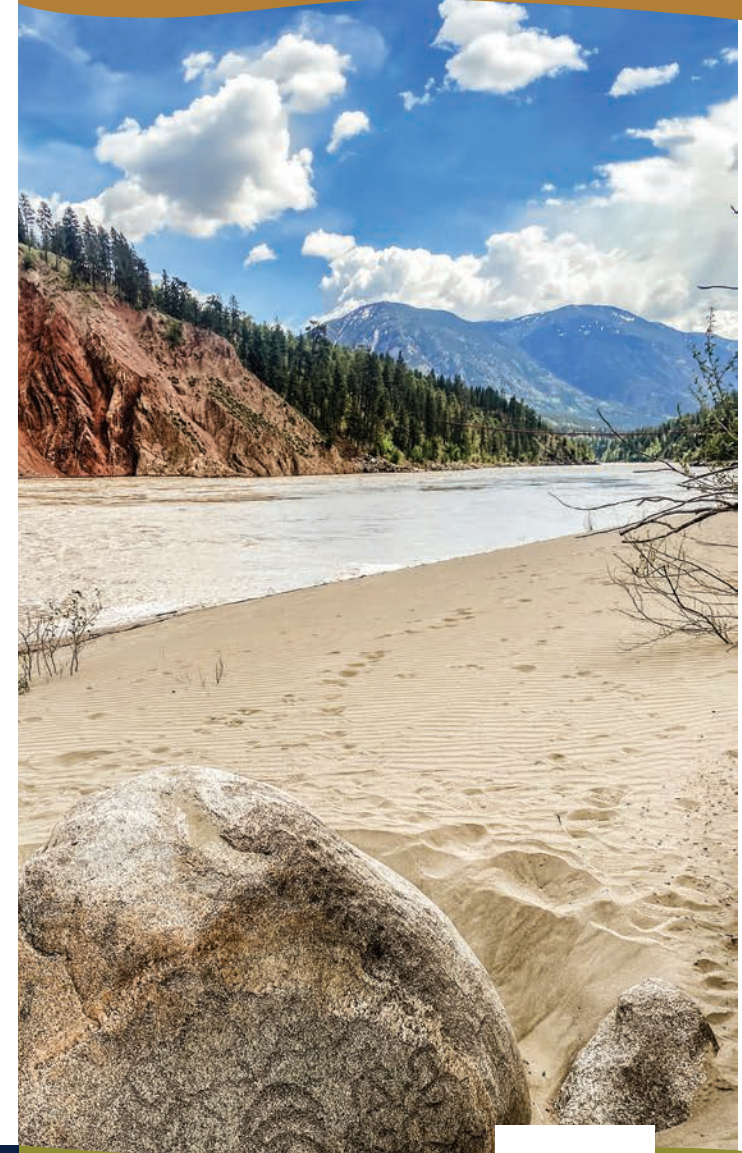
## Community Partner



THE UNIVERSITY OF BRITISH COLUMBIA  
Okanagan Campus

# Bachelor of nłeʔkepmx Language Fluency

INTERIOR SALISH LANGUAGE BACHELOR DEGREES



## Bachelor of nłeʔkepmx Language Fluency

Achieve advanced proficiency levels in Interior Salish languages while learning about multiple ways to contribute to language recovery and revitalization efforts in your communities.

### PREREQUISITES

To enter this degree, students must meet UBC's requirements for transfer students' admissions, with the exception of the English Language Admission Standard, which may be waived.

Additionally, students must have successfully completed the two-year NVIT nłeʔkepmx Language Fluency Diploma.

### APPLICATION DEADLINES

Plan ahead to ensure you meet important deadlines and other target dates listed at [you.ubc.ca](http://you.ubc.ca).

### TUITION FEES

UBC Okanagan's fees compare favorably with universities of the same high caliber.

See Financial Planning for helpful resources, and add up your first-year costs with our Cost Calculator.

## Year 2

Summer Term | August | 3 credits

Finalization of [NVIT's Diploma Program](#) (Summer Courses)

[EDUC 104](#) | 3 Introduction to Academic Pedagogy:  
An Aboriginal Perspective

## Year 3

Term 1 | September to December | 12 credits

[NLEK 351](#) | 3 Language Applications: Numeracy and Math

[NLEK 331](#) | 3 Language Practice and Pedagogy:  
Praxis in Different Immersion Contexts

[INLG 281](#) | 3 Sounds of Endangered Languages

*Other required English course:*

[ENGL 112](#) | 3 Studies in Compositions; OR

[ENGL 114](#) | 3 Studies in Composition: Aboriginal  
Perspectives; OR

[ENGL 154](#) | 3 Indigenous Narrative

Term 2 | January to April | 12 credits

[NLEK 352](#) | 3 Language Applications: Literature and  
Performative Arts

[NLEK 332](#) | 3 Language Practice and Pedagogy: Creative,  
Constructive and Performative Arts

[INDG 202](#) | 3 Interior Salishan Literatures: Concepts  
and Frameworks

[INLG 282](#) | 3 Structures of Endangered Languages

## Year 4

Summer Term | May to June | 9 credits

[NLEK 353](#) | 3 Language Applications: Traditional  
Ecological Knowledge

[NLEK 333](#) | 3 Language Practice and Pedagogy:  
Traditional Ecological Knowledge

[INDG 307](#) | 3 Traditional Ecological Knowledge

Term 1 | September to December | 12 credits

[INDG 499](#) | 6 Indigenous Studies Capstone Project

[INDG 401](#) | 3 Research Applications

[NLEK 439](#) | 3 Language Immersion on Capstone Topic

Term 2 | January to April | 9 credits

[INDG 460](#) | 3 Indigenous Studies Internship

[NLEK 433](#) | 3 Language Practice and Pedagogy:  
Special Topics

[INDG 301](#) | 3 Examining an Indigenous Methodology:  
En'owkinwixw

Terms 1 & 2 | Minimum 6 credits from:

[INLG 481](#) | 3 Heritage Resources in Endangered  
Language Revitalization

[INDG 405](#) | 3 Indigenous Education: History and  
Revitalization

[INLG 480/ANTH 473](#) | 3  
Living Languages: Critical Approaches  
to Endangered Languages

[INLG 382](#) | 3 Lexicography for Endangered Languages

[INLG 380](#) | 3 Technologies for Endangered  
Language Documentation and  
Revitalization: Digital

***Briefing Note (March 21, 2023) Indigenous Language Proficiency/Fluency Degree (ILP/FD) Framework and the UBC Okanagan Bachelors of Nsyilxcn (BNLF)/ Nteʔkepmx (BNLEK)/ St'át'imc (BSTAT) Language Fluency Degrees***

**Overview: The BC Context**

British Columbia has an extraordinarily rich linguistic heritage, being the ancestral home of more than half of the Indigenous languages of Canada; of the 10 genetically distinct language families in Canada, 7 of these are found in BC. All of the 34 extant First Nations languages of BC are critically endangered, many facing the loss of their last generation of fluent speakers within the next decade. Three languages (Pentlatch, Tsetsaut, Nicola), plus several distinctive dialects, have already been lost. The loss of any one of these languages constitutes an irreplaceable loss of a living expression of intellect, of specific cultural understanding, of a vital link to the past, and potential keys to our collective well-being, health, and sustainability. When languages are at risk, the nested ecological and environmental knowledge that they encode is also endangered. In a region as bio-culturally diverse as British Columbia, the Indigenous languages are not only key for community identity, belonging and survival, but also reflect the unique connection between people and their environment.

Indigenous communities know very well how deeply intertwined language and culture are, and understand how language loss marks a crucial threshold in the compounding consequences of colonization. Communities and their institutions along with their collaborators in the wider education system have been working to find innovative ways to sustain and revitalize language traditions, restore language competence, and protect the knowledge of their communities. Most recently the alarming lack of traction in protecting these languages has pushed communities and institutions to innovate and critically examine the situations they face. Time is literally running out on living languages across the Province.

Our efforts to reverse this situation must be multifaceted, and provide opportunities for language learning across generations and at all ages. As promising as language nests and immersion programs for children may be, one of the challenges for many language groups is the absence of sufficient numbers of speakers to manage and nurture these nests, as well as other language learning opportunities. In a study completed by the First Nations Schools Association (Williams et. al. 2009), 52 BC First Nations language teachers were surveyed. Information was gathered on a variety of topics, including fluency levels. Of the 52 teachers who completed the survey, only 29 reported having an intermediate or advanced level of fluency in the language they were teaching; almost half (23) reported they had a basic (or lower) command of their language.

## The ILP/FD Framework

In response to calls from both communities and educators to enhance language fluency, the Indigenous Adult and Higher Learning Association (IAHLA) and the First Nations Education Steering Committee (FNESC) commissioned a concept paper, completed by Dr. Jeannette Armstrong (2011), that identified the need to create a credential within the public post-secondary education system, focused on Indigenous language fluency<sup>1</sup>. As Armstrong<sup>2</sup> noted in her “Discussion Paper: A First Nation Language Fluency Degree”

A current dilemma facing IAHLA institutes is that they are required to find ways to build fluency in adult learners while at the same time trying to increase the numbers of adult speaker-teachers available to enter the workforce ... IAHLA is also mindful that without the sacrifices of the certified “elder” speaker teachers, many in their late 60’s and 70’s, some spread over many schools, who are currently being overworked and overwhelmed in the system, Aboriginal language programs could not be offered. In fact many cannot offer Aboriginal language programs because of the lack of language teachers ... Shifting the focus to produce more young adult speakers [through a language proficiency degree] would allow students to branch off into other post-secondary disciplines of their choice. They would be equipped with the essentials in cultural knowledge which they can apply to other necessary disciplines such as health, the social sciences, management, governance and law.

IAHLA and FNESC subsequently called for expressions of interest from public post-secondary institutions (PPSIs) to develop such a degree. Wilp Wilxo'oskwhl Nisga'a (WWN) Institute, University of Northern British Columbia (UNBC) University of British Columbia Okanagan (UBC Okanagan campus), the University of British Columbia Vancouver (UBC Vancouver campus), the Nicola Valley Institute of Technology (NVIT) and the Okanagan Indian Education Resources Society (En'owkin) then formed a consortium in 2016, subsequently joined by the University of Victoria (UVic) and Simon Fraser University (SFU) in 2017, committed to work with those organizations to develop a language fluency framework that could meet the needs of Indigenous peoples<sup>3</sup> in the area of language revitalization. Work began with the development and approval of a “Partnership Agreement for the Advancement of an Indigenous Language Fluency Degree Framework”<sup>iiii</sup>, and then subsequently considerable consultation and collaboration followed.

During the period leading up to this proposal, the term “fluency” has been superseded by “proficiency”, but historical uses of the terms are nonetheless more or less equivalent. We acknowledge the considerable debate around the various uses of the terms “Indigenous” and “First Nations”; for the most part we will be using the term Indigenous. By this we mean to be inclusive of those who use the term First Nations, and acknowledge that usage.

In April of 2018 the Indigenous Language Degree Framework Partnership and the Indigenous Language Degree Consortium submitted a document entitled “Proposal for an Indigenous Language Proficiency Degree Framework”<sup>iii</sup> to the Province of British Columbia to the Ministry of Advanced Education. The framework is a consensus document developed by language instruction experts from across the Province, key Indigenous organizations and educational institutions, and leading Public Post-secondary Institutions. It is the culmination of several years of work to articulate a strategy to assist Indigenous communities in the struggle to maintain their languages, by leveraging the collective capacity of the Indigenous and Public Post Secondary Institutions of the Province. *The overall objective is to provide the best possible ecosystem for Indigenous communities to work with allies to protect and restore their linguistic heritage.* There is broad agreement that consistent with the recommendations of Armstrong (2011), the content of the degree must emphasise instruction in and through language, and the delivery of the first two years of instruction should be undertaken in communities themselves (through community institutions in partnership with the appropriate PPSIs, or through direct relationship with an appropriate PPSI). Senior level courses are then to be offered at the appropriate PPSIs to complete the degree. Video conferencing at all levels, into and out of communities, and between institutions, will facilitate the broadest possible participation and the best use of the human resources available.

The common degree framework provides a platform for the collaboration and cooperation necessary to take full advantage of these scarce and geographically diffused resources. The framework also provides a basis from which participating institutions and communities can identify the strategic resources and relationships required to launch and sustain a language proficiency degree relevant to their area. Thus *the specific objective of the framework is to provide resources for individual institutions to develop their own Indigenous language proficiency degree program (along with the nested certificate and diplomas).* The framework lays out the basic structure of a new degree – a Bachelor of Indigenous Language – incorporating a nested Certificate and Diploma<sup>iv</sup>.

On the basis of the Framework, we developed a proposal – “Operationalizing the Indigenous Language Proficiency Degree Framework in B.C.: Pilot Project Proposal”<sup>v</sup> in 2018 which was subsequently submitted to the Ministry by FNEESC and IAHLA on behalf of the communities interested in developing a degree. More specifically the program proposed funds for communities to develop new and existing materials into a certificate and diploma program in their language, and a partnership with a PPSI to subsequently offer a full degree. Key criteria for selection of successful applications were drawn from the ILP/FD framework and partnership agreement, with the expectation that all successful applications would conform to the principles previously agreed upon<sup>vi</sup>. FNEESC/IAHLA called for proposals and subsequently awarded several organizations funding under the scheme. En’owkin was one of the successful applicants, working with NVIT to credential the certificate and diploma, and UBC Okanagan to develop a

full degree (note several communities partnered with NVIT are using a common structure for their certificate and diploma – see Table One).

As per the “Indigenous Language Fluency Degree Partnership Framework Agreement” and the subsequent addendum to that agreement, the “Partnership” consists of the Consortium and representatives from the *Indigenous and Adult Higher Learning Association* (IAHLA) and the *First Nations Education Steering Committee* (FNESC).

### **Work to date around NVIT/UBC Okanagan Degrees**

UBC Okanagan, which has been located on Syilx territory since 2005, has strong existing relationships with En’owkin Centre and the Okanagan Nation Alliance which have been formalized in a series of memoranda. Having worked collaboratively with En’owkin and NVIT over the longer term, and in particular in developing the Framework, UBC Okanagan was able to move quickly to formulate and submit a full BNLF degree program proposal<sup>vii</sup> into internal UBC and Ministry approval processes, gaining final approval in Sept 2020.

With support from the UBC Okanagan Excellence Fund the Faculty of Arts and Social Sciences and its Community, Culture, and Global Studies Department (which also houses the Indigenous Studies BA program) recruited an Instructor into an Assistant Professor position to teach into the program with Dr. Jeannette Armstrong. Eleven students from the first cohort of the En’owkin/NVIT Certificate/Diploma program transitioned (using the UBC Okanagan /NVIT Block Transfer Agreement<sup>viii</sup> as the basis of admissions) into the BNLF at the beginning of the 2021 academic year. In 2021 UBC Okanagan’s Indigenous Programs and Services office also put additional resources into place to collaborate with student services at En’owkin and NVIT to facilitate student’s applications, admissions, and program planning. The first cohort of BNLF students began with the EDUC 104 class in August of 2021, and then fulltime classes that September. In early 2022 UBC hired a full-time Community Liaison and Internship Coordinator staff person to support the BNLF with a particular focus on developing the 4<sup>th</sup> year processes and opportunities for Internship and capstone courses in the final year of the degree (i.e. 2022-23). Subsequent small changes have been made to the BNLF, and the present Degree information can be found in the [UBC calendar](#).

In 2021, at the request of colleagues at NVIT working in collaboration with the Scw’emx Language Authority, work began on the development of a Bachelors Nte?kepmx Language Fluency Degree (BNLEK). This Degree directly parallel’s the BNLF in structure, and is similarly based on admission from a corresponding NVIT Diploma that has been developed over the last two years. The BNLEK passed through Senate and was approved by the Ministry in early 2022.

An Assistant Professor of Teaching position was created through the support of the Excellence Fund at UBC Okanagan, and a full time Instructor hired in July of 2022 in order to prepare for the first cohort of Degree students in Fall of 2023.

In the fall of 2022, colleagues from the St'át'imc Education Institute (working with the Lillooet Tribal Council) made an urgent request that we work together to mount a third Interior Salishan language degree – the Bachelor of St'át'imc Language Fluency Degree. Like the structure of BNLEK degree, the B.STAT. degree parallels the BNLF; like both the BNLF and the BNLEK, the B.STAT. admissions are based on a block transfer agreement of their Diploma with NVIT. Supported by community language champions and colleagues from UBC Vancouver, the St'át'imc Education Institute will graduate its first cohort of Diploma students with NVIT this academic year, and will enter the new Degree in parallel with the first cohort of the BNLEK (and the third cohort of the BNLF) in the fall of 2023. Ministry approval of the degree is anticipated May of 2023 (and provisions have been put in place to manage admissions regardless should that be delayed). Additional resources have been mobilized by UBC Okanagan's Indigenous Programs and Services to support the BNLEK and BSTAT cohorts.

All three degrees continue to share a common structure, with only the Language courses (designated with NYSL, NLEK, or STMC) specific to each language; this is true for both the certificate/diplomas offered through NVIT and the degrees offered through UBC Okanagan<sup>ix</sup>. All three degrees also have a common funding framework. The certificates and degrees are funded through Indigenous organizations in partnership with the Province, and UBC resources the two years of programming that complete the degrees<sup>x</sup>.

Finally, there have been ongoing conversations between the UBC Okanagan library and the En'okwin Centre archives to establish protocols and procedures to mobilize and protect language resources for the Nsyilxcn programs. Parallel conversation have begun with the relevant partners for the other two Degrees. These efforts have been supported by the UBC library and En'owkin's archive, and have been successful in creating both the protocols/processes for ingesting restricted language materials, and the technical capacity to serve materials to students and instructors digitally, and manage access closely at the same time. Work is ongoing, and will engage the Library at NVIT with an eye to supporting relevant programs there as well; the Indigenous Librarian and Archivist at UBC Okanagan, the archive staff at En'owkin, and the Library staff at NVIT are all contributing to the work. Work towards the development of formal agreements with the relevant partners is ongoing as well.

### **Building towards the future**

The recent inclusion of the additional Interior Salishan languages built on the model of the ILP/FD framework (and the original BNLF in particular) and also provides a basis for a larger, more robust, and more sustainable cohort of learners from closely related language groups.

These cohorts and their community supporters are able to share knowledge and support each other in the learning process, and the hope is these cohorts will subsequently support each other in the future. All of our work is occurring in the context of the continuing loss of first language speakers, which creates real and imminent human capacity problems. Program development has been tremendously enhanced because of support from existing networks of speakers and communities who have been championing Language revitalization for decades. While the short-term prospects for the language degrees are improving, work continues to ensure the longer-term sustainability of the program. Some of these concerns are well beyond local control. For example, long term sustained funding for the communities offering certificates and diplomas through NVIT are essential, not least to ensure there are students ready to enter the UBC Okanagan degrees – prospects here are improving, with the recent Provincial budget having some provision for resources earmarked for administration through FNEESC/AIHLA.

UBC Okanagan has committed space in a new building (due to be ready sometime in 2025) to support the Interior Salishan Language programs and research in the area of Salishan Languages and culture. To this end, a Centre for Contemporary Interior Salishan Studies<sup>14</sup> has been proposed. Work at the Centre will be populated by language teachers and learners, and further opportunities will be available through a new graduate program, an Indigenous Knowledges Theme in the [Interdisciplinary Graduate Studies Program at UBC](#)<sup>15</sup>. The program will offer Masters and PhD level studies, and provide pathways for Interior Salishan and other students to do research of benefit to themselves and their communities; subject to UBC Okanagan Senate approval (expected in May 2023), the program will be recruiting students for admission in Sept 2024.



*Certificate (30 credits) laddering into Diploma "B" (30 - 33 credits) of Indigenous Language Proficiency*




Year 2: Diploma	Term 3	Language/Indigenous Knowledge	Language/Indigenous Knowledge	University Transition / Preparation Course (e.g. Arts 100)		Language Courses include four foci (all are as immersive as possible): <ul style="list-style-type: none"> <li>• Whole (albeit guided) language experience - "swimming in the language";</li> <li>• Parts of language and mechanics of meaning (including pronunciation);</li> <li>• Domain specific language acquisition (day-to-day communication);</li> <li>• Language/Indigenous knowledge (in and through language).</li> </ul>
	Term 2	Language (stream 1)	Language (stream 2)	(Language (stream 3))	Other (e.g. English Communication)	
	Term 1	Language (stream 1)	Language (stream 2)	(Language (stream 3))	Language Learning Supports / Revitalization	
Year 1: Certificate	Term 3	Language/Indigenous Knowledge	Language/Indigenous Knowledge			Revitalization courses support language acquisition and learning (w/o necessarily being language informed): <ul style="list-style-type: none"> <li>• Courses on learning support, archiving, digital resources, curriculum, linguistics (not language courses).</li> </ul> Revitalization/Other allows flexibility for communities to focus on core language, and develop additional parallel programs specifically designed for university preparations: <ul style="list-style-type: none"> <li>• E.g. Arts 100/ Eng 100.</li> </ul> Other – Electives include university preparation/transition courses, and/or courses to support pathways to alternative degrees.
	Term 2	Language (stream 1)	Language (stream 2)	(Language (stream 3))	Revitalization / Other	
	Term 1	Language (stream 1)	Language (stream 2)	(Language (stream 3))	Language Learning Supports / Revitalization	
Certificate: 8 x Language Courses + Language learning support course + revitalization / other option over 12 months (30 credits) Diploma B: additional 8 x Language Courses + revitalization + other + additional (optional) transition preparation course (30-33 credits)						
		 Core courses in language; Language / Indigenous Knowledge Courses	 Revitalization courses from relevant disciplines (includes learning supports)	 Other (e.g. English, Arts 100, Intro Linguistics, Science, Math)		

Figure 1: Outline of Certificate and Diploma laddering into an ILP Degree




<b>Bachelor of Indigenous Language Proficiency</b>						
Year 4	Term 2	Language	Language	Language/Indigenous Knowledge IVb - Indigenous Creative, Constructive & Performative Arts (Execution of performance entirely in language - including supports / provisioning etc.) ; Other projects possible.	Individual Capstone Project	Other
	Term 1	Language	Language	Language (stream 3)	Revitalization - recovering/repurposing and reclaiming - Archival and Colonial Materials; developing resources from/with community speakers	Other
Year 3	Term 2	Language	Language	Language/Indigenous Knowledge IVa - Indigenous Creative, Constructive & Performative Arts (Preparation of materials for public performance) ; Other projects possible	Comparative Languages Analysis/ Courses in another Indigenous Language / Anthropological Linguistics / History of Colonization, Language Loss, and Revitalization / Developing Curricular materials/etc.	Other
	Term 1	Language	Language	Language	Comparative Revitalization (comparative approaches to governance, programs, documentation and resources, practical opportunities)	Other
Year 2: Diploma	Term 1-3	Language	Language	Language	Language/Indigenous Knowledge - Indigenous Narrative & Oraliture; History (Humanities) Language/Indigenous Knowledge - Family, Community, and Social Connection (Social Science)	Revitalization /Other/Capstone
Year 1: Certificate	Term 1-3	Language	Language	Language	Language/Indigenous Knowledge - Indigenous Science + Math/Technology/Biology (Science) Language/Indigenous Knowledge - Indigenous Land Tenure, Occupancy & Guardianship (Geography, Governance, Ecology)	Language Learning Supports / Revitalization
<p>Other electives could include pathways to additional degrees e.g. PDP, M.A., MSc</p> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;">  <p>Core courses in language; Language / Culture Courses (48ll/36ul credits)</p> </div> <div style="text-align: center;">  <p>Revitalization courses from relevant disciplines ( 6-12ll/12 ul credits)</p> </div> <div style="text-align: center;">  <p>Other Courses - including required courses (12 credits)</p> </div> </div>						

Figure 2: ILP Degree

**Table 2: Indigenous Language Fluency Degree Principles (extracted from the Partnership Agreement).**

The following principles will inform the development of the Indigenous Language Fluency Degree:

1. The Indigenous Language Fluency Degree will be centred on producing language **fluency**, therefore:
  - Any other program requirements, including departmental or faculty program requirements, must, to the fullest extent possible, build fluency, or contribute to students' ability to develop fluency at the degree level of the program;
  - Program(s) will focus on meeting language acquisition outcomes, measured through Indigenous-defined requirements;
  - Significant portions of the program will be delivered in the Indigenous community; and,
  - Program(s) will utilize the most current best-practice adult learning methodologies, including immersion, establishing cohorts of learners to move through the levels and provide learning and conversational support to each other, and incorporating interactions within the community of speakers.
2. The Indigenous Language Fluency Degree will be **accessible** to all Indigenous language families in BC that are interested in partnering to design and deliver a program. Indigenous communities from across BC have the right to develop and deliver a degree program or programs in partnership with post-secondary institutions of their choosing, and all efforts will be made to ensure the accreditation and transferability of credits between degree programs and institutions where possible.
3. The Indigenous Language Fluency Degree will be designed, delivered and assessed through **partnerships** that are:
  - Founded on and governed by Indigenous principles and protocol requirements; and,
  - Equitable with respect to resourcing program development, delivery and assessment.
4. The Indigenous Language Fluency Degree will meet the **quality assurance** requirements of degree programs in British Columbia as well as the quality assurance requirements of Indigenous communities, as established by Indigenous language speaker-teacher experts and Language Authorities.
5. Courses within the Indigenous Language Fluency Degree program(s) and degree(s) will be **transferable** to other public post-secondary institutions where it is possible to do so, including:

- courses delivered in Indigenous community and those delivered by Indigenous post-secondary institutes shall be designed, to ladder seamlessly into degree program(s) at partner institutions;
  - degree program(s) shall be designed, to meets entrance requirements for key post- degree programs, such as Bachelor of Education programs.
6. The Indigenous Language Fluency Degree will be **flexible** to accommodate the diverse and evolving needs of Indigenous communities and individuals, including multiple exit points within the program (e.g. certificate and diploma options).
  7. The Indigenous language family's **intellectual, tangible and intangible properties** will be respected and knowledge transfer will respect the protocols and cultural frameworks necessary to the integrity of the language family. Language course content will be developed, owned and the copyright held by the Indigenous community and/or Indigenous post-secondary institute. The degree framework will be considered the joint property of BC indigenous Nations and no actions shall be taken to hinder the development of the program with alternative post-secondary institutions.
- 

<sup>x</sup> UBC assumes responsibility for staffing courses and programs in the degree program years (the baseline commitment is 2 FTEs, one instructor and one community liaison, as well as additional resources for the inclusion of community-based language mentors), and student services specific to the programs (e.g. transition processes). In addition, the UBC library has been acquiring language resources publicly available and working on the capacity to serve restricted resources to students in the programs (subject to the appropriate approvals). Students are responsible for normal undergraduate tuition and fees, and living expenses (note, Indigenous Programs and Services have expertise to assist students seeking support, and providing information to funders in a timely manner.

## Why study Interior Salish Languages at UBC's Okanagan campus?

### COMMUNITY IMPACT

Language is deeply intertwined in our Indigenous communities' culture. Interior Salish language bachelor degrees are an innovative collaboration between communities, Nicola Valley Institute of Technology (NVIT), En'owkin Centre, and UBC Okanagan to sustain and revitalize language traditions, restore language competence, and protect the knowledge of our communities.

### IMMERSIVE

The approach to learning is fully immersive, emphasizing instruction in and through language, with community language experts in the classrooms.

### TRANSITION TO UNIVERSITY SUPPORT

Interior Salish language bachelor degrees begin with a summer transition course to ensure students' successful transition to UBC Okanagan and the university environment. During this course, students will connect with other Indigenous students, get familiar with the campus, engage with the Indigenous Programs and Services staff and services, and stay in on-campus residence.

### INTERNSHIP AND CAPSTONE PROJECT

The final year of Interior Salish language bachelor degrees require an internship with a relevant community partner and a personal language project as a capstone for the degree. These opportunities allow students to explore their interest in their language learning and practice proficiency building in a personally meaningful context.

## Inquiries

### nsyilxcn Language Fluency Certificate and Diploma

Nicola Valley Institute of Technology  
info@nvit.ca

### Bachelor of nsyilxcn Language Fluency

UBC Okanagan  
dallas.goodwater@ubc.ca

### OTHER LANGUAGE FLUENCY BACHELOR DEGREES OFFERED BY UBC OKANAGAN

Bachelor of nłeʔkepmx Language Fluency  
shanny.nuyens@ubc.ca

Bachelor of St'át'imc Language Fluency  
helen.copeland@ubc.ca

## Community Partners



THE UNIVERSITY OF BRITISH COLUMBIA  
Okanagan Campus

# Bachelor of nsyilxcn Language Fluency

INTERIOR SALISH LANGUAGE BACHELOR DEGREES



## Bachelor of nsyilxcn Language Fluency

Achieve advanced proficiency levels in Interior Salish languages while learning about multiple ways to contribute to language recovery and revitalization efforts in your communities.

### PREREQUISITES

To enter this degree, students must meet UBC's requirements for transfer students' admissions, with the exception of the English Language Admission Standard, which may be waived.

Additionally, students must have successfully completed the two-year NVIT nsyilxcn Language Fluency Diploma.

### APPLICATION DEADLINES

Plan ahead to ensure you meet important deadlines and other target dates listed at [you.ubc.ca](http://you.ubc.ca).

### TUITION FEES

UBC Okanagan's fees compare favorably with universities of the same high caliber.

See [Financial Planning](#) for helpful resources, and add up your first-year costs with our [Cost Calculator](#).

## Year 2

Summer Term | August | 3 credits

Finalization of [NVIT's Diploma Program](#) (Summer Courses)

[EDUC 104](#) | 3 Introduction to Academic Pedagogy:  
An Aboriginal Perspective

## Year 3

Term 1 | September to December | 12 credits

[NSYL 351](#) | 3 Language Applications: Numeracy and Math

[NSYL 331](#) | 3 Language Practice and Pedagogy:  
Praxis in Different Immersion Contexts

[INLG 281](#) | 3 Sounds of Endangered Languages

*Other required English course:*

[ENGL 112](#) | 3 Studies in Compositions; OR

[ENGL 114](#) | 3 Studies in Composition: Aboriginal  
Perspectives; OR

[ENGL 154](#) | 3 Indigenous Narrative

Term 2 | January to April | 12 credits

[NSYL 352](#) | 3 Language Applications: Literature and  
Performative Arts

[NSYL 332](#) | 3 Language Practice and Pedagogy: Creative,  
Constructive and Performative Arts

[INDG 202](#) | 3 Interior Salishan Literatures: Concepts  
and Frameworks

[INLG 282](#) | 3 Structures of Endangered Languages

## Year 4

Summer Term | May to June | 9 credits

[NSYL 353](#) | 3 Language Applications: Traditional  
Ecological Knowledge

[NSYL 333](#) | 3 Language Practice and Pedagogy:  
Traditional Ecological Knowledge

[INDG 307](#) | 3 Traditional Ecological Knowledge

Term 1 | September to December | 12 credits

[INDG 499](#) | 6 Indigenous Studies Capstone Project

[INDG 401](#) | 3 Research Applications

[NSYL 439](#) | 3 Language Immersion on Capstone Topic

Term 2 | January to April | 9 credits

[INDG 460](#) | 3 Indigenous Studies Internship

[NSYL 433](#) | 3 Language Practice and Pedagogy:  
Special Topics

[INDG 301](#) | 3 Examining an Indigenous Methodology:  
En'owkinwixw

Terms 1 & 2 | Minimum 6 credits from:

[INLG 481](#) | 3 Heritage Resources in Endangered  
Language Revitalization

[INDG 405](#) | 3 Indigenous Education: History and  
Revitalization

[INLG 480/ANTH 473](#) | 3  
Living Languages: Critical Approaches  
to Endangered Languages

[INLG 382](#) | 3 Lexicography for Endangered Languages

[INLG 380](#) | 3 Technologies for Endangered  
Language Documentation and  
Revitalization: Digital

## Why study Interior Salish Languages at UBC's Okanagan campus?

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Language is deeply intertwined in our Indigenous communities' culture. Interior Salish language bachelor degrees are an innovative collaboration between communities, Nicola Valley Institute of Technology (NVIT), Upper St'át'imc Language, Culture, & Education Society Language Authority and Lillooet Tribal Council, and UBC Okanagan to sustain and revitalize language traditions, restore language competence, and protect the knowledge of our communities.

### IMMERSIVE

The approach to learning is fully immersive, emphasizing instruction in and through language, with community language experts in the classrooms.

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The final year of Interior Salish language bachelor degrees require an internship with a relevant community partner and a personal language project as a capstone for the degree. These opportunities allow students to explore their interest in their language learning and practice proficiency building in a personally meaningful context.

## Inquiries

### St'át'imc Language Fluency Certificate and Diploma

Nicola Valley Institute of Technology  
info@nvit.ca | iona.narcisse@statimcltc.ca

### Bachelor of St'át'imc Language Fluency

UBC Okanagan  
helen.copeland@ubc.ca

### OTHER LANGUAGE FLUENCY BACHELOR DEGREES OFFERED BY UBC OKANAGAN

Bachelor of nsyilxcn Language Fluency  
dallas.goodwater@ubc.ca

Bachelor of nte?kepmx Language Fluency  
shanny.nuyens@ubc.ca

## Community Partners



THE UNIVERSITY OF BRITISH COLUMBIA  
Okanagan Campus



# Bachelor of St'át'imc Language Fluency

INTERIOR SALISH LANGUAGE BACHELOR DEGREES



## Bachelor of St'át'imc Language Fluency

Achieve advanced proficiency levels in Interior Salish languages while learning about multiple ways to contribute to language recovery and revitalization efforts in your communities.

### PREREQUISITES

To enter this degree, students must meet UBC's requirements for transfer students' admissions, with the exception of the English Language Admission Standard, which may be waived.

Additionally, students must have successfully completed the two-year NVIT St'át'imc Language Fluency Diploma.

### APPLICATION DEADLINES

Plan ahead to ensure you meet important deadlines and other target dates listed at [you.ubc.ca](http://you.ubc.ca).

### TUITION FEES

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See Financial Planning for helpful resources, and add up your first-year costs with our Cost Calculator.

## Year 2

Summer Term | August | 3 credits

Finalization of [NVIT's Diploma Program](#) (Summer Courses)

[EDUC 104](#) | 3 Introduction to Academic Pedagogy:  
An Aboriginal Perspective

## Year 3

Term 1 | September to December | 12 credits

[STMC 351](#) | 3 Language Applications: Numeracy and Math

[STMC 331](#) | 3 Language Practice and Pedagogy:  
Praxis in Different Immersion Contexts

[INLG 281](#) | 3 Sounds of Endangered Languages

*One required English course:*

[ENGL 112](#) | 3 Studies in Compositions; OR

[ENGL 114](#) | 3 Studies in Composition: Aboriginal  
Perspectives; OR

[ENGL 154](#) | 3 Indigenous Narrative

Term 2 | January to April | 12 credits

[STMC 352](#) | 3 Language Applications: Literature and  
Performative Arts

[STMC 332](#) | 3 Language Practice and Pedagogy: Creative,  
Constructive and Performative Arts

[INDG 202](#) | 3 Interior Salishan Literatures: Concepts  
and Frameworks

[INLG 282](#) | 3 Structures of Endangered Languages

## Year 4

Summer Term | May to June | 9 credits

[STMC 353](#) | 3 Language Applications: Traditional  
Ecological Knowledge

[STMC 333](#) | 3 Language Practice and Pedagogy:  
Traditional Ecological Knowledge

[INDG 307](#) | 3 Traditional Ecological Knowledge

Term 1 | September to December | 12 credits

[INDG 499](#) | 6 Indigenous Studies Capstone Project

[INDG 401](#) | 3 Research Applications

[STMC 439](#) | 3 Language Immersion on Capstone Topic

Term 2 | January to April | 9 credits

[INDG 460](#) | 3 Indigenous Studies Internship

[STMC 433](#) | 3 Language Practice and Pedagogy:  
Special Topics

[INDG 301](#) | 3 Examining an Indigenous Methodology:  
En'owkinwixw

Terms 1 & 2 | Minimum 6 credits from:

[INLG 481](#) | 3 Heritage Resources in Endangered  
Language Revitalization

[INDG 405](#) | 3 Indigenous Education: History and  
Revitalization

[INLG 480/ANTH 473](#) | 3  
Living Languages: Critical Approaches  
to Endangered Languages

[INLG 382](#) | 3 Lexicography for Endangered Languages

[INLG 380](#) | 3 Technologies for Endangered  
Language Documentation and  
Revitalization: Digital

## Why study Interior Salish Languages at UBC's Okanagan campus?

### COMMUNITY IMPACT

Language is deeply intertwined in our Indigenous communities' culture. Interior Salish language bachelor degrees are an innovative collaboration between communities, Nicola Valley Institute of Technology (NVIT) and UBC Okanagan to sustain and revitalize language traditions, restore language competence, and protect the knowledge of our communities.

### IMMERSIVE

The approach to learning is fully immersive, emphasizing instruction in and through language, with community language experts in the classrooms.

### TRANSITION TO UNIVERSITY SUPPORT

Interior Salish language bachelor degrees begin with a summer transition course to ensure students' successful transition to UBC Okanagan and the university environment. During this course, students will connect with other Indigenous students, get familiar with the campus, engage with the Indigenous Programs and Services staff and services, and stay in on-campus residence.

### INTERNSHIP AND CAPSTONE PROJECT

The final year of Interior Salish language bachelor degrees require an internship with a relevant community partner and a personal language project as a capstone for the degree. These opportunities allow students to explore their interest in their language learning and practice proficiency building in a personally meaningful context.

## Inquiries

### n̓eʔkepmx Language Fluency Certificate and Diploma

Nicola Valley Institute of Technology  
info@nvit.ca

### Bachelor of n̓eʔkepmx Language Fluency

UBC Okanagan  
shanny.nuyens@ubc.ca

### OTHER LANGUAGE FLUENCY BACHELOR DEGREES OFFERED BY UBC OKANAGAN

Bachelor of nsyilxcn Language Fluency  
dallas.goodwater@ubc.ca

Bachelor of St'át'imc Language Fluency  
helen.copeland@ubc.ca

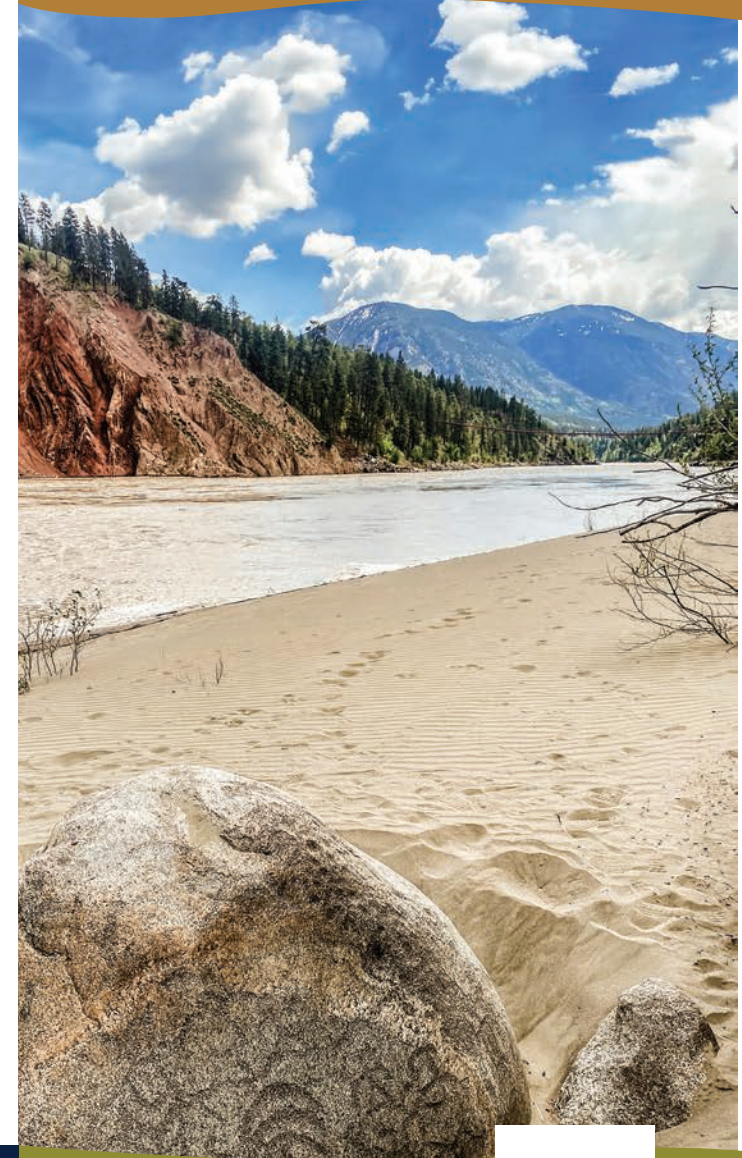
## Community Partner



THE UNIVERSITY OF BRITISH COLUMBIA  
Okanagan Campus

# Bachelor of n̓eʔkepmx Language Fluency

INTERIOR SALISH LANGUAGE BACHELOR DEGREES



## Bachelor of nłeʔkepmx Language Fluency

Achieve advanced proficiency levels in Interior Salish languages while learning about multiple ways to contribute to language recovery and revitalization efforts in your communities.

### PREREQUISITES

To enter this degree, students must meet UBC's requirements for transfer students' admissions, with the exception of the English Language Admission Standard, which may be waived.

Additionally, students must have successfully completed the two-year NVIT nłeʔkepmx Language Fluency Diploma.

### APPLICATION DEADLINES

Plan ahead to ensure you meet important deadlines and other target dates listed at [you.ubc.ca](http://you.ubc.ca).

### TUITION FEES

UBC Okanagan's fees compare favorably with universities of the same high caliber.

See Financial Planning for helpful resources, and add up your first-year costs with our Cost Calculator.

## Year 2

Summer Term | August | 3 credits

Finalization of [NVIT's Diploma Program](#) (Summer Courses)

[EDUC 104](#) | 3 Introduction to Academic Pedagogy:  
An Aboriginal Perspective

## Year 3

Term 1 | September to December | 12 credits

[NLEK 351](#) | 3 Language Applications: Numeracy and Math

[NLEK 331](#) | 3 Language Practice and Pedagogy:  
Praxis in Different Immersion Contexts

[INLG 281](#) | 3 Sounds of Endangered Languages

*Other required English course:*

[ENGL 112](#) | 3 Studies in Compositions; OR

[ENGL 114](#) | 3 Studies in Composition: Aboriginal  
Perspectives; OR

[ENGL 154](#) | 3 Indigenous Narrative

Term 2 | January to April | 12 credits

[NLEK 352](#) | 3 Language Applications: Literature and  
Performative Arts

[NLEK 332](#) | 3 Language Practice and Pedagogy: Creative,  
Constructive and Performative Arts

[INDG 202](#) | 3 Interior Salishan Literatures: Concepts  
and Frameworks

[INLG 282](#) | 3 Structures of Endangered Languages

## Year 4

Summer Term | May to June | 9 credits

[NLEK 353](#) | 3 Language Applications: Traditional  
Ecological Knowledge

[NLEK 333](#) | 3 Language Practice and Pedagogy:  
Traditional Ecological Knowledge

[INDG 307](#) | 3 Traditional Ecological Knowledge

Term 1 | September to December | 12 credits

[INDG 499](#) | 6 Indigenous Studies Capstone Project

[INDG 401](#) | 3 Research Applications

[NLEK 439](#) | 3 Language Immersion on Capstone Topic

Term 2 | January to April | 9 credits

[INDG 460](#) | 3 Indigenous Studies Internship

[NLEK 433](#) | 3 Language Practice and Pedagogy:  
Special Topics

[INDG 301](#) | 3 Examining an Indigenous Methodology:  
En'owkinwixw

Terms 1 & 2 | Minimum 6 credits from:

[INLG 481](#) | 3 Heritage Resources in Endangered  
Language Revitalization

[INDG 405](#) | 3 Indigenous Education: History and  
Revitalization

[INLG 480/ANTH 473](#) | 3  
Living Languages: Critical Approaches  
to Endangered Languages

[INLG 382](#) | 3 Lexicography for Endangered Languages

[INLG 380](#) | 3 Technologies for Endangered  
Language Documentation and  
Revitalization: Digital

**UBC Okanagan Centre for Contemporary Interior Salishan Studies  
PROPOSAL**

In accordance with UBC Okanagan Senate Policy O-5.1 (on Research Centres & Research Institutes), this is a proposal to create a new research centre at UBCO focusing on teaching and research in contemporary Interior Salishan studies, with a particular focus on language learning and language revitalization.

**Name**

*The UBC Okanagan Centre for Contemporary Interior Salishan Studies. Shorthand name: “UBC CCISS”.*

**Institutional Affiliation**

Faculty of Arts and Social Sciences, UBC Okanagan.

**Mandate**

In recent years every high-level planning and strategic document developed at UBC Okanagan, and the UBC system as a whole, has highlighted constructive engagement of Indigenous communities as a high-level priority. Shaping UBC’s next century: Strategic Plan 2018–2028 identifies Indigenous engagement as an ongoing commitment, and one of five themes with transformative potential within the plan. UBC’s aspirations are also reflected explicitly in one of the ten goals that making up our “promise” to stakeholders – that is we commit to “Partner with Indigenous communities on and off campus to address the legacy of colonialism and to co-develop knowledge and relationships”. The creation of CCISS offers opportunities to lever existing strengths on the Okanagan campus, especially recent efforts to partner with communities to develop Indigenous Language Fluency programming. It will be a platform through which we can shape our approach to the Indigenous communities with whom we interact, consistent protocols and practices that are informed by the territory we inhabit – that is unceded Syilx territory. The Syilx, a nation itself embedded in wider Salishan civilization, have been partners with UBC Okanagan since our inception.

Consistent with our approach to Indigenous Studies on the UBC Okanagan Campus, we are working out from the land we are guests on, in widening concentric circles to region, national, and international Indigenous communities. The Centre is very much shaped by the term “contemporary”. Salishan territories are now complexly inhabited by people of many nations (both Indigenous and not), and controlled by two colonial powers. Salishan nations, including the Syilx, are thus embedded in several sorts of relationships, and responsible for those relations. For example, the Urban Aboriginal communities in the Okanagan matter, and form part of a contemporary Salishan research agenda as a matter of both protocol and practical necessity. The CCISS is committed to delving into Salishan knowledge as a resource for shaping intra-Indigenous relationships in this place, as well as settler / Indigenous relationships. Strongly rooted in Syilx knowledge and tradition, the interactions supported by CCISS will grow and connect with all peoples on this territory as well as related and adjacent Salishan groups. For all intents and practical purposes this network will parallel that of UBC Okanagan, and we will all thrive as a result.

This initiative builds on recent commitments on the part of UBC Okanagan to the Truth and Reconciliation Commission’s calls to action; one key UBC Okanagan commitment is in proactive support of Indigenous Language Fluency/Proficiency programming. For many of the Indigenous languages in what is now BC, the language loss has reached catastrophe proportions, and in many contexts efforts have moved from language revitalization to language recovery and even reclamation. The numbers of first language speakers so vital to many language acquisition pedagogies are in rapid decline, and cohorts of emerging speakers now struggle to find language teachers. While efforts across the K-12 and post-secondary systems are intensifying, the contemporary context has people scrambling.

In April of 2018, a document entitled “Proposal for an Indigenous Language Proficiency Degree Framework” was submitted to the Province of British Columbia to the Ministry of Advanced Education on behalf of a Province wide consortium of Public Post-Secondary Institutions (PPSIs) partnered with the First Nations Education Steering Committee and the Indigenous and Adult Higher Learning Association. That proposal was the culmination of several years of work to articulate how post-secondary institutions might better assist Indigenous communities struggling to maintain their languages, and then to create a consensus on how nested certificates, diplomas, and degrees could be linked across the Province, and provide the best possible eco-system for Indigenous communities to work with allies to protect and restore their linguistic heritage.

The framework was based on work going back decades, and on a set of principles laid out in a partnership agreement. There is a fundamental acknowledgement of the communities’

ownership of their languages, and the central role of communities in any revitalization effort. There is also a commitment on the part of the PPSIs involved to share resources when possible, and to support communities and their institutions through ongoing partnerships. Although language content will vary, the framework sets out a common structure, where language intensive curricula are offered through community institutions in the first two years (a certificate and diploma), with the PPSIs then responsible for offering the final two years of the degree, and collaborating with communities to mount language intensive courses within those final years.

The BNLF commenced in August of 2021, and is the first Indigenous Language Fluency (Proficiency) Degree (ILF/PD) in the Country, and built on the provincial framework. The degree emphasizes immersion-based language learning and community engaged partnerships for Indigenous language revitalization. It is a block-transfer program; the Department of Community, Culture and Global Studies provides the third and fourth year of the four-year degree program. Admission is based on previous completion of a two-year Diploma of Nsyilxcn Language Fluency at the Nicola Valley Institute of Technology. Students take intensive immersion language courses, language courses focused on domain specific language acquisition, language informed culture courses, and language revitalization courses. The curricula are highly structured, and language specific.

Consistent with our commitments to ongoing reconciliation and the Indigenous Communities of our region, further initiatives in the Indigenous language space are proposed as part of a coordinated effort to assist the region's Indigenous Peoples to recover from the impacts of previous colonial education policy and practice. A second degree, the Nt̓eʔkepmx Language Fluency degree has recently been approved by the UBC Okanagan Senate and has been sent for BoG approval. We anticipate that additional degrees will be forged with other Interior Salishan speaking Nations in the next 3 to 5 years, and are building towards an integrated Salishan language instruction ecosystem. We expect the CCISS to house the UBC node within this ecosystem, facilitative language learning and providing a space for overlapping cohorts of Interior Salishan language learners.

CCISS will also be a space co-locating Indigenous graduate students, as well as students entering the newly proposed "Indigenous Knowledges" Interdisciplinary Graduate Studies (IGS) theme. The theme is intended to foster research and training to support Indigenous communities' efforts to maintain, revitalize, and/or recover their languages, cultures, and world views. Again, consistent with UBC Okanagan's relationship with the traditional territory holders of the Okanagan – the Syilx Nation, the theme participants start with a commitment to the local and regional lands and communities, with an inclusionary ethos open to, and supportive of, work

with other Indigenous communities. While the program is not exclusive to Indigenous faculty and graduate students, the primary intention is to privilege research and research practices that serve Indigenous Communities, centralizing Indigenous Knowledges, supporting the development of Indigenous learners, and enhancing community capacity. In privileging Indigenous Peoples and their experiences, the IK theme recognizes that indigenous scholars are best-equipped to direct IK research into the future. The theme draws on the expertise of Indigenous and allied scholars from across UBC, and supports that community, providing a web of relationships supporting an interdisciplinary network of Indigenous scholars and students.

## Organization

UBC Okanagan Senate Policy O-5.1 on Research Centres & Research Institutes outlines the procedures for establishing research centres and institutes at UBC Okanagan.

In accordance with this policy, the proposed Centre will be based in the Faculty of Arts and Social Sciences.<sup>1</sup> Membership in the Centre will be open to research faculty from all faculties and departments within the University.<sup>2</sup>

Although the Centre will have a theme-based research mandate,<sup>3</sup> its work will complement and help supplement already established teaching programs and courses.

The Centre will report directly to the Head of the Department of Community, Culture, and Global Studies, and through the Head to the Dean of the Faculty of Arts and Social Sciences and to the Provost and Vice-Principal Research.<sup>4</sup>

It will be administered by an academic and administrative *Director* who will oversee Centre activities and who will be appointed by the Dean of the FASS for renewable five-year terms.<sup>5</sup>

The Director will be responsible for fundraising for the Centre, in coordination with the UBCO Office of Development and Alumni Engagement and other responsible officers within the University.

The Centre will be an intellectual home to UBC faculty members working on research topics connected to Interior Salishan language and culture and related topics, and who will be

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<sup>1</sup> *UBC Okanagan Senate Policy O-5.1, 2.a.ii*

<sup>2</sup> *UBC Okanagan Senate Policy O-5.1, 2.a.iv*

<sup>3</sup> *UBC Okanagan Senate Policy O-5.1, 2.a.iii and 2.a.vi*

<sup>4</sup> *UBC Okanagan Senate Policy O-5.1, 2.a.v*

<sup>5</sup> *UBC Okanagan Senate Policy O-5.1, 2.a.v*

appointed *Research Associates* by the Centre's Director. All Research Associates will be appointed for renewable five-year terms.

The Director will also have the option of appointing *Centre Associates* from among faculty members of other universities and from the broader legal community. All Centre Associates will be appointed for renewable five-year terms.

It is proposed that Centre be established by the Dean of the Faculty of Arts and Social Sciences following consultations with the UBCO Provost and Vice Principal Research.<sup>6</sup>

It is recommended that the Dean initiate a process with appropriate colleagues regarding the selection of the founding Director.<sup>7</sup>

The first scheduled review of the Centre by the Dean of the Faculty of Arts and Social Sciences will take place five years after the Centre's initial approval.<sup>8</sup> The review will assess the extent to which the Centre has met its initial mandate and make recommendations regarding the Centre's future.

### **Initial Activities**

The Centre will To reiterate, the creation of CCISS will facilitate and support the teaching of the BNLF, the BNLEK, and subsequent Interior Salishan language degrees as appropriate; support students in the "Indigenous Knowledges" IGS Theme; support Indigenous research students (both senior undergraduate and graduate) via a shared student's space co-located with the Centre; house visiting Indigenous community members and scholars; provide a central gathering and work space for Indigenous and Indigenous Studies faculty members (including Indigenously oriented CRC appointments), and support Indigenous research and graduate studies related staff.

### **Funding**

Potential funding sources for the Centre will include sources that are both internal to and external to the University. Work with external donors is currently underway. Existing Excellence Fund grants will support initial language related work occurring in the space. CFI funds may be sought through applications by incoming Indigenous scholars.

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<sup>6</sup> *UBC Okanagan Senate Policy O-5.1, 2.b.iii*

<sup>7</sup> *UBC Okanagan Senate Policy O-5.1, 2.a.v*

<sup>8</sup> *UBC Okanagan Senate Policy O-5.1, 2.b.iii*

**Submitted by**

This proposal has been drafted by Mike Evans (then CCGS Head pro tem) in consultation with Dr. Jeannette Armstrong, and other colleagues in the Indigenous Studies caucus and CCGS.

**Contact**

Dr. Jeannette Armstrong