

2019

REVISED

The Ontario Curriculum
Grades 9 to 12

First Nations, Métis, and Inuit Studies



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PREFACE

This document replaces *The Ontario Curriculum, Grades 9 and 10: Native Studies, 1999* and *The Ontario Curriculum, Grades 11 and 12: Native Studies, 2000*. Beginning in September 2019, all courses in First Nations, Métis, and Inuit studies (formerly named “Native studies”) will be based on the expectations outlined in this document.

SECONDARY SCHOOLS FOR THE TWENTY-FIRST CENTURY

The goal of Ontario secondary schools is to support high-quality learning while giving individual students the opportunity to choose programs that suit their skills and interests. The updated Ontario curriculum, in combination with a broader range of learning options outside traditional classroom instruction, will enable students to better customize their high school education and improve their prospects for success in school and in life.

The revised curriculum recognizes that, today and in the future, students need to be critically literate in order to synthesize information, make informed decisions, communicate effectively, and thrive in an ever-changing global community. It is important that students be connected to the curriculum; that they see themselves in what is taught, how it is taught, and how it applies to the world at large. The curriculum recognizes that the needs of learners are diverse, and helps all learners develop the knowledge, skills, and perspectives they need to be informed, productive, caring, responsible, healthy, and active citizens in their own communities and in the world.

SUPPORTING STUDENTS’ WELL-BEING AND ABILITY TO LEARN

Promoting the healthy development of all students, as well as enabling all students to reach their full potential, is a priority for educators across Ontario. Students’ health and well-being contribute to their ability to learn in all disciplines, including First Nations, Métis, and Inuit studies, and that learning in turn contributes to their overall well-being.

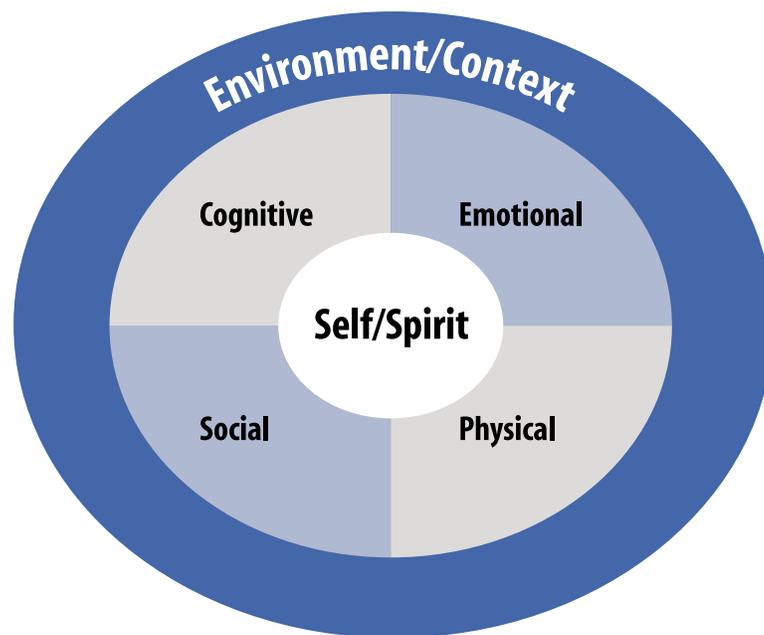
Educators play an important role in promoting children and youth’s well-being by creating, fostering, and sustaining a learning environment that is healthy, caring, safe, inclusive, and accepting. A learning environment of this kind will support not only students’ cognitive, emotional, social, and physical development but also their sense of self and spirit, their mental health, their resilience, and their overall state of well-being. All this will help them achieve their full potential in school and in life.

A variety of factors, known as the “determinants of health”, have been shown to affect a person’s overall state of well-being. Some of these are income, education and literacy, gender and culture, physical and social environment, personal health practices and coping skills, and availability of health services. Together, such factors influence not only whether

individuals are physically healthy but also the extent to which they will have the physical, social, and personal resources needed to cope and to identify and achieve personal aspirations. These factors also have an impact on student learning, and it is important to be aware of them as factors contributing to a student’s performance and well-being.

An educator’s awareness of and responsiveness to students’ cognitive, emotional, social, and physical development, and to their sense of self and spirit, is critical to their success in school. A number of research-based frameworks, including those described in *Early Learning for Every Child Today: A Framework for Ontario Early Childhood Settings* (2007), *On My Way: A Guide to Support Middle Years Childhood Development* (2017), and *Stepping Stones: A Resource on Youth Development* (2012),¹ identify developmental stages that are common to the majority of students from Kindergarten to Grade 12. At the same time, these frameworks recognize that individual differences, as well as differences in life experiences and exposure to opportunities, can affect development, and that developmental events are not specifically age dependent.

The framework described in *Stepping Stones* is based on a model that illustrates the complexity of human development. Its components – the cognitive, emotional, physical, and social domains – are interrelated and interdependent, and all are subject to the influence of a person’s environment or context. At the centre is an “enduring (yet changing) core” – a sense of self, or spirit – that connects the different aspects of development and experience (p. 17).



Source: *Stepping Stones: A Resource on Youth Development*, p. 17

1. Best Start Expert Panel on Early Learning, *Early Learning for Every Child Today: A Framework for Ontario Early Childhood Settings* (2007) is available at www.edu.gov.on.ca/childcare/oelf/continuum/continuum.pdf; Ministry of Children and Youth Services, *On My Way: A Guide to Support Middle Years Child Development* (2017) is available at www.children.gov.on.ca/htdocs/English/professionals/middleyears/onmyway/index.aspx; and Government of Ontario, *Stepping Stones: A Resource on Youth Development* (2012), is available at www.children.gov.on.ca/htdocs/English/documents/youthopportunities/steppingstones/SteppingStones.pdf.

Educators who have an awareness of a student's development take each component into account, with an understanding of and focus on the following elements:

- ***cognitive development*** – brain development, processing and reasoning skills, use of strategies for learning
- ***emotional development*** – emotional regulation, empathy, motivation
- ***social development*** – self-development (self-concept, self-efficacy, self-esteem); identity formation (gender identity, social group identity, spiritual identity); relationships (peer, family, romantic)
- ***physical development*** – physical activity, sleep patterns, changes that come with puberty, body image, nutritional requirements

The Role of Mental Health and Well-being

Mental health and well-being touch all components of development. Mental health and well-being are much more than the absence of mental illness. Well-being is influenced not only by the absence of problems and risks but by the presence of factors that contribute to healthy growth and development. By nurturing and supporting students' strengths and assets, educators help promote positive mental health and well-being in the classroom. At the same time, they can identify students who need additional support and connect them with the appropriate services.²

What happens at school can have a significant influence on a student's well-being. With a broader awareness of mental health, educators can plan instructional strategies that contribute to a supportive classroom climate for learning in all subject areas, build awareness of mental health, and reduce stigma associated with mental illness. Taking students' well-being, including their mental health, into account when planning instructional approaches helps establish a strong foundation for learning.

2. See the ministry document *Supporting Minds: An Educator's Guide to Promoting Students' Mental Health and Well-being* (2013).

INTRODUCTION

VISION AND GOALS OF THE FIRST NATIONS, MÉTIS, AND INUIT STUDIES CURRICULUM

The First Nations, Métis, and Inuit studies curriculum introduces students to the rich diversity of First Nations, Métis, and Inuit histories, cultures, perspectives, and contributions, and to the critical importance of Indigenous knowledge and ways of knowing in a contemporary global context. The courses in this curriculum address a wide range of content areas and disciplines, but they share a common vision, as described below).

Vision

All students in Ontario will have knowledge and appreciation of contemporary and traditional First Nations, Métis, and Inuit histories, cultures, perspectives, and contributions. In order to move forward on our learning journey, students must have a solid understanding of where we have been as a province and a country. Ontario is committed to ensuring that First Nations, Métis, and Inuit survivors and communities bring their perspectives to students' learning about our shared history. With their new understanding, students will be able to challenge commonly held but often erroneous knowledge and sociocultural ideas and perspectives. First Nations, Métis, and Inuit studies will help students develop the tools, strategies, knowledge, and habits of mind that will enable them to value equity and inclusiveness, effect change, contribute to building healthy and prosperous communities in a rapidly globalizing society, and support strong partnerships between Indigenous and non-Indigenous peoples and governments in Canada.

Goals

Students realize the vision for the program as they:

- make personal connections to advance their understanding of and respect for Indigenous cultures, languages, histories, rights, and perspectives around the globe, and their appreciation of the role of First Nations, Métis, and Inuit individuals and communities in the development of Canada;
- think critically and creatively about issues of concern to Indigenous peoples and apply the essential understandings and key concepts of First Nations, Métis, and Inuit studies to real-world inquiries about diversity, nation-to-nation relationship building, the environment, social justice, and cultural identity;
- build respectful and reciprocal relationships to support reconciliation between Indigenous peoples and Canadian society;
- develop essential skills, strategies, and habits of mind that support culturally competent, interdisciplinary learning based on research and inquiry;

- use appropriate technology as a tool to help them gather and analyse information, solve problems, and communicate.

THE IMPORTANCE OF THE FIRST NATIONS, MÉTIS, AND INUIT STUDIES CURRICULUM

The history of Canada begins with Indigenous peoples; this land's development and its future are inextricably linked to its first inhabitants. In this unique position, Indigenous peoples have perspectives on and knowledge of this land and of humanity that can inform how Canada addresses global challenges in the twenty-first century. Exploration of Indigenous cultures, ways of knowing, and contributions to society is therefore essential for students as the global citizens and problem solvers of tomorrow.

First Nations, Métis, and Inuit in Canada have an important standing as separate and distinct peoples, with specific rights and freedoms that arose from pre-Confederation treaty-making processes and evolve to the present day, through ongoing relationships and negotiations with the Canadian government.

The First Nations, Métis, and Inuit studies curriculum offers a variety of courses that can provide all students in Ontario schools with a broad range of knowledge and skills needed for work in fields such as law, environmental and other sciences, health, economics, politics, social services, and education. With the skills and knowledge they acquire in the program, students will have much to offer in work, continuing study, and community service settings after graduation.

First Nations, Métis, and Inuit studies will help students develop a deeper understanding of concepts that are of public interest and of specific concern to Indigenous peoples. These concepts, such as citizenship, governance, economic prosperity, and collective well-being, may apply at the local, regional, national, and global levels.

As students increase their awareness of Indigenous belief systems through First Nations, Métis, and Inuit studies courses, they will develop and refine their own thoughts and beliefs on key themes such as stewardship, peace, justice, power and authority, democracy, rights and responsibilities, identity and culture, reconciliation, and our relationship with the natural world.

Cultural, linguistic, racial, and religious diversity is a defining characteristic of Canadian society, and schools can help prepare all students to live harmoniously as responsible, compassionate citizens in a multicultural society in the twenty-first century.

The Nature of First Nations, Métis, and Inuit Studies Courses

First Nations, Métis, and Inuit studies courses are designed to engage students in an interdisciplinary exploration of the histories, cultures, languages, traditions, and perspectives of Indigenous peoples in Canada, and of Canada's relationship over time with the Indigenous peoples of this land. Using various research and inquiry processes and other critical approaches, students will investigate the current realities, contributions, and aspirations of Indigenous peoples in Canada, as well as related assumptions and misconceptions.

First Nations, Métis, and Inuit studies is by nature integrative. For example, when students examine the relationship between the design and function of wampum belts and the purpose of written treaty documents, their exploration of art and history helps them think more deeply about government and sovereignty/self-governance. When students learn about traditional stories and legends through the work of various Métis artists while also investigating Métis harvesting rights, they are drawing on the arts, English, and law to develop their understanding of how geography affects culture. Similarly, when they analyse the impact of legislation on First Nations, Métis, and Inuit cultures as they study a novel about the efforts of a residential school survivor to reclaim their cultural identity, they are combining their understanding of governance and law, civics, and English to gain insight into how institutions can influence identity.

Essential Understandings

While the many Indigenous nations in Canada are diverse in their governance practices, traditions, protocols, ceremonies, dances, songs, rites of passage, creation stories, languages, and other experiences, First Nations, Métis, and Inuit world views have certain constant elements in common. In this document, we refer to these constants as “essential understandings” in the study of First Nations, Métis, and Inuit in Canada. They provide a lens through which to develop a deeper appreciation of *identity*, *relationships*, and *self-determination*, three concept areas that are central to First Nations, Métis, and Inuit studies. As students work through major topics in a course, they use the essential understandings as a lens through which they can make connections to and between a number of key concept areas. The essential understandings, each of which is related to one or more key concept areas, are outlined in the chart on page 9.

First Nations, Métis, and Inuit communities also have a long history with the French and English settler communities and, subsequently, with the government of Canada. This history ties these groups together in ways that are distinct from the connections between other groups in Canada. The Constitution Act, 1982, formally recognizes Aboriginal³ and treaty rights, which represent one of the essential understandings in the study of First Nations, Métis, and Inuit in Canada. This understanding provides the context for a theme that runs throughout the First Nations, Métis, and Inuit studies curriculum – that is, the crucial importance, for all peoples and nations in Canada, of truth, reconciliation, and renewed nation-to-nation relationships.

3. In this document, the term “Indigenous” is generally used to refer to First Nations, Métis, and Inuit individuals and communities in Canada. However, “Aboriginal” is used in specific historical or legal contexts, as appropriate.

Essential Understandings and Key Concepts

| Essential Understanding | Key concept | Practice |
|----------------------------------|---|---|
| Community | Relationships through family | Community involves close kinship ties with others and with creation (animals, plant life, sky, earth, spirit beings). The concept of family includes extended family members through marriage, adoption, clans, nations, and spiritual ties, such as the ties established through naming. |
| Ancestral knowledge | Relationships with the spirit realm through past, present, and future | Spirit is a life force from which all things come, tying together all things past, present, and future, including human beings. Because the past, present, and future are linked, ancestral knowledge – the original teachings the ancestors hold for us – is forever within reach of successive generations. All life, not just human life, is imbued with spirit. |
| Traditional knowledge | Identity through practices and protocols | Indigenous practices and protocols for transferring knowledge differ from Western protocols. Because traditional knowledge is sacred, its transfer from one person to another is governed by strict protocols that depend on the context and the knowledge being shared. |
| Land | Relationships with the natural world | The Creator gives us laws that govern our relationships with the natural world so that we can live in harmony with all creation. |
| Interconnectedness of all things | Relationships with all of creation through life balance | All of creation is connected. To live a prosperous life, one lives in balance with all life, including people, land, sky, animals, plants, and waters. |
| Cultural diversity | Identity through cultural distinctions | Indigenous peoples and cultures have diverse and distinct ways of life, beliefs, values, languages, and traditions. |
| Aboriginal and treaty rights | Self-determination and reconciliation through respect for rights and freedoms | Indigenous peoples hold Aboriginal and treaty rights that are protected by Section 35 of the Constitution Act, 1982. Although nations are diverse, they share common historical experiences in their nation-to-nation dealings with the Crown over time. |

Cultural Safety

It is important to create a learning environment that is respectful and that makes students feel safe and comfortable not only physically, socially, and emotionally but also in terms of their cultural heritage. A culturally safe learning environment is one in which students feel comfortable about expressing their ideas, opinions, and needs and about responding authentically to topics that may be culturally sensitive. Teachers should be aware that some students may experience emotional reactions when learning about issues that have affected their own lives, their family, and/or their community, such as the legacy of the residential school system. Before addressing such topics in the classroom, teachers need to consider how to prepare and debrief students, and they need to ensure that resources are available to support students both inside and outside the classroom.

CITIZENSHIP EDUCATION IN THE FIRST NATIONS, MÉTIS, AND INUIT STUDIES CURRICULUM

The responsible, active citizen participates in the community for the common good. Citizenship education provides “ways in which young people are prepared and consequently ready and able to undertake their roles as citizens”.

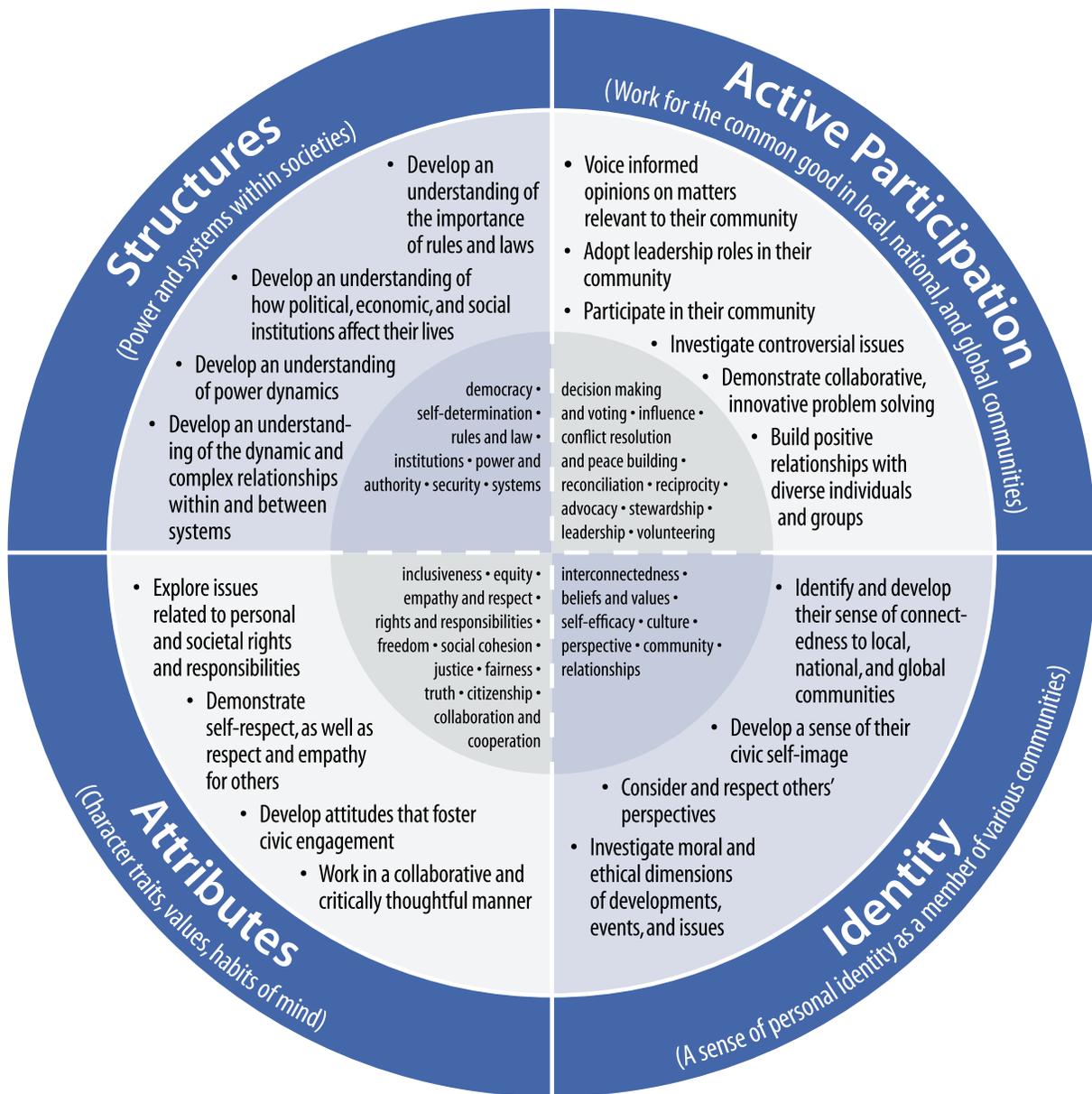
Julian Fraillon and Wolfram Schulz
“Concept and Design of the International Civic and Citizenship Study” (2008)

Citizenship education is an important facet of students’ overall education. In the First Nations, Métis, and Inuit studies curriculum, students are given opportunities to learn about what it means to be a responsible, active citizen in the community of the classroom and the diverse communities to which they belong within and outside the school. It is important for students to understand that they belong to many communities and that, ultimately, they are all citizens of the global community.

The diagram on page 11 presents a framework for citizenship education. In this figure:

- the outer circle lists the four main elements of citizenship education – active participation, identity, attributes, and structures – and describes each element;
- the second circle outlines ways in which students may develop the knowledge, skills, and attitudes associated with responsible citizenship. Teachers should ensure that students have opportunities to develop these attitudes, understandings, and practices as they work to achieve the expectations in the subjects that make up the First Nations, Métis, and Inuit studies curriculum (and those in other subjects as well);
- the innermost circle lists various terms and topics that are related to citizenship education. Teachers may focus on these terms/topics when making connections between citizenship education and expectations in the First Nations, Métis, and Inuit studies curriculum – in particular terms such as “truth”, “reciprocity”, and “reconciliation” – as well as expectations in other curriculum documents. In the figure, each term/topic in the innermost circle is connected to a specific element within the framework. However, it is important to note that, in practice, a term can be applied to more than one element – as the dotted lines imply – and that a number of terms may be woven together in a unit that incorporates citizenship education.

Citizenship Education Framework



All subjects in the First Nations, Métis, and Inuit studies curriculum provide multiple opportunities to incorporate aspects of citizenship education, with particular consideration given to concepts of importance to First Nations, Métis, and Inuit communities, including, but not limited to, reciprocity, reconciliation, justice, and truth.

ROLES AND RESPONSIBILITIES IN THE FIRST NATIONS, MÉTIS, AND INUIT STUDIES PROGRAM

Students

Students' responsibilities with respect to their own learning develop gradually and increase over time as they progress through elementary and secondary school. With appropriate instruction and with experience, students come to see how an applied effort can enhance learning and improve achievement and well-being. As they mature and as they develop the ability to persist, to manage their behaviour and impulses, to take responsible risks, and to listen with understanding, students become better able to take more responsibility for their learning and progress. There are some students, however, who are less able to take full responsibility for their learning because of unique challenges they face. The attention, patience, and encouragement of teachers can be extremely important to the success of these students. Learning to take responsibility for their achievement and improvement is an important part of every student's education, regardless of their circumstances.

Mastering the skills and concepts connected with learning in the First Nations, Métis, and Inuit studies curriculum requires ongoing practice, an effort to respond to feedback (to the extent possible), personal reflection, and commitment from students. It also requires a willingness to explore new ideas, try new activities, collaborate with peers, develop cultural awareness and cultural competence, and always follow safety practices. Through ongoing practice and reflection about their development, students deepen their appreciation and understanding of themselves and others, and of their health and well-being. The First Nations, Métis, and Inuit studies curriculum also requires students to develop a greater awareness of their role within the communities to which they belong, and of their relationship to the natural environment.

Parents

Parents⁴ play an important role in supporting student learning. Studies show that students perform better in school if their parents are involved in their education. By becoming familiar with the curriculum, parents can better appreciate what is being taught in the courses their children are taking and what they are expected to learn. This awareness will enhance parents' ability to discuss their children's work with them, to communicate with teachers, and to ask relevant questions about their children's progress. Knowledge of the expectations will also help parents understand how their children are progressing in school and enhance their ability to work with teachers to improve their children's learning.

Parents can support their children's learning effectively in a variety of ways. They can attend parent-teacher interviews, participate in parent workshops, and take part in school council activities or become a school council member. Parents who encourage and monitor home practice or project completion further support their children in First Nations, Métis, and Inuit studies.

4. The word *parent(s)* is used in this document to refer to parent(s) and guardian(s). It may also be taken to include caregivers or close family members who are responsible for raising the child.

Teachers

Teachers and students have complementary responsibilities. Teachers develop appropriate and effective instructional strategies to help students achieve the curriculum expectations, as well as appropriate methods for assessing and evaluating student learning. Teachers are also responsible for ensuring that the classroom is a culturally safe environment that enables students from diverse backgrounds to feel respected and comfortable expressing their opinions, thoughts, and needs. Teachers bring enthusiasm and varied teaching and assessment approaches to the classroom, addressing individual students' needs and ensuring sound learning opportunities for every student. Teachers reflect on the results of the learning opportunities they provide, and make adjustments to them as necessary to help every student achieve the curriculum expectations to the best of their ability.

Using a variety of instructional, assessment, and evaluation strategies, teachers provide numerous opportunities for students to develop and refine their critical-thinking, problem-solving, and communication skills as they investigate topics related to First Nations, Métis, and Inuit studies. These activities should give students opportunities to relate their knowledge and skills in First Nations, Métis, and Inuit studies to the social, cultural, environmental, and economic conditions and concerns of the world in which they live. Such opportunities will motivate students to participate in their communities as responsible and engaged citizens and to become lifelong learners.

First Nations, Métis, and Inuit studies teachers provide students with frequent opportunities to practise their skills and apply new learning and, through regular and varied assessment, give them the specific, descriptive feedback they need in order to further their learning and refine their skills. Teachers can also help students understand that applying specific inquiry processes when studying First Nations, Métis, and Inuit histories, governance, and nation-to-nation relationships often requires a considerable expenditure of time and energy and a good deal of perseverance. In First Nations, Métis, and Inuit studies, teachers can encourage students to explore alternative solutions and to take appropriate risks to become successful problem solvers, especially with respect to any social justice issues they encounter. By assigning tasks that promote the development of higher-order thinking skills, teachers help students assess information, develop informed opinions, draw conclusions, and become thoughtful and effective communicators.

It is the teacher's responsibility to help students see the connections between the knowledge and skills they develop in the First Nations, Métis, and Inuit studies classroom and their lived realities. First Nations, Métis, and Inuit studies can play a key role in shaping students' views about life and learning. By developing an understanding of the contextualized nature of their ideas, values, and ways of life, students come to appreciate and honour the diversity they encounter. Teachers should also encourage students to understand the importance of the transferable skills they develop in First Nations, Métis, and Inuit studies, and to make use of these skills in other contexts.

As part of effective teaching practice, teachers communicate with parents about what their children are learning. This communication occurs through the sharing of course outlines, ongoing formal and informal conversations, curriculum events, and other means of regular communication, such as newsletters, website postings, and blogs. Communication enables parents to work in partnership with the school, promoting discussion, follow-up at home, and student learning in a family context. Stronger connections between home and school support student learning, achievement, and well-being.

Principals

The principal works in partnership with teachers and parents to ensure that each student has access to the best possible educational experience. To support student learning, principals ensure that the Ontario curriculum is being properly implemented in all classrooms and learning environments using a variety of instructional approaches. They also ensure that appropriate resources are made available for teachers and students. To enhance teaching and learning in all subjects, including First Nations, Métis, and Inuit studies, principals promote learning teams and work with teachers to facilitate their participation in professional development activities. Principals are also responsible for ensuring that every student who has an Individual Education Plan (IEP) is receiving the modifications and/or accommodations described in their plan – in other words, for ensuring that the IEP is properly developed, implemented, and monitored.

Principals are responsible for ensuring that up-to-date copies of the outlines of all of the courses of study for courses offered at the school are retained on file. These outlines must be available for parents and students to examine. Parents of students under the age of eighteen are entitled to information on course content since they are required to approve their child’s choice of courses, and adult students need this information to help them choose their courses.

Community Partners

Community partners can be an important resource for a school’s First Nations, Métis, and Inuit studies program. They can be models of how the knowledge and skills acquired through the study of the curriculum relate to life beyond school. Relationships with Indigenous organizations, community recreation facilities, universities and colleges, businesses, service groups, and other community organizations can provide valuable support and enrichment for student learning. These organizations can provide expertise, skills, materials, and programs that are not available through the school or that supplement those that are. Partnerships with such organizations benefit not only the students but also the life of the community.

Schools and school boards can play a role by coordinating efforts with community partners. They can engage various First Nations, Métis, and Inuit leaders and organizations in supporting learning related to course expectations and in promoting a focus on issues related to First Nations, Métis, and Inuit studies inside and outside the school (see the section “Indigenous Expertise and Protocols”, p. 39) . For example, schools could develop a visiting leaders program with links to First Nations, Métis, and Inuit community organizations such as arts, culture, and/or language centres, legal clinics, health centres, business service networks, and women’s organizations. First Nations, Métis, and Inuit community partners can also be included in events held in the school, such as skills competitions, information events, career days, and special days of recognition. Schools and boards can collaborate with leaders of existing community-based programs for youth, including programs offered in public libraries and community centres. Local museums, cultural centres, heritage sites, conservation lands, parks, and neighbourhoods can provide rich environments for field studies and for exploration of the local community and its resources. Where the opportunity presents itself, schools and boards may also extend their partnership with international communities and programs.

School boards across the province have established partnerships with local First Nations, Métis, and Inuit communities, organizations, and families to create Indigenous Education Councils (IECs). The IECs help to guide school boards and schools in building stronger relationships with their communities, identifying promising practices, sharing information, and enhancing collaborative work to support First Nation, Métis, and Inuit student achievement and well-being.

Nurturing partnerships with other schools and between school boards can be a valuable way of applying learning within the context of safe, healthy, and accepting school environments. Neighbouring schools and boards may share resources or facilities when developing and sharing professional development opportunities for staff, and they can collaborate in developing special events such as career fairs, community activities, and information evenings. From time to time, opportunities may present themselves for schools and school boards to work with local researchers to complete studies that will help educators make informed decisions based on solid evidence, local needs, and current best practices.

In choosing community partners, schools should build on existing links with their local communities and create new partnerships in conjunction with ministry and school board policies. These links are especially beneficial when they have direct connections to the curriculum. Teachers may find opportunities for their students to participate in community events, especially events that support the students' learning in the classroom, are designed for educational purposes, and provide descriptive feedback to student participants.

THE PROGRAM IN FIRST NATIONS, MÉTIS, AND INUIT STUDIES

OVERVIEW OF THE PROGRAM

The courses outlined in this document provide broad and deep explorations of issues concerning First Nations, Métis, and Inuit in Canada and Indigenous peoples around the world. The First Nations, Métis, and Inuit studies program consists of two courses in Grades 9 and 10 and eight courses in Grades 11 and 12, covering subject matter across several associated disciplines. Students may take one or more First Nations, Métis, and Inuit studies courses, providing they have the relevant prerequisites (see page 18).

In Grade 9, students have the opportunity to explore various First Nations, Métis, and Inuit art forms in a course (NAC1O) that may be used to fulfil the compulsory credit requirement in the arts.

In Grade 10, students can investigate the histories of First Nations and Inuit in Canada from precontact, as well as Métis from their beginnings, to the present day (NAC2O).

The First Nations, Métis, and Inuit studies courses in Grades 11 and 12 examine the cultural expressions, histories, world views, and current realities of Indigenous peoples in Canada and around the world. The Grade 11 courses named “English: Understanding Contemporary First Nations, Métis, and Inuit Voices” (NBE3U, NBE3C, and NBE3E) focus on First Nations, Métis, and Inuit textual, oral, and media studies and may be used to meet the Grade 11 English compulsory credit requirement. Also offered in Grade 11 are three courses with a social sciences focus, each exploring issues, world views, and perspectives relevant to contemporary First Nations, Métis, and Inuit communities (NDA3M, NBV3C, and NBV3E).

Two courses are offered in Grade 12, one exploring First Nations, Métis, and Inuit governance (NDG4M), and the other examining the global context of contemporary issues concerning Indigenous peoples (NDW4M).

Subject matter from any course in First Nations, Métis, and Inuit studies can be combined with subject matter from one or more courses in other disciplines to create an interdisciplinary course. The policies and procedures regarding the development of interdisciplinary courses are outlined in the interdisciplinary studies curriculum policy document.

In addition to the courses noted above that may be used to meet compulsory credit requirements (NAC1O; NBE3U/C/E), students may choose a course from the First Nations, Métis, and Inuit studies curriculum to meet the Group 1 compulsory credit requirement (see *Ontario Schools, Kindergarten to Grade 12, 2016*, section 6.1.1).

Courses in First Nations, Métis, and Inuit Studies, Grades 9–12

Five types of courses are offered in the First Nations, Métis, and Inuit studies program: university preparation, university/college preparation, college preparation, workplace preparation, and open courses. Students choose between course types on the basis of their interests, achievement, and postsecondary goals, as well as the pathways they are pursuing. The course types are defined as follows:

University preparation courses are designed to equip students with the knowledge and skills they need to meet the entrance requirements for university programs.

University/college preparation courses are designed to equip students with the knowledge and skills they need to meet the entrance requirements for specific programs offered at universities and colleges.

College preparation courses are designed to equip students with the knowledge and skills they need to meet the requirements for entrance to most college programs or for admission to specific apprenticeship or other training programs.

Workplace preparation courses are designed to equip students with the knowledge and skills they need to meet the expectations of employers, if they plan to enter the workplace directly after graduation, or the requirements for admission to many apprenticeship or other training programs.

Open courses are designed to broaden students' knowledge and skills in subjects that reflect their interests and prepare them for active and rewarding participation in society. They are not designed with the specific requirements of universities, colleges, or the workplace in mind.

Courses in First Nations, Métis, and Inuit Studies, Grades 9 to 12*

| Grade | Course Name | Course Type | Course Code** | Prerequisite |
|-------|--|--------------------|---------------|---|
| 9 | Expressions of First Nations, Métis, and Inuit Cultures | Open | NAC1O | None |
| 10 | First Nations, Métis, and Inuit in Canada | Open | NAC2O | None |
| 11 | English: Understanding Contemporary First Nations, Métis, and Inuit Voices | University | NBE3U | Grade 10 English, Academic |
| 11 | English: Understanding Contemporary First Nations, Métis, and Inuit Voices | College | NBE3C | Grade 10 English, Academic or Applied |
| 11 | English: Understanding Contemporary First Nations, Métis, and Inuit Voices | Workplace | NBE3E | Grade 10 English, Academic or Applied, or the locally developed compulsory credit (LDCC) course in English |
| 11 | Contemporary First Nations, Métis, and Inuit Issues and Perspectives | University/College | NDA3M | Grade 10 First Nations, Métis, and Inuit in Canada, Open, or Grade 10 Canadian History since World War I, Academic or Applied |
| 11 | World Views and Aspirations of First Nations, Métis, and Inuit Communities in Canada | College | NBV3C | Grade 10 First Nations, Métis, and Inuit in Canada, Open, or Grade 10 Canadian History since World War I, Academic or Applied |
| 11 | World Views and Aspirations of First Nations, Métis, and Inuit Communities in Canada | Workplace | NBV3E | Grade 10 First Nations, Métis, and Inuit in Canada, Open, or Grade 10 Canadian History since World War I, Academic or Applied, or the Grade 10 locally developed compulsory credit (LDCC) course in history |
| 12 | Contemporary Indigenous Issues and Perspectives in a Global Context | University/College | NDW4M | Any Grade 11 university, university/college, or college preparation course in First Nations, Métis, and Inuit studies or Canadian and world studies or social sciences and humanities |
| 12 | First Nations, Métis, and Inuit Governance in Canada | University/College | NDG4M | Any Grade 11 university, university/college, or college preparation course in First Nations, Métis, and Inuit studies or Canadian and world studies or social sciences and humanities |

* Each course has a credit value of 1.

** Course codes consist of five characters. The first three characters identify the subject; the fourth character identifies the grade (i.e., Grade 11 courses are represented by 3 and Grade 12 by 4); and the fifth character identifies the type of course (i.e., U refers to “university”, M to “university/college”, C to “college”, E to “workplace”, and O to “open”).

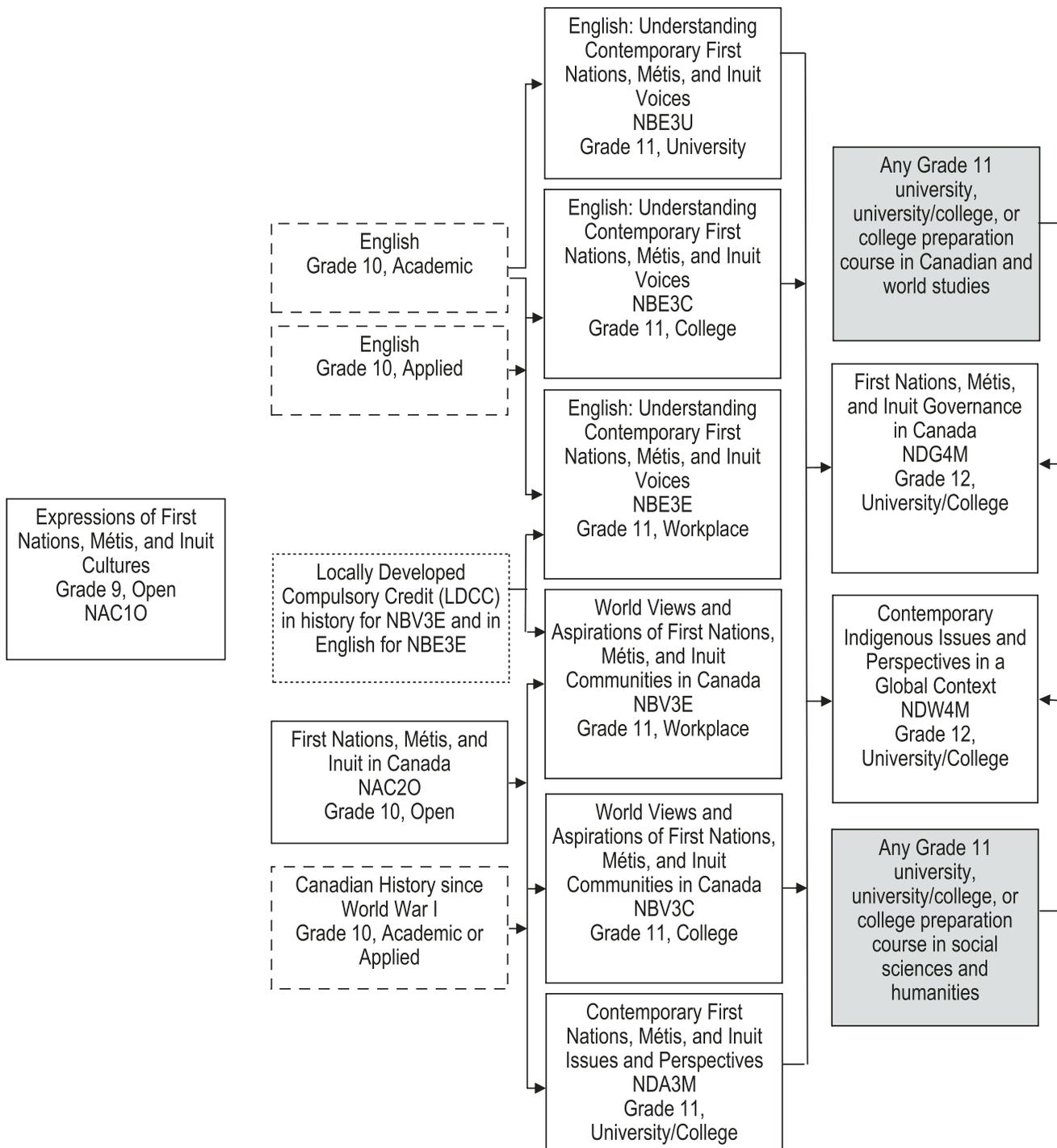
Note:

- The Grade 9 course “Expressions of First Nations, Métis, and Inuit Cultures” may be used to meet the compulsory credit requirement in the arts.
- The Grade 11 course “English: Understanding Contemporary First Nations, Métis, and Inuit Voices” may be used to meet the Grade 11 English compulsory credit requirement.

(See *Ontario Schools, Kindergarten to Grade 12: Policy and Program Requirements, 2016*, section 6.1.1.)

Prerequisite Chart for First Nations, Métis, and Inuit Studies, Grades 9–12

This chart maps out all the courses in First Nations, Métis, and Inuit studies and shows the links between courses and the possible prerequisites for them. It does not attempt to depict all possible movements from course to course.



Note: Dashed lines indicate courses that are not in this curriculum document. Dotted lines indicate locally developed compulsory credit (LDCC) courses, which are not outlined in the document.

Half-Credit Courses

The courses outlined in this document are designed as full-credit courses. However, *with the exception of the Grade 12 university/college preparation courses*, they may also be delivered as half-credit courses.

Half-credit courses, which require a minimum of fifty-five hours of scheduled instructional time, adhere to the following conditions:

- The two half-credit courses created from a full course must together contain all of the expectations of the full course. The expectations for each half-credit course must be drawn from all strands of the full course and must be divided in a manner that best enables students to achieve the required knowledge and skills in the allotted time.
- A course that is a prerequisite for another course in the secondary curriculum may be offered as two half-credit courses, but students must successfully complete both parts of the course to fulfil the prerequisite. (Students are not required to complete both parts unless the course is a prerequisite for another course they wish to take.)
- The title of each half-credit course must include the designation *Part 1* or *Part 2*. A half credit (0.5) will be recorded in the credit-value column of both the report card and the Ontario Student Transcript.

Boards will ensure that all half-credit courses comply with the conditions described above, and will report all half-credit courses to the ministry annually in the School October Report.

CURRICULUM EXPECTATIONS

The expectations identified for each course describe the knowledge and skills that students are expected to develop and demonstrate in their class work, on tests, and in various other activities on which their achievement is assessed and evaluated.

Two sets of expectations – overall expectations and specific expectations – are listed for each *strand*, or broad area of the curriculum. (The number of strands varies per course. Strands are lettered A, B, C, and so on.) *Taken together, the overall and specific expectations represent the mandated curriculum.*

The *overall expectations* describe in general terms the knowledge and skills that students are expected to demonstrate by the end of each course. The *specific expectations* describe the expected knowledge and skills in greater detail. The specific expectations are grouped under numbered headings, each of which indicates the strand and the overall expectation to which the group of specific expectations corresponds (e.g., “B2” indicates that the group relates to overall expectation 2 in strand B). This organization is not meant to imply that the expectations in any one group are achieved independently of the expectations in the other groups. The numbered headings are used merely to help teachers focus on particular aspects of knowledge and skills as they develop various lessons and plan learning activities for their students.

Most specific expectations are accompanied by examples and “sample questions”, as requested by educators. The examples, given in parentheses, are meant to clarify the requirement specified in the expectation, illustrating the kind of knowledge or skill, the specific area of learning, the depth of learning, and/or the level of complexity that the expectation entails. The sample questions are meant to illustrate the kinds of questions teachers might pose in relation to the requirement specified in the expectation. Both the examples and the sample questions have been developed to model appropriate practice for the grade and are meant to serve as illustrations for teachers. Both are intended as suggestions for teachers rather than as exhaustive or mandatory lists. Teachers can choose to use the examples and questions that are appropriate for their classrooms, or they may develop their own approaches that reflect a similar level of complexity. Whatever the specific ways in which the requirements outlined in the expectations are implemented in the classroom, they must, wherever possible, be inclusive and reflect the diversity of the student population and the population of the province.

The diagram on page 22 shows all of the elements to be found on a page of curriculum expectations.

Each course in Indigenous studies is organized into several *strands*, labelled A, B, C, and so on.

The *overall expectations* describe in general terms the knowledge and skills students are expected to demonstrate by the end of each course. Two to five overall expectations are provided for each strand in every course. The numbering of the overall expectations indicates the strand to which they belong (e.g., A1 through A3 are the overall expectations for strand A).

A. ARTISTIC EXPRESSION AND FIRST NATIONS, MÉTIS, AND INUIT WORLD VIEWS

A *numbered subheading* introduces each overall expectation. The same heading is used to identify the group of specific expectations that relates to the particular overall expectation (e.g., “A1. The People and the Land” relates to overall expectation A1 for strand A).

OVERALL EXPECTATIONS

By the end of this course, students will:

- A1. The People and the Land:** demonstrate an understanding of the spiritual interconnectedness of people, the land, and the natural world in First Nations, Métis, and Inuit world views, analysing how spiritual and personal connections to the land are expressed through various art forms and arts disciplines;
- A2. Identities:** demonstrate an understanding of the role of spiritual, individual, gender, and collective identities in First Nations, Métis, and Inuit world views, analysing how identity is expressed through various art forms and arts disciplines;
- A3. Self-Determination and Nationhood:** demonstrate an understanding of the role of sovereignty, self-governance, and nationhood in First Nations, Métis, and Inuit world views, analysing how self-determination is expressed through various art forms and arts disciplines.

The *specific expectations* describe the expected knowledge and skills in greater detail. The expectation number identifies the strand to which the expectation belongs and the overall expectation to which it relates (e.g., A1.1, A1.2, A1.3, and so on, relate to the first overall expectation in strand A).

SPECIFIC EXPECTATIONS

A1. The People and the Land

By the end of this course, students will:

- A1.1** analyse how First Nations, Métis, and Inuit arts disciplines are connected to the traditional territories now called Canada, drawing on evidence from a variety of regions and cultures (e.g., *chiselled rock and rock paintings depict events that happened where the rocks are located; styles of dance are often identified regionally as Northern, Southern, West Coast, East Coast; oral stories and songs often address the land directly or describe particular territories; the materials used in mask making reflect the region with which the mask maker is associated; floral designs in traditional Métis beadwork and silk-thread embroidery often refer to local Indigenous ecological knowledge; Inuit drumming and singing styles vary according to their specific geographic origins*)

Sample questions: “What is the significance of using regionally specific material in First Nations, Métis, or Inuit art works?” “In what regional ecosystem might you find the indigenous plants required to make a sweetgrass basket?” “Why should you seek advice from a local Elder, Métis Senator, knowledge keeper, or

knowledge holder when utilizing materials from the land in your art works?” “What is Indigenous land-based education? How might land-based teaching concepts, such as a connection to the natural world located within traditional territories, enhance your knowledge, skills, and attitude as you explore arts disciplines from First Nations, Métis, or Inuit perspectives?”

- A1.2** identify and explain a variety of recurrent symbols and themes related to the land and the natural world in First Nations, Métis, and Inuit art forms (e.g., symbols: *the circle, the infinity sign, the inukshuk, trees, birds, antlers, Earth, the moon, the sun, feathers, flowers, water*; themes: *the impact of climate change, the importance of responsible land use, the sacredness of the land, the spiritual connection between the people and the land*), drawing on evidence from several different art works/productions to analyse how spiritual and personal connections to the land inform artistic expression

Sample questions: “What do the symbols included in the Native Women’s Trail of Tears Quilt represent? What themes are expressed in the individual quilt blocks?” “What is the

The *examples* help to clarify the requirement specified in the expectation and to suggest its intended depth and level of complexity. The examples are illustrations only, not requirements. They appear in parentheses and are set in italics.

Sample questions illustrate the kinds of questions teachers might pose in relation to the requirement specified in the expectation. They are illustrations only, not requirements. Sample questions follow the specific expectation and examples.

DISCIPLINES, STRANDS, AND A SHARED PROCESS IN THE FIRST NATIONS, MÉTIS, AND INUIT STUDIES CURRICULUM

Individual courses in the First Nations, Métis, and Inuit studies curriculum are associated, to greater or lesser degrees, with particular disciplines and/or subjects in the Ontario curriculum, as indicated in the chart below. The brief introduction that precedes each course or set of courses in this document provides further information about the focus of the course or set of courses, the strand organization, and ideas, learning tools, and processes from the associated subject or discipline. Courses that are closely connected with a particular subject or discipline tend to rely more heavily on that discipline’s ideas, tools, and processes.

To better support the work of educators, the course introductions for courses that can be used to meet compulsory credit requirements – “Expressions of First Nations, Métis, and Inuit Cultures” (NAC1O) and “English: Understanding Contemporary First Nations, Métis, and Inuit Voices” (NBE3U/3C/3E) – provide somewhat more detailed information about strands and disciplinary tools and processes.

In addition to disciplinary context, the course introductions provide critical information about First Nations, Métis, and Inuit cultural contexts, student well-being and cultural safety, ethics and engagement protocols, cultural appreciation and cultural appropriation, intellectual property, and the application of Indigenous methods and materials.

| Course | Associated discipline |
|--|--|
| (NAC1O) Expressions of First Nations, Métis, and Inuit Cultures | The arts (integrated arts) |
| (NAC2O) First Nations, Métis, and Inuit in Canada | Canadian and world studies (history) |
| (NBE3U) English: Understanding Contemporary First Nations, Métis, and Inuit Voices | English |
| (NBE3C) English: Understanding Contemporary First Nations, Métis, and Inuit Voices | |
| (NBE3E) English: Understanding Contemporary First Nations, Métis, and Inuit Voices | |
| (NDA3M) Contemporary First Nations, Métis, and Inuit Issues and Perspectives | Canadian and world studies (politics, economics, law) |
| (NBV3C) World Views and Aspirations of First Nations, Métis, and Inuit Communities in Canada | Social sciences and humanities (equity studies, philosophy, world religions) |
| (NBV3E) World Views and Aspirations of First Nations, Métis, and Inuit Communities in Canada | |
| (NDW4M) Contemporary Indigenous Issues and Perspectives in a Global Context | Canadian and world studies (politics, economics, law) |
| (NDG4M) First Nations, Métis, and Inuit Governance in Canada | Canadian and world studies (law, history, politics) |

Strands

The expectations in each First Nations, Métis, and Inuit studies course are organized into distinct but related *strands*. The strand organization may reflect the organization used in courses in the associated discipline. Strand organization may also be adapted or revised to reflect the themes and concepts that are uniquely associated with Indigenous approaches to the subject. In most courses, there is a strand that focuses on the research and inquiry process and/or relevant skill development for the subject. Information about the organization of strands in each course (or set of courses, such as the Grade 11 English courses) is provided in the introduction to the course or set of courses.

Research and Inquiry: A Shared Process

Research and inquiry are at the heart of learning in all disciplines and subject areas. As in all areas, students in First Nations, Métis, and Inuit studies courses develop their ability to ask questions and to explore a variety of possible answers to those questions. As their skills develop, students are encouraged to respectfully engage with local First Nations, Métis, and/or Inuit partners such as knowledge keepers, Elders or Senators, community representatives, or other knowledgeable Indigenous individuals in the process of gathering and evaluating information to support their investigations. Students are required to reflect on what they have learned, how their knowledge and understanding have been formed, the perspective or perspectives that influence their interpretation of what they have learned, and what other resources they may need to consult to reach a fully informed conclusion.

While the research and inquiry process varies in certain respects from one discipline to another, some aspects or components of the process are shared across all disciplines. The following five components are usually in evidence, to differing degrees in different disciplines:

- formulating questions
- gathering and organizing information, evidence, and/or data
- interpreting and analysing information, evidence, and/or data
- evaluating information, evidence, and/or data and drawing conclusions
- communicating findings and/or plans of action

Formulate Questions

Students explore various issues, events, developments, and/or forms of cultural, artistic, or literary expression in order to identify the focus of their investigation. They formulate hypotheses, research questions, or thesis statements in order to develop criteria that they will use in evaluating data, evidence, and/or information; in making judgements, decisions, or predictions; in reaching conclusions; and/or in solving problems or creative challenges.

Gather and Organize

Students create research plans, develop research tools, and locate and select relevant sources of data, evidence, and/or information. They record their sources and organize the material to decide whether they have collected enough information for their inquiry. Students learn to identify the purpose, intent, and point of view of each source, and to determine if their sources are credible, accurate, reliable, and authentic.

Interpret and Analyse

Students use a variety of tools to help them interpret and analyse the data, evidence, and/or information they have gathered. They identify the key points or ideas in each source and analyse the importance for individuals and/or groups of the topic they are investigating. Students learn to detect any bias in individual sources and to determine whether all points of view are represented in the source materials as a whole, or which, if any, are missing.

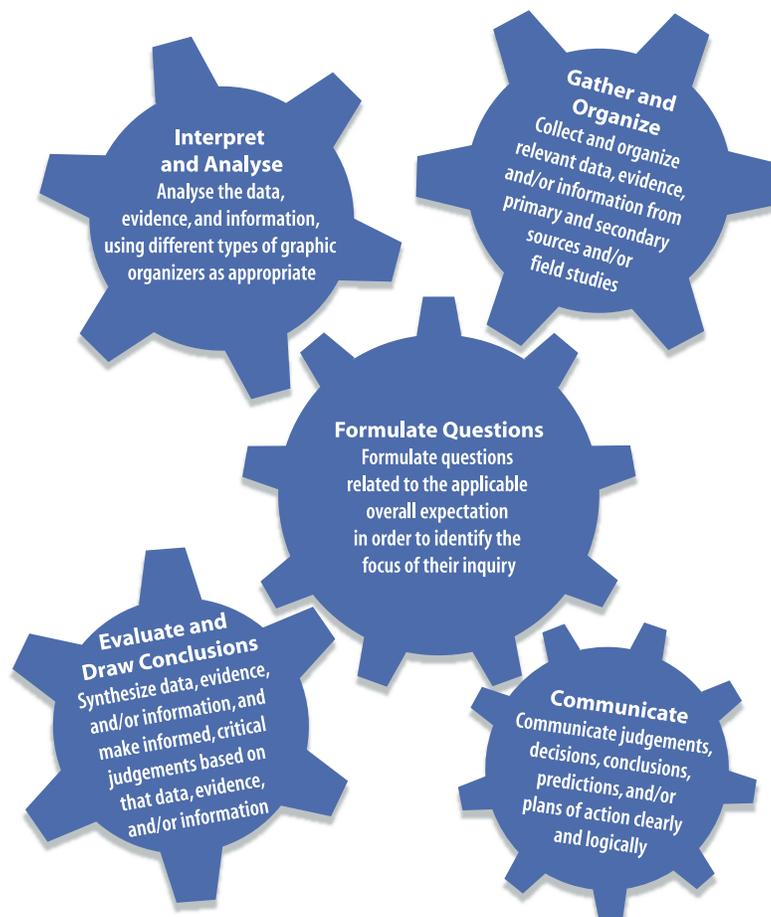
Evaluate and Draw Conclusions

Students synthesize data, evidence, and/or information and make informed, critical judgements. They make connections between different factors, ideas, and contexts, and to their own knowledge and experience, in order to reach conclusions about events, developments, issues, and/or forms of cultural, artistic, or literary expression. Students learn to support their conclusions with evidence and make predictions based on their data, evidence, and/or information.

Communicate

As students communicate their findings, arguments, judgements, conclusions, and solutions, they use appropriate forms (e.g., oral, visual, written, kinaesthetic) for different audiences and purposes. They learn to cite sources using appropriate forms of documentation and to express their ideas clearly and logically. This set of skills also includes the ability to reflect on the research process in order to identify steps for improvement.

The Research and Inquiry Process



As they advance through the grades, students acquire the skills to locate and gather relevant information from a wide range of primary and secondary sources of information that include Indigenous knowledge sources. These primary sources may include, but are not limited to, sources such as Indigenous ecological knowledge, oral teachings, interviews with Indigenous individuals, songs, dances, traditional clothing, addresses and affirmations, symbols, material repositories of cultural knowledge such as wampum belts, creative literature, and works of art. Secondary sources of Indigenous knowledge may include, but are not limited to, books and articles by Indigenous authors, websites, documentaries by Indigenous filmmakers, and current newspapers and magazines produced by Indigenous organizations and/or communities. All these Indigenous knowledge sources enrich students' investigations and deepen their understanding of the inquiry process.

The questioning students practised in the early grades becomes more sophisticated as they learn that all sources of information have a particular point of view and that the recipient of the information has a responsibility to evaluate it, determine its validity and relevance, and use it with permission and in appropriate ways. Developing the ability to locate, question, and validate information allows a student to become an independent, lifelong learner.

The introductions that precede each course or set of courses in this document outline the unique aspects of the inquiry process in the discipline with which the course is associated. Skills and strategies for every stage of the process for each subject need to be taught explicitly. The type of questions asked, the information, evidence, and/or data gathered, and the analysis applied will vary by subject. It is important for teachers to understand that the inquiry process is not necessarily implemented in a linear fashion. For example, teachers may:

- provide students with questions and ask them to gather and analyse information, evidence, and/or data to investigate them;
- provide students with a piece of evidence and ask them to analyse it and to draw conclusions based on their analysis;
- ask students to apply the entire inquiry process.

Students will use the applicable components of the process in the order most appropriate for them and for the task at hand, and not all investigations will involve all components. Moreover, there are different entry points within the process, and these may depend on student readiness. Prior knowledge, resources, and time may also be factors. Students will tend to move back and forth between the areas as they practise and refine their skills. In addition, each inquiry is unique and will require a particular mix and sequence of skills.

This flexibility and openness to a range of inquiry processes and ways of knowing is crucial to the First Nations, Métis, and Inuit studies curriculum. Throughout the inquiry process in all courses, students learn to apply the Indigenous research principles of intent, reciprocity, and respect and to acknowledge Indigenous ways of knowing and related protocols. It is essential that students:

- articulate the motivations for and the consequences of their research projects;
- engage in mutually respectful relationships as they locate and gather information;

- determine what knowledge may and may not be shared and seek permission as appropriate;
- share the results of their investigations at all stages; and
- acknowledge and honour their sources of information.

Students must be taught how to adhere to cultural protocols as they gather, organize, and interpret information; formulate conclusions and/or develop creative responses and expressions; and communicate and/or present the results.

It is also important to be aware that inquiries will not always result in one “right answer”. Rather, to assess the effectiveness of their investigations, students must develop the ability to reflect on their work throughout the inquiry process. Such reflection requires the ability to develop criteria that can be used, for example, to evaluate the relevance of their questions, the accuracy and strength of their evidence, the depth and logic of their analysis, and the strength of the support for their interpretation and conclusion. In the context of creative and critical analysis, in “Expressions of First Nations, Métis, and Inuit Cultures” (NAC10), students also need to reflect on their responses to the work of others, including work by Indigenous creators, and to develop their ability to assess and communicate the qualities of their own and others’ works. Teachers demonstrate the skills needed for reflection, and provide opportunities for students to practise them, while encouraging students to continually reflect on their work.

Students are also engaged in aspects of communication throughout the inquiry process, as they ask questions, organize and analyse information, and critically evaluate their findings. The final communication of a student’s findings or creative process should take the form most suited to the nature of the inquiry, as well as to the intended audience, and should take the student’s learning style and strengths into account.

ASSESSMENT AND EVALUATION OF STUDENT ACHIEVEMENT

BASIC CONSIDERATIONS

Growing Success: Assessment, Evaluation, and Reporting in Ontario Schools, First Edition, Covering Grades 1 to 12, 2010 sets out the Ministry of Education’s assessment, evaluation, and reporting policy. The policy aims to maintain high standards, improve student learning, and benefit students, parents, and teachers in elementary and secondary schools across the province. Successful implementation of this policy depends on the professional judgement⁵ of educators at all levels as well as on their ability to work together and to build trust and confidence among parents and students.

A brief summary of some major aspects of the current assessment, evaluation, and reporting policy, with a focus on policy relating to secondary schools, is given below. Teachers should refer to *Growing Success* for more detailed information.

Fundamental Principles

The primary purpose of assessment and evaluation is to improve student learning.

The seven fundamental principles given below (excerpted from *Growing Success*, page 6) lay the foundation for rich and challenging practice. When these principles are fully understood and observed by all teachers, they will guide the collection of meaningful information that will help inform instructional decisions, promote student engagement, and improve student learning.

5. “Professional judgement”, as defined in *Growing Success* (p. 152), is “judgement that is informed by professional knowledge of curriculum expectations, context, evidence of learning, methods of instruction and assessment, and the criteria and standards that indicate success in student learning. In professional practice, judgement involves a purposeful and systematic thinking process that evolves in terms of accuracy and insight with ongoing reflection and self-correction”.

To ensure that assessment, evaluation, and reporting are valid and reliable, and that they lead to the improvement of learning for all students, teachers use practices and procedures that:

- are fair, transparent, and equitable;
- support all students;
- are carefully planned to relate to the curriculum expectations and learning goals and, as much as possible, to the interests, learning styles and preferences, needs, and experiences of all students;
- are communicated clearly to students and parents at the beginning of the school year or course and at other appropriate points throughout the school year or course;
- are ongoing, varied in nature, and administered over a period of time to provide multiple opportunities for students to demonstrate the full range of their learning;
- provide ongoing descriptive feedback that is clear, specific, meaningful, and timely to support improved learning and achievement;
- develop students' self-assessment skills to enable them to assess their own learning, set specific goals, and plan next steps for their learning.

Learning Skills and Work Habits

The development of learning skills and work habits is an integral part of a student's learning. To the extent possible, however, the evaluation of learning skills and work habits, apart from any that may be included as part of a curriculum expectation in a course, should *not* be considered in the determination of a student's grades. Assessing, evaluating, and reporting on the achievement of curriculum expectations and on the demonstration of learning skills and work habits *separately* allows teachers to provide information to the parents and student that is specific to each of these two areas of achievement.

The six learning skills and work habits are responsibility, organization, independent work, collaboration, initiative, and self-regulation.

Content Standards and Performance Standards

The Ontario curriculum for Grades 1 to 12 comprises *content standards* and *performance standards*. Assessment and evaluation will be based on both the content standards and the performance standards.

The content standards are the overall and specific curriculum expectations identified in the curriculum documents for every subject and discipline.

The performance standards are outlined in the achievement chart, which is provided in the curriculum documents for every subject or discipline (see pages 32–33). The achievement chart is a standard province-wide guide and is to be used by all teachers as a framework within which to assess and evaluate student achievement of the expectations in the particular subject or discipline. It enables teachers to make consistent judgements about the quality of student learning based on clear performance standards and on a body of evidence collected over time. It also provides teachers with a foundation for developing clear and specific feedback for students and parents.

The purposes of the achievement chart are to:

- provide a common framework that encompasses all curriculum expectations for all courses across grades;
- guide the development of high-quality assessment tasks and tools (including rubrics);
- help teachers plan instruction for learning;
- provide a basis for consistent and meaningful feedback to students in relation to provincial content and performance standards;
- establish categories and criteria with which to assess and evaluate students' learning.

Assessment *for* Learning and *as* Learning

Assessment is the process of gathering information that accurately reflects how well a student is achieving the curriculum expectations in a course. The primary purpose of assessment is to improve student learning. Assessment for the purpose of improving student learning is seen as both “assessment *for* learning” and “assessment *as* learning”. As part of assessment *for* learning, teachers provide students with descriptive feedback and coaching for improvement. Teachers engage in assessment *as* learning by helping all students develop their capacity to be independent, autonomous learners who are able to set individual goals, monitor their own progress, determine next steps, and reflect on their thinking and learning.

As essential steps in assessment *for* learning and *as* learning, teachers need to:

- plan assessment concurrently and integrate it seamlessly with instruction;
- share learning goals and success criteria with students at the outset of learning to ensure that students and teachers have a common and shared understanding of these goals and criteria as learning progresses;
- gather information about student learning before, during, and at or near the end of a period of instruction, using a variety of assessment strategies and tools;
- use assessment to inform instruction, guide next steps, and help students monitor their progress towards achieving their learning goals;
- analyse and interpret evidence of learning;
- give and receive specific and timely descriptive feedback about student learning;
- help students to develop skills of peer assessment and self-assessment.

Evaluation

Evaluation refers to the process of judging the quality of student learning on the basis of established performance standards and assigning a value to represent that quality. Evaluation accurately summarizes and communicates to parents, other teachers, employers, institutions of further education, and students themselves what students know and can do with respect to the overall curriculum expectations. Evaluation is based on assessment *of* learning that provides evidence of student achievement at strategic times throughout the course, often at the end of a period of learning.

All curriculum expectations must be accounted for in instruction and assessment, but *evaluation focuses on students' achievement of the overall expectations*. Each student's achievement of the overall expectations is evaluated on the basis of the student's achievement of related specific expectations. The overall expectations are broad in nature, and the specific expectations define the particular content or scope of the knowledge and skills referred to in the overall expectations. Teachers will use their professional judgement to determine which specific expectations should be used to evaluate achievement of the overall expectations, and which ones will be accounted for in instruction and assessment but not necessarily evaluated.

Determining a report card grade involves the interpretation of evidence collected through observations, conversations, and student products (tests/exams, assignments for evaluation), combined with the teacher's professional judgement and consideration of factors such as the number of tests/exams or assignments for evaluation that were not completed or submitted and the fact that some evidence may carry greater weight than other evidence.

Seventy per cent of the final grade (a percentage mark) in a course will be based on evaluation conducted throughout the course. This portion of the grade should reflect the student's most consistent level of achievement, with special consideration given to more recent evidence. Thirty per cent will be based on a final evaluation administered at or towards the end of the course.

Reporting Student Achievement

The Provincial Report Card, Grades 9–12, shows a student's achievement at specific points in the school year or semester. There are two formal reporting periods for a semestered course and three formal reporting periods for a non-semestered course. The reports reflect student achievement of the overall curriculum expectations, as well as development of learning skills and work habits.

Although there are formal reporting periods, communication with parents and students about student achievement should be continuous throughout the course, by means such as parent-teacher or parent-student-teacher conferences, portfolios of student work, student-led conferences, interviews, phone calls, checklists, and informal reports. Communication about student achievement should be designed to provide detailed information that will encourage students to set goals for learning, help teachers to establish plans for teaching, and assist parents in supporting learning at home.

THE ACHIEVEMENT CHART FOR FIRST NATIONS, MÉTIS, AND INUIT STUDIES

The achievement chart identifies four categories of knowledge and skills and four levels of achievement in First Nations, Métis, and Inuit studies. An explanation of the components of the chart is provided on pages 34–36. (See also the section "Content Standards and Performance Standards", on page 29.)

THE ACHIEVEMENT CHART: First Nations, Métis, and Inuit Studies, Grades 9–12

| Knowledge and Understanding – Subject-specific content acquired in each grade (knowledge), and the comprehension of its meaning and significance (understanding) | | | | |
|---|--|---|---|---|
| Categories* | Level 1 | Level 2 | Level 3 | Level 4 |
| | The student: | | | |
| Knowledge of content (e.g., facts, terms, definitions, techniques, forms, conventions, principles, technologies) | demonstrates limited knowledge of content | demonstrates some knowledge of content | demonstrates considerable knowledge of content | demonstrates thorough knowledge of content |
| Understanding of content (e.g., concepts, ideas, theories, interrelationships, procedures, processes, methodologies, relationship between theory and action) | demonstrates limited understanding of content | demonstrates some understanding of content | demonstrates considerable understanding of content | demonstrates thorough understanding of content |
| Thinking – The use of critical and creative thinking skills and/or processes | | | | |
| Categories | Level 1 | Level 2 | Level 3 | Level 4 |
| | The student: | | | |
| Use of planning skills (e.g., identifying problems; formulating questions; generating ideas; gathering and organizing data, evidence, and information; setting goals; focusing research; selecting strategies; using graphic organizers) | uses planning skills with limited effectiveness | uses planning skills with some effectiveness | uses planning skills with considerable effectiveness | uses planning skills with a high degree of effectiveness |
| Use of processing skills (e.g., interpreting and analysing data, evidence, and information; synthesizing and evaluating data, evidence, and information; analysing maps; revising and refining; detecting point of view and bias; formulating conclusions) | uses processing skills with limited effectiveness | uses processing skills with some effectiveness | uses processing skills with considerable effectiveness | uses processing skills with a high degree of effectiveness |
| Use of critical/creative thinking processes (e.g., applying concepts of disciplinary thinking; research and inquiry, problem-solving, and decision-making processes; applying the design process; critiquing and reviewing) | uses critical/creative thinking processes with limited effectiveness | uses critical/creative thinking processes with some effectiveness | uses critical/creative thinking processes with considerable effectiveness | uses critical/creative thinking processes with a high degree of effectiveness |
| Communication – The conveying of meaning through various forms | | | | |
| Categories | Level 1 | Level 2 | Level 3 | Level 4 |
| | The student: | | | |
| Expression and organization of ideas and information (e.g., clear expression, logical organization) in oral, visual, and written forms and/or in art forms | expresses and organizes ideas and information with limited effectiveness | expresses and organizes ideas and information with some effectiveness | expresses and organizes ideas and information with considerable effectiveness | expresses and organizes ideas and information with a high degree of effectiveness |
| Communication for different audiences (e.g., peers, adults) and purposes (e.g., to inform, to persuade, to evoke an emotional or aesthetic response) in oral, visual, and written forms and/or art forms | communicates for different audiences and purposes with limited effectiveness | communicates for different audiences and purposes with some effectiveness | communicates for different audiences and purposes with considerable effectiveness | communicates for different audiences and purposes with a high degree of effectiveness |

| Categories | Level 1 | Level 2 | Level 3 | Level 4 |
|--|--|---|---|---|
| | The student: | | | |
| Use of conventions (e.g., mapping and graphing conventions, communication conventions, literary conventions, research conventions, documentation conventions, narrative conventions, symbolic representation, drama conventions), vocabulary, and terminology of the discipline in oral, visual, and written forms and/or art forms | uses conventions, vocabulary, and terminology with limited effectiveness | uses conventions, vocabulary, and terminology with some effectiveness | uses conventions, vocabulary, and terminology with considerable effectiveness | uses conventions, vocabulary, and terminology with a high degree of effectiveness |
| Application – The use of knowledge and skills to make connections within and between various contexts | | | | |
| Categories* | Level 1 | Level 2 | Level 3 | Level 4 |
| | The student: | | | |
| Application of knowledge and skills (e.g., concepts, procedures, spatial skills, processes, methodologies, techniques, protocols, technologies, performance skills, interviewing skills) in familiar contexts | applies knowledge and skills in familiar contexts with limited effectiveness | applies knowledge and skills in familiar contexts with some effectiveness | applies knowledge and skills in familiar contexts with considerable effectiveness | applies knowledge and skills in familiar contexts with a high degree of effectiveness |
| Transfer of knowledge and skills (e.g., experiences, concepts, procedures, methodologies, technologies, theories) to new contexts | transfers knowledge and skills to new contexts with limited effectiveness | transfers knowledge and skills to new contexts with some effectiveness | transfers knowledge and skills to new contexts with considerable effectiveness | transfers knowledge and skills to new contexts with a high degree of effectiveness |
| Making connections within and between various contexts (e.g., between topics/issues being studied and everyday life; between disciplines; between past, present, and future contexts; in different spatial, cultural, historical, or environmental contexts; when proposing and/or taking action to understand issues related to Indigenous communities and natural environments) | makes connections within and between various contexts with limited effectiveness | makes connections within and between various contexts with some effectiveness | makes connections within and between various contexts with considerable effectiveness | makes connections within and between various contexts with a high degree of effectiveness |

* Different First Nations, Métis, and Inuit studies courses require different types of knowledge and understanding, and not all the examples apply to all courses.

Categories of Knowledge and Skills

The categories represent four broad areas of knowledge and skills within which the expectations for any given subject or course can be organized. The four categories should be considered as interrelated, reflecting the wholeness and interconnectedness of learning.

The categories help teachers focus not only on students' acquisition of knowledge but also on their development of the skills of thinking, communication, and application.

The categories of knowledge and skills are as follows:

Knowledge and Understanding. Subject-specific content acquired in each grade or course (knowledge), and the comprehension of its meaning and significance (understanding).

Thinking. The use of critical and creative thinking skills and/or processes.

Communication. The conveying of meaning and expression through various forms.

Application. The use of knowledge and skills to make connections within and between various contexts.

In all subjects and courses, students should be given numerous and varied opportunities to demonstrate the full extent of their achievement of the curriculum expectations across all four categories of knowledge and skills.

Teachers will ensure that student learning is assessed and evaluated in a balanced manner with respect to the four categories, and that achievement of particular expectations is considered within the appropriate categories. The emphasis on “balance” reflects the fact that all categories of the achievement chart are important and need to be a part of the process of instruction, learning, assessment, and evaluation. However, it also indicates that for different courses, the *relative* importance of each of the categories may vary. The importance accorded to each of the four categories in assessment and evaluation should reflect the emphasis accorded to them in the curriculum expectations for the subject or course and in instructional practice.

Criteria and Descriptors

To further guide teachers in their assessment and evaluation of student learning, the achievement chart provides “criteria” and “descriptors”.

A set of criteria is identified for each category in the achievement chart. The criteria are subsets of the knowledge and skills that define the category. The criteria identify the aspects of student performance that are assessed and/or evaluated, and they serve as a guide to what teachers look for. In the First Nations, Métis, and Inuit studies curriculum, the criteria for each category are as follows:

Knowledge and Understanding

- knowledge of content
- understanding of content

Thinking

- use of planning skills
- use of processing skills
- use of critical/creative thinking processes

Communication

- expression and organization of ideas and information in oral, visual, and/or written forms and/or art forms
- communication for different audiences and purposes in oral, visual, and/or written forms and/or art forms
- use of conventions, vocabulary, and terminology of the discipline, subject, or research and inquiry process in oral, visual, and/or written forms and/or art forms

Application

- application of knowledge and skills in familiar contexts
- transfer of knowledge and skills to new contexts
- making connections within and between various contexts

“Descriptors” indicate the characteristics of the student’s performance, with respect to a particular criterion, on which assessment or evaluation is focused. *Effectiveness* is the descriptor used for each of the criteria in the Thinking, Communication, and Application categories. What constitutes effectiveness in any given performance task will vary with the particular criterion being considered. Assessment of effectiveness may therefore focus on a quality such as appropriateness, clarity, accuracy, precision, logic, relevance, significance, fluency, flexibility, depth, or breadth, as appropriate for the particular criterion.

Levels of Achievement

The achievement chart also identifies four levels of achievement, defined as follows:

Level 1 represents achievement that falls much below the provincial standard. The student demonstrates the specified knowledge and skills with limited effectiveness. Students must work at significantly improving in specific areas, as necessary, if they are to be successful in a course in the next grade.

Level 2 represents achievement that approaches the standard. The student demonstrates the specified knowledge and skills with some effectiveness. Students performing at this level need to work on identified learning gaps to ensure future success.

Level 3 represents the provincial standard for achievement. The student demonstrates the specified knowledge and skills with considerable effectiveness. Parents of students achieving at level 3 can be confident that their children will be prepared for work in subsequent courses.

Level 4 identifies achievement that surpasses the provincial standard. The student demonstrates the specified knowledge and skills with a high degree of effectiveness. *However, achievement at level 4 does not mean that the student has achieved expectations beyond those specified for the course.*

Specific “qualifiers” are used with the descriptors in the achievement chart to describe student performance at each of the four levels of achievement – the qualifier *limited* is used for level 1; *some* for level 2; *considerable* for level 3; and *a high degree of* or *thorough* for level 4. Hence, achievement at level 3 in the Thinking category for the criterion “use of planning skills” would be described in the achievement chart as “[The student] uses planning skills with *considerable* effectiveness”.

SOME CONSIDERATIONS FOR PROGRAM PLANNING IN FIRST NATIONS, MÉTIS, AND INUIT STUDIES

INSTRUCTIONAL APPROACHES

Effective instruction is key to student success. To provide effective instruction, teachers need to consider what they want students to learn, how they will know whether students have learned it, how they will design instruction to promote the learning, and how they will respond to students who are not making progress.

When planning what students will learn, teachers identify the main concepts and skills described in the curriculum expectations, consider the contexts in which students will apply the learning, and determine students' learning goals.

Instructional approaches should be informed by the findings of current research on instructional practices that have proved effective in the classroom. For example, research has provided compelling evidence about the benefits of the explicit teaching of strategies that can help students develop a deeper understanding of concepts. Strategies such as "compare and contrast" (e.g., through Venn diagrams and comparison matrices) and the use of analogy give students opportunities to examine concepts in ways that help them see what the concepts *are* and what they *are not*. Although such strategies are simple to use, teaching them explicitly is important in order to ensure that all students use them effectively.

A well-planned instructional program should always be at the student's level, but it should also push them student towards their optimal level of challenge for learning, while providing the support and anticipating and directly teaching the skills that are required for success.

A Differentiated Approach to Teaching and Learning

A differentiated approach to teaching and learning, as part of a framework for effective classroom practice, involves adapting instruction and assessment in response to differing student interests, learning preferences, and readiness in order to promote growth in learning.

An understanding of students' strengths and needs, as well as of their backgrounds, life experiences, and possible emotional vulnerabilities, can help teachers identify and address the diverse strengths and needs of their students. Teachers continually build their awareness of students' learning strengths and needs by observing and assessing their readiness to learn, their interests, and their learning styles and preferences. As teachers develop and deepen their understanding of individual students, they can respond more effectively to the students' needs by differentiating instructional approaches – adjusting the method or pace of instruction, using different types of resources, allowing a wider choice of topics, even adjusting the learning environment, if appropriate, to suit the way their students learn and how they are best able to demonstrate their learning. Differentiation is planned as part of the overall learning design but also includes adaptations made during the teaching and learning process in response to assessment for learning. Unless students have an Individual Education Plan with modified expectations, *what* they learn continues to be guided by the curriculum expectations and remains the same for all students.

Lesson Design

Effective lesson design involves several important elements. Teachers engage students in a lesson by activating their prior learning and experiences, clarifying the purpose for learning, and making connections to contexts that will help them see the relevance and usefulness of what they are learning. Teachers select instructional strategies to effectively introduce concepts, and consider how they will scaffold instruction in ways that will best meet the needs of their students. At the same time, they consider when and how to check students' understanding and to assess their progress towards achieving their learning goals. Teachers provide multiple opportunities for students to apply their knowledge and skills and to consolidate and reflect on their learning. A three-part lesson design (e.g., “Minds On, Action, and Consolidation”) is often used to structure these elements.

Instructional Approaches in First Nations, Métis, and Inuit Studies

Instruction in First Nations, Métis, and Inuit studies should help students acquire the knowledge, skills, and attributes they need in order to achieve the curriculum expectations and be able to think critically throughout their lives about issues related to art, literature, and other forms of cultural expression; history, politics, law, and governance; cultural diversity and cultural identity; the environment; and Indigenous realities around the world. In First Nations, Métis, and Inuit studies, instruction is effective if it motivates students and instils positive habits of mind, such as curiosity and open-mindedness; a willingness to think, question, challenge, and be challenged; and an awareness of the value of listening or reading closely and communicating clearly. To be effective, instruction must be based on the belief that all students can be successful and that learning in First Nations, Métis, and Inuit studies is important and valuable for all students.

When planning a program in First Nations, Métis, and Inuit studies, teachers must take into account a number of important considerations, including those discussed below.

Student Attitudes and Interests

Students' views of and attitudes towards First Nations, Métis, and Inuit studies can have a significant effect on their achievement of expectations. To approach their investigations with an open and inquiring mind, students need to appreciate the relevance of their studies and to understand that the subject matter is more than a body of predetermined knowledge. Students must be given opportunities to use the research and inquiry process not only to uncover knowledge but also to construct understandings and develop their own positions on issues. Learning should be seen as a process in which students monitor and reflect on their development of knowledge, understanding, and skills.

The First Nations, Métis, and Inuit studies curriculum provides opportunities for teachers and students to select topics for investigation within the broad parameters of the expectations. Teachers can tailor topics to suit their students' interests and readiness to address Indigenous perspectives and contributions to society at local, regional, national, and international levels. It is important that teachers plan their program or units with the end in mind, selecting culturally appropriate content, including issues and examples, and ensuring that students develop the knowledge, understanding, and skills to support this end.

Indigenous Expertise and Protocols

Teachers can provide opportunities for Elders, Métis Senators, knowledge keepers, knowledge holders, residential school survivors and intergenerational survivors, and Indigenous experts in fields such as history, the environment, culture, governance, and law to offer their experience, skills, knowledge, and wisdom to benefit all students. Teachers ensure that the expertise of the community advisers they consult and/or invite into the classroom is well suited to the topic at hand, that cultural and engagement protocols are followed, and that community members are approached in a respectful and appropriate manner. Schools can contact their board's Indigenous education lead or Indigenous Education Council, or a local Indigenous organization, for assistance in identifying experts in particular areas and determining the protocols for inviting them into the school or classroom.

It is essential that learning activities and materials used to support Indigenous education are authentic and accurate and do not perpetuate culturally and historically inaccurate ideas and understandings. It is important for educators and schools to select resources that portray the uniqueness of First Nations, Métis, and Inuit histories, cultures, perspectives, and contributions authentically and respectfully. It is also important to select resources that reflect local Indigenous communities as well as First Nations, Métis, and Inuit individuals and communities from across Ontario and Canada. Resources that best support Indigenous education feature Indigenous voices and narratives and are developed by, or in collaboration with, First Nations, Métis, and Inuit communities. Schools can contact their board's Indigenous education lead for assistance in evaluating and selecting resources.

Connections to Current Events and Issues

Teachers need to integrate current events and issues into their programs to help students make connections between what they are learning in class and local, regional, provincial, national, and global developments occurring beyond the classroom. Examining current events related to Indigenous histories, cultures, and realities helps students analyse

controversial issues, understand diverse perspectives, develop informed opinions, and build a deeper understanding of Indigenous contributions to the world in which they live. In addition, investigating current events will stimulate students' interest in and curiosity about the world around them. The inclusion of current events in First Nations, Métis, and Inuit studies will ensure that their learning is engaging and relevant.

PLANNING FIRST NATIONS, MÉTIS, AND INUIT STUDIES PROGRAMS FOR STUDENTS WITH SPECIAL EDUCATION NEEDS

Classroom teachers are the key educators of students with special education needs. They have a responsibility to help all students learn, and they work collaboratively with special education teachers, where appropriate, to achieve this goal. Classroom teachers commit to assisting every student to prepare for living with the highest degree of independence possible.

Learning for All: A Guide to Effective Assessment and Instruction for All Students, Kindergarten to Grade 12 (2013) describes a set of beliefs, based in research, that should guide program planning for students with special education needs in all disciplines. Teachers planning First Nations, Métis, and Inuit studies courses need to pay particular attention to these beliefs, which are as follows:

- All students can succeed.
- Each student has their own unique patterns of learning.
- Successful instructional practices are founded on evidence-based research, tempered by experience.
- Universal design⁶ and differentiated instruction⁷ are effective and interconnected means of meeting the learning or productivity needs of any group of students.
- Classroom teachers are the key educators for a student's literacy and numeracy development.
- Classroom teachers need the support of the larger community to create a learning environment that supports students with special education needs.
- Fairness is not sameness.

In any given classroom, students may demonstrate a wide range of strengths and needs. Teachers plan programs that are attuned to this diversity and use an integrated process of assessment and instruction that responds to the unique strengths and needs of each student. An approach that combines principles of universal design and differentiated instruction enables educators to provide personalized, precise teaching and learning experiences for all students.

6. The goal of Universal Design for Learning (UDL) is to create a learning environment that is open and accessible to all students, regardless of age, skills, or situation. Instruction based on principles of universal design is flexible and supportive, can be adjusted to meet different student needs, and enables all students to access the curriculum as fully as possible.

7. Differentiated instruction (DI), as discussed on page 38 of this document, is effective instruction that shapes each student's learning experience in response to the student's particular learning preferences, interests, and readiness to learn.

In planning First Nations, Métis, and Inuit studies courses for students with special education needs, teachers should begin by examining both the curriculum expectations in the course appropriate for the individual student and the student's particular strengths and learning needs to determine which of the following options is appropriate for the student:

- no accommodations⁸ or modified expectations; or
- accommodations only; or
- modified expectations, with the possibility of accommodations; or
- alternative expectations, which are not derived from the curriculum expectations for a course and which constitute alternative programs and/or courses.

If the student requires either accommodations or modified expectations, or both, the relevant information, as described in the following paragraphs, must be recorded in their Individual Education Plan (IEP). More detailed information about planning programs for students with special education needs, including students who require alternative programs and/or courses,⁹ can be found in *Special Education in Ontario, Kindergarten to Grade 12: Policy and Resource Guide, 2017 (Draft)* (referred to hereafter as *Special Education in Ontario, 2017*). For a detailed discussion of the ministry's requirements for IEPs, see Part E of *Special Education in Ontario*. (The document is available at www.edu.gov.on.ca/eng/document/policy/os/onschools_2017e.pdf.)

Students Requiring Accommodations Only

Some students with special education needs are able, with certain accommodations, to participate in the regular course curriculum and to demonstrate learning independently. Accommodations allow the student with special education needs to access the curriculum without any changes to the course expectations. The accommodations required to facilitate the student's learning must be identified in the student's IEP (*Special Education in Ontario, 2017*, p. E38). A student's IEP is likely to reflect the same accommodations for many, or all, subjects or courses.

Providing accommodations to students with special education needs should be the first option considered in program planning. Instruction based on principles of universal design and differentiated instruction focuses on the provision of accommodations to meet the diverse needs of learners.

There are three types of accommodations:

- *Instructional accommodations* are changes in teaching strategies, including styles of presentation, methods of organization, or use of technology and multimedia. Some examples include the use of graphic organizers, photocopied notes, adaptive equipment, or assistive software.
- *Environmental accommodations* are changes that the student may require in the classroom and/or school environment, such as preferential seating or special lighting.

8. "Accommodations" refers to individualized teaching and assessment strategies, human supports, and/or individualized equipment (see *Growing Success: Assessment, Evaluation, and Reporting in Ontario Schools, First Edition, Covering Grades 1 to 12, 2010*, p. 72).

9. Alternative programs are identified on the IEP by the term "alternative (ALT)".

- *Assessment accommodations* are changes in assessment procedures that enable the student to demonstrate their learning, such as allowing additional time to complete tests or assignments or permitting oral responses to test questions.

(See page E39 of *Special Education in Ontario, 2017*, for more examples.)

If a student requires “accommodations only” in First Nations, Métis, and Inuit studies courses, assessment and evaluation of their achievement will be based on the regular course curriculum expectations and the achievement levels outlined in this document. The IEP box on the student’s Provincial Report Card will not be checked, and no information on the provision of accommodations will be included.

Students Requiring Modified Expectations

In First Nations, Métis, and Inuit studies courses, modified expectations for most students with special education needs will be based on the regular course expectations, with changes in the number and/or complexity of the expectations. Modified expectations must represent specific, realistic, observable, and measurable goals, and must describe specific knowledge and/or skills that the student can demonstrate independently, given the appropriate assessment accommodations.

It is important to monitor, and to reflect clearly in the student’s IEP, the extent to which expectations have been modified. The principal will determine whether achievement of the modified expectations constitutes successful completion of the course, and will decide whether the student is eligible to receive a credit for the course. This decision must be communicated to the parents and the student.

Modified expectations must indicate the knowledge and/or skills that the student is expected to demonstrate and that will be assessed in each reporting period (*Special Education in Ontario, 2017*, p. E27). Modified expectations should be expressed in such a way that the student and parents can understand not only exactly what the student is expected to know or be able to demonstrate independently, but also the basis on which the student’s performance will be evaluated, resulting in a grade or mark that is recorded on the Provincial Report Card. The student’s learning expectations must be reviewed in relation to the student’s progress at least once every reporting period, and must be updated as necessary (*Special Education in Ontario, 2017*, p. E28).

If a student requires modified expectations in First Nations, Métis, and Inuit studies courses, assessment and evaluation of their achievement will be based on the learning expectations identified in the IEP and on the achievement levels outlined in this document. If some of the student’s learning expectations for a course are modified but the student is working towards a credit for the course, it is sufficient simply to check the IEP box on the Provincial Report Card. If, however, the student’s learning expectations are modified to such an extent that the principal deems that a credit will not be granted for the course, the IEP box must be checked and the appropriate statement from *Growing Success: Assessment, Evaluation, and Reporting in Ontario Schools, First Edition, Covering Grades 1 to 12, 2010*, pages 62–63, must be inserted. The teacher’s comments should include relevant information on the student’s demonstrated learning of the modified expectations, as well as next steps for the student’s learning in the course.

PROGRAM CONSIDERATIONS FOR ENGLISH LANGUAGE LEARNERS

Ontario schools have some of the most multilingual student populations in the world. The first language of approximately 26 per cent of the students in Ontario's English-language schools is a language other than English. In addition, some students use varieties of English – also referred to as dialects – that differ significantly from the English required for success in Ontario schools. Many English language learners were born in Canada and have been raised in families and communities in which languages other than English, or varieties of English that differ from the language used in the classroom, are spoken. Other English language learners arrive in Ontario as newcomers from other countries; they may have experience of highly sophisticated educational systems, or they may have come from regions where access to formal schooling was limited.

When they start school in Ontario, many of these students are entering a new linguistic and cultural environment. All teachers share in the responsibility for these students' English-language development.

English language learners (students who are learning English as a second or additional language in English-language schools) bring a rich diversity of background knowledge and experience to the classroom. These students' linguistic and cultural backgrounds not only support their learning in their new environment but also become a cultural asset in the classroom community. Effective teachers find positive ways to incorporate this diversity into their instructional programs and into the classroom environment.

Most English language learners in Ontario schools have age-appropriate proficiency in their first language, as well as the appropriate literacy skills. Although they need frequent opportunities to use English at school, there are important educational and social benefits associated with continued development of their first language while they are learning English. Teachers need to encourage parents to continue to use their own language at home in rich and varied ways, not only to preserve the language as part of their children's heritage and identity but also as a foundation for their language and literacy development in English. It is also important for teachers to find opportunities to bring students' languages into the classroom, using parents and community members as a resource.

During their first few years in Ontario schools, English language learners may receive support through one of two distinct programs designed to meet their language-learning needs:

English as a Second Language (ESL) programs are for students born in Canada or newcomers whose first language is a language other than English, or is a variety of English significantly different from that used for instruction in Ontario schools.

English Literacy Development (ELD) programs are primarily for newcomers whose first language is a language other than English, or is a variety of English significantly different from that used for instruction in Ontario schools, and who arrive with significant gaps in their education. These students generally come from countries where access to education is limited or where there are limited opportunities to develop language and literacy skills in any language.

In planning programs for students with linguistic backgrounds other than English, teachers need to recognize the importance of the orientation process, understanding that every learner needs to adjust to the new social environment and language in a unique way and at an individual pace. For example, students who are in an early stage of English-language acquisition may go through a “silent period” during which they closely observe the interactions and physical surroundings of their new learning environment. They may use body language rather than speech or they may use their first language until they have gained enough proficiency in English to feel confident of their interpretations and responses. Students thrive in a safe, supportive, and welcoming environment that nurtures their self-confidence while they are receiving focused literacy instruction. When they are ready to participate, in paired, small-group, or whole-class activities, some students will begin by using a single word or phrase to communicate a thought, while others will speak quite fluently.

In a supportive learning environment, most students will develop oral language proficiency quite quickly. Teachers can sometimes be misled by the high degree of oral proficiency demonstrated by many English language learners in their use of everyday English and may mistakenly conclude that these students are equally proficient in their use of academic English. Most English language learners who have developed oral proficiency in everyday English will nevertheless require instructional scaffolding to meet curriculum expectations. Research has shown that it takes five to seven years for most English language learners to catch up to their English-speaking peers in their ability to use English for academic purposes.

Responsibility for students’ English-language development is shared by all teachers, including the ESL/ELD teacher (where available), and other school staff. Volunteers and peers may also be helpful in supporting English language learners in the classroom. Teachers must adapt the instructional program in order to facilitate the success of these students in their classrooms. Appropriate adaptations include:

- modification of some or all of the subject expectations so that they are challenging but attainable for the learners at their present level of English proficiency, given the necessary support from the teacher;
- use of a variety of instructional strategies (e.g., small-group instruction; extensive use of visual cues, graphic organizers, and scaffolding; previewing of text; pre-teaching of key vocabulary; peer tutoring; strategic use of students’ first languages);
- use of a variety of learning resources (e.g., visual material, simplified text, bilingual dictionaries, materials that reflect cultural diversity);
- use of assessment accommodations that support students in demonstrating the full range of their learning (e.g., provision of options for students to choose how they will demonstrate their learning; provision of additional time; use of oral or visual representations, or tasks requiring completion of graphic organizers or cloze sentences instead of essay questions and other assessment tasks that depend heavily on proficiency in English).

Teachers need to adapt the program for English language learners as they acquire English proficiency. For English language learners at the early stages of English language acquisition, teachers are required to modify curriculum expectations as needed. Most English

language learners require accommodations for an extended period, long after they have achieved proficiency in everyday English.

When curriculum expectations are modified in order to meet the language-learning needs of English language learners, assessment and evaluation will be based on the documented modified expectations. Teachers will check the ESL/ELD box on the Provincial Report Card only when modifications have been made to curriculum expectations to address the language needs of English language learners (the box should *not* be checked to indicate simply that they are participating in ESL/ELD programs or if they are only receiving accommodations). There is no requirement for a statement to be added to the “Comments” section of the report cards when the ESL/ELD box is checked.

Although the degree of program adaptation required will decrease over time, students who are no longer receiving ESL or ELD support may still need some program adaptations to be successful.

For further information on supporting English language learners, refer to the following documents:

- *The Ontario Curriculum, Grades 9–12: English as a Second Language and English Literacy Development, 2007*
- *English Language Learners – ESL and ELD Programs and Services: Policies and Procedures for Ontario Elementary and Secondary Schools, Kindergarten to Grade 12, 2007*
- *Supporting English Language Learners with Limited Prior Schooling: A Practical Guide for Ontario Educators, Grades 3 to 12, 2008*
- *Many Roots, Many Voices: Supporting English Language Learners in Every Classroom, 2005.*

ENVIRONMENTAL EDUCATION AND FIRST NATIONS, MÉTIS, AND INUIT STUDIES

Ontario’s education system will prepare students with the knowledge, skills, perspectives, and practices they need to be environmentally responsible citizens. Students will understand our fundamental connections to each other and to the world around us through our relationship to food, water, energy, air, and land, and our interaction with all living things. The education system will provide opportunities within the classroom and the community for students to engage in actions that deepen this understanding.

Acting Today, Shaping Tomorrow: A Policy Framework for Environmental Education in Ontario Schools, 2009, p. 6

Acting Today, Shaping Tomorrow: A Policy Framework for Environmental Education in Ontario Schools outlines an approach to environmental education that recognizes the needs of all Ontario students and promotes environmental responsibility in the operations of all levels of the education system.

The three goals outlined in *Acting Today, Shaping Tomorrow* are organized around the themes of teaching and learning, student engagement and community connections, and environmental leadership. The first goal is to promote learning about environmental issues and solutions. The second is to engage students in practising and promoting environmental

stewardship, both in the school and in the community. The third stresses the importance of having organizations and individuals within the education system provide leadership by implementing and promoting responsible environmental practices throughout the system so that staff, parents, community members, and students become dedicated to living more sustainably.

The First Nations, Métis, and Inuit studies curriculum offers many opportunities for accomplishing these goals. In all subjects of the program, students can be encouraged to explore a range of environmental issues. In *Expressions of First Nations, Métis, and Inuit Cultures (NAC1O)*, for example, students explore various ways in which Indigenous artists analyse the relationship between humanity and the natural environment and reclaim a personal connection to the land through their art. In *First Nations, Métis, and Inuit in Canada (NAC2O)*, students may investigate how First Nations communities put the principles of environmental sustainability and stewardship into practice, and make connections between environmental protection and responsible use of the natural environment. In *English: Understanding Contemporary First Nations, Métis and Inuit Voices (NBE3U, NBE3C, and NBE3E)*, students explore various perspectives on the role of humanity within the natural world, as expressed in oral, written, and media texts.

A resource document – *The Ontario Curriculum, Grades 9–12: Environmental Education, Scope and Sequence of Expectations, 2017* – has been prepared to assist teachers in planning lessons that integrate environmental education with other subject areas. It identifies curriculum expectations and related examples and prompts in disciplines across the Ontario curriculum that provide opportunities for student learning “in, about, and/or for” the environment. Teachers can use this document to plan lessons that relate explicitly to the environment, or they can draw on it for opportunities to use the environment as the *context for learning*. The document can also be used to make curriculum connections to school-wide environmental initiatives. This publication is available on the Ministry of Education’s website, at www.edu.gov.on.ca/eng/teachers/enviroed/publications.html.

HEALTHY RELATIONSHIPS AND FIRST NATIONS, MÉTIS, AND INUIT STUDIES

Every student is entitled to learn in a safe, caring environment, free from violence and harassment. Research has shown that students learn and achieve better in such environments. A safe and supportive social environment in a school is founded on healthy relationships – the relationships between students, between students and adults, and between adults. Healthy relationships are based on respect, caring, empathy, trust, and dignity, and thrive in an environment in which diversity is honoured and accepted. Healthy relationships do not tolerate abusive, controlling, violent, bullying/harassing, or other inappropriate behaviours. To experience themselves as valued and connected members of an inclusive social environment, students need to be involved in healthy relationships with their peers, teachers, and other members of the school community.

Several provincial policies, programs, and initiatives, including Foundations for a Healthy School, the Equity and Inclusive Education strategy, and the Safe Schools strategy, are designed to foster caring and safe learning environments in the context of healthy and inclusive schools. These policies and initiatives promote positive learning and teaching environments that support the development of healthy relationships, encourage academic achievement, and help all students reach their full potential.

In its 2008 report, *Shaping a Culture of Respect in Our Schools: Promoting Safe and Healthy Relationships*, the Safe Schools Action Team confirmed “that the most effective way to enable all students to learn about healthy and respectful relationships is through the school curriculum” (p. 11). Teachers can promote this learning in a variety of ways. For example, by giving students opportunities to apply critical thinking and problem-solving strategies and to address issues through group discussions, role play, case study analysis, and other means, they can help them develop and practise the skills they need for building healthy relationships. Co-curricular activities such as clubs and intramural and interschool sports provide additional opportunities for the kind of interaction that helps students build healthy relationships. Teachers can also have a positive influence on students by modelling the behaviours, values, and skills that are needed to develop and sustain healthy relationships, and by taking advantage of “teachable moments” to address immediate relationship issues that may arise among students.

Also conducive to healthy relationships are the character traits, values, and habits of mind that are associated with responsible citizenship and outlined in the citizenship education framework (see page 11). Specifically, positive personal interactions are grounded in an understanding of rights, responsibilities, truth, fairness, and justice; in the ability to work collaboratively and cooperatively; and in empathy and respect for others. The integration of citizenship education into the First Nations, Métis, and Inuit studies curriculum provides students with multiple opportunities to develop these attributes, which will not only help them become responsible, active citizens but also support them in fostering healthy relationships within and beyond the classroom.

A climate of cooperation, collaboration, respect, inclusiveness, and open-mindedness is vital in the First Nations, Métis, and Inuit studies classroom, as students grow to appreciate the complexity of the issues, events, and developments they are investigating. Moreover, as they examine issues from multiple perspectives, students learn to respect different points of view. Students develop understanding and empathy as they analyse events and issues from the perspectives of Indigenous peoples in Canada or elsewhere around the world. The attitudes and attributes summarized in the citizenship education framework provide a foundation on which students can base their sense of their own identity and build and maintain healthy relationships. Students may also draw on these attributes to support and promote healthy, respectful relationships between Indigenous and non-Indigenous individuals, such as through active participation in groups that promote reconciliation and reciprocity.

EQUITY AND INCLUSIVE EDUCATION IN THE FIRST NATIONS, MÉTIS, AND INUIT STUDIES PROGRAM

The Ontario Equity and Inclusive Education strategy focuses on respecting diversity, promoting inclusive education, and identifying and eliminating discriminatory biases, systemic barriers, and power dynamics that limit the ability of students to learn, grow, and contribute to society. Antidiscrimination education continues to be an important and integral component of the strategy.

In an environment based on the principles of inclusive education, all students, parents, caregivers, and other members of the school community – regardless of ancestry, culture, ethnicity, sex, physical or intellectual ability, race, religion, creed, gender identity/expression,

gender, sexual orientation, socio-economic status, or other factors – are welcomed, included, treated fairly, and respected. Diversity is valued when all members of the school community feel safe, welcomed, and accepted. Every student is supported and inspired to succeed in a culture of high expectations for learning. In an inclusive education system, all students see themselves reflected in the curriculum, their physical surroundings, and the broader environment, so that they can feel engaged in and empowered by their learning experiences.

The implementation of antidiscrimination principles in education influences all aspects of school life. It promotes a school climate that encourages all students to work to high levels of achievement, affirms the worth of all students, and helps students strengthen their sense of identity and develop a positive self-image. It encourages staff and students alike to value and show respect for diversity in the school and the broader society. Antidiscrimination education promotes equity, healthy relationships, and active, responsible citizenship.

Teachers can give students a variety of opportunities to learn about diversity and diverse perspectives. By drawing attention to the contributions of women, the perspectives of various ethnocultural, religious, and racialized communities, and the beliefs and practices of First Nations, Métis, and Inuit communities, teachers enable students from a wide range of backgrounds to see themselves reflected in the curriculum. It is essential that learning activities and materials used to support the curriculum reflect the diversity of Ontario society. In addition, teachers should differentiate instruction and assessment strategies to take into account the background and experiences, as well as the interests, aptitudes, and learning needs, of all students.

Interactions between the school and the community should reflect the diversity of both the local community and the broader society. A variety of strategies can be used to communicate with and engage parents and members of diverse communities, and to encourage their participation in and support for school activities, programs, and events. Family and community members should be invited to take part in teacher interviews, the school council, and the parent involvement committee, and to attend and support activities such as plays, concerts, co-curricular activities and events, and various special events at the school. Schools may consider offering assistance with child care or making alternative scheduling arrangements in order to help caregivers participate. Students can also help by encouraging and accompanying their families, who may be unfamiliar with the Ontario school system. Special outreach strategies and encouragement may be needed to draw in the parents of English language learners and First Nations, Métis, or Inuit students, and to make them feel more welcomed in their interactions with the school.

The valuing of equity and inclusiveness is an element of the vision for all First Nations, Métis, and Inuit studies courses, and encouraging students to understand and value the diversity of Indigenous peoples, communities, and nations is therefore an important focus. The course expectations provide numerous opportunities for students to break through stereotypes to learn how the diverse beliefs, values, and traditions of Indigenous peoples are reflected in the community. Students also investigate various injustices and inequities experienced by Indigenous individuals, communities, and nations, but not through the lens of victimization. Rather, they examine ways in which individuals act or have acted as agents of change, and how they can serve as role models for responsible, active citizenship.

The course expectations contained in this document provide teachers with the opportunity to address a number of key issues related to equity, antidiscrimination, and inclusion. Among these are ways to educate students about the residential school system, treaties, and Indigenous peoples' historical and contemporary contributions to Canadian society.

In the journey to reconciliation and healing, it is important that teachers of First Nations, Métis, and Inuit studies create an environment that will foster a sense of community. This will allow all students to think critically about issues of concern to Indigenous peoples, to build relationships based on trust and respect, and to deepen their understanding of Aboriginal rights, treaty relationships, cultures, languages, and perspectives.

FINANCIAL LITERACY IN FIRST NATIONS, MÉTIS, AND INUIT STUDIES

The document *A Sound Investment: Financial Literacy Education in Ontario Schools, 2010* (p. 4) sets out the vision that:

Ontario students will have the skills and knowledge to take responsibility for managing their personal financial well-being with confidence, competence, and a compassionate awareness of the world around them.

There is a growing recognition that the education system has a vital role to play in preparing young people to take their place as informed, engaged, and knowledgeable citizens in the global economy. Financial literacy education can provide the preparation Ontario students need to make informed decisions and choices in a complex and fast-changing financial world.

Because making informed decisions about economic and financial matters has become an increasingly complex undertaking in the modern world, students need to build knowledge and skills in a wide variety of areas. In addition to learning about the specifics of saving, spending, borrowing, and investing, students need to develop broader skills in problem solving, research and inquiry, decision making, critical thinking, and critical literacy related to financial issues, so that they can analyse and manage the risks that accompany various financial choices. They also need to develop an understanding of world economic forces and the effects of those forces at the local, national, and global level. In order to make wise choices, they will need to understand how such forces affect their own and their families' economic and financial circumstances. Finally, to become responsible citizens in the global economy, they will need to understand the social, environmental, and ethical implications of their own choices as consumers. For all of these reasons, financial literacy is an essential component of the education of Ontario students in a twenty-first century context – one that can help ensure that Ontarians will continue to prosper in the future.

The First Nations, Métis, and Inuit studies curriculum provides a number of opportunities for students to develop skills and knowledge related to financial literacy. For example, students may investigate specific economic issues that Indigenous communities face, as well as the financial strategies that local governing bodies have implemented to enhance community development. They may investigate financial aspects of First Nations, Métis, and Inuit agreements with governments in Canada, or of economic partnerships between Indigenous communities and business organizations. Students may examine not only

how diverse Indigenous individuals, communities, and nations have responded to local, regional, national, or global economic trends but also how they have influenced these trends.

A resource document – *The Ontario Curriculum, Grades 9–12: Financial Literacy Scope and Sequence of Expectations* – has been prepared to assist teachers in bringing financial literacy into the classroom. This document identifies the curriculum expectations and related examples and prompts, in disciplines across the Ontario curriculum, through which students can acquire skills and knowledge related to financial literacy. The document can also be used to make curriculum connections to school-wide initiatives that support financial literacy. This publication is available on the Ministry of Education’s website, at www.edu.gov.on.ca/eng/document/policy/FinLitGr9to12.pdf.

LITERACY, CRITICAL LITERACY, AND MATHEMATICAL LITERACY IN FIRST NATIONS, MÉTIS, AND INUIT STUDIES

A vision of literacy for adolescent learners in Ontario schools might be described as follows:

All students are equipped with the literacy skills necessary to be critical and creative thinkers, effective meaning-makers and communicators, collaborative co-learners, and innovative problem-solvers. These are the skills that will enable them to achieve personal, career, and societal goals.

Students, individually and in collaboration with others, develop skills in three areas, as follows:

- **Thinking:** Students access, manage, create, and evaluate information as they think imaginatively and critically in order to solve problems and make decisions, including those related to issues of fairness, equity, and social justice.
- **Expression:** Students use language and images in rich and varied forms as they read, write, listen, speak, view, represent, discuss, and think critically about ideas.
- **Reflection:** Students apply metacognitive knowledge and skills to monitor their own thinking and learning, and, in the process, develop self-advocacy skills, a sense of self-efficacy, and an interest in lifelong learning.

As this vision for adolescent literacy suggests, literacy involves a range of critical-thinking skills and is essential for learning across the curriculum. Students need to learn to think, express, and reflect in discipline-specific ways. Teachers support them in this learning by not only addressing the curriculum expectations but also considering, and purposefully teaching students about, the literacy demands of the particular subject area. Literacy, critical literacy, and mathematical literacy are essential to students’ success in all subjects of the curriculum, and in all areas of their lives.

Many of the activities and tasks that students undertake in the First Nations, Métis, and Inuit studies curriculum support them in their ability to think, express, and reflect in discipline-specific ways. These include researching, participating in discussions, viewing media, communicating with words and with the body, connecting illustrations and text, exploring Indigenous world views and knowledge systems, developing a better

understanding by learning from the experiences of diverse Indigenous individuals, respectfully listening to knowledge through storytelling, role playing to create meaning through stories, and – especially important for kinesthetic learners – communicating through physical activity. Students use language to record their observations, to describe their critical analyses in both informal and formal contexts, and to present their findings in presentations and reports in oral, written, graphic, and multimedia forms. Understanding in First Nations, Métis, and Inuit studies requires the understanding and use of specialized terminology. In all First Nations, Métis, and Inuit studies courses, students are required to use appropriate and correct terminology, and are encouraged to use language with care and precision in order to communicate effectively.

The Ministry of Education has facilitated the development of materials to support literacy instruction across the curriculum in Grades 7–12. Helpful advice for effectively addressing the literacy demands of different curriculum areas, including First Nations, Métis, and Inuit studies, may be found in resource materials available in the literacy domain of the EduGAINS website, at www.edugains.ca/newsite/literacy/index.html.

Critical Thinking and Critical Literacy

Critical thinking is the process of thinking about ideas or situations in order to understand them fully, identify their implications, make a judgement, and/or guide decision making. Critical thinking includes skills such as questioning, predicting, analysing, synthesizing, examining opinions, identifying values and issues, detecting bias, and distinguishing between alternatives. Students who are taught these skills become critical thinkers who can move beyond superficial conclusions to a deeper understanding of the issues they are examining. They are able to engage in an inquiry process in which they explore complex and multifaceted issues, and questions for which there may be no clear-cut answers.

Students use critical-thinking skills in First Nations, Métis, and Inuit studies when they assess, analyse, and/or evaluate the impact of something and when they form an opinion and support that opinion with a rationale. In order to think critically, students need to ask themselves effective questions in order to interpret information; detect bias in their sources; determine why a source might express a particular bias; examine the opinions, perspectives, and values of various groups and individuals; look for implied meaning; and use the information gathered to form a personal opinion or stance, or a personal plan of action with regard to making a difference.

Students approach critical thinking in various ways. Some students find it helpful to discuss their thinking, asking questions and exploring ideas. Other students may take time to observe a situation or consider a text carefully before commenting; they may prefer not to ask questions or express their thoughts orally while they are thinking.

Critical literacy is the term used to refer to a particular aspect of critical thinking. Critical literacy involves looking beyond the literal meaning of a text to determine what is present and what is missing, in order to analyse and evaluate the text's complete meaning and the author's intent. Critical literacy is concerned with issues related to fairness, equity, and social justice. Critically literate students adopt a critical stance, asking what view of the world the text advances and whether they find this view acceptable, who benefits from the text, and how the reader is influenced.

Critically literate students understand that meaning is not found in texts in isolation. People make sense of a text, or determine what a text means, in a variety of ways. Students therefore need to take into account: points of view (e.g., those of people from various cultures); context (e.g., the beliefs and practices of the time and place in which a text was created and those in which it is being read or viewed); the background of the person who is interacting with the text (e.g., upbringing, friends, communities, education, experiences); intertextuality (e.g., information that a reader or viewer brings to a text from other texts experienced previously); gaps in the text (e.g., information that is left out and that the reader or viewer must fill in); and silences in the text (e.g., the absence of the voices of certain people or groups).

In First Nations, Métis, and Inuit studies, students who are critically literate are able, for example, to actively analyse media messages and determine possible motives and underlying messages. They are able to determine what biases might be contained in texts, media, and resource material and why that might be, how the content of these materials might be determined and by whom, and whose perspectives might have been left out and why. Only then are students equipped to produce their own interpretation of an issue. Opportunities should be provided for students to engage in a critical discussion of “texts”, including books and textbooks, television programs, movies, documentaries, web pages, advertising, music, gestures, oral texts, newspaper and magazine articles, letters, cultural text forms, stories, and other forms of expression. Such discussions empower students to understand the impact on members of society that was intended by the text’s creators. Language and communication are never neutral: they are used to inform, entertain, persuade, and manipulate.

The literacy skill of *metacognition* supports students’ ability to think critically through reflection on their own thought processes. Acquiring and using metacognitive skills has emerged as a powerful approach for promoting a focus on thinking skills in literacy and across all disciplines, and for empowering students with the skills needed to monitor their own learning. As they reflect on their strengths and needs, students are encouraged to advocate for themselves to get the support they need in order to achieve their goals. In First Nations, Métis, and Inuit studies, metacognitive skills are developed in a number of ways. For example, in English: Understanding Contemporary First Nations, Métis, and Inuit Voices (NBE3U, NBE3C, NBE3E) students are required to identify and articulate the strategies they use to interpret text forms and to effectively communicate what they have learned. More broadly, in all courses in the program, students reflect on Indigenous ways of knowing and on the importance of identifying, understanding, drawing on, and acknowledging cognitive skills and strategies that are culturally diverse. Students learn that different cultures gather and communicate knowledge in different ways, and that they have a responsibility to be aware of how their own cultural influences shape the skills and strategies they apply to learning.

Mathematical Literacy

Some courses in the First Nations, Métis, and Inuit studies program also reinforce and enhance mathematical literacy. For example, creating and implementing surveys develops students’ skills in data management. Students may use calculations when interpreting the data they have gathered and graphing to report the results. In addition, clear, concise communication often involves the use of diagrams, charts, and tables. Links can also be

made between mathematical reasoning and activities such as using computer drawing programs to produce illustrations, interpreting map coordinates, composing music, or modifying digital imagery.

INTERNATIONALIZING THE CURRICULUM THROUGH INTERNATIONAL EDUCATION

As the world becomes more interconnected, socially and economically, it is crucial for Ontario students to develop the skills, knowledge, attitudes, and attributes needed to become active and successful global citizens. International education exposes Ontario students to different cultures, languages, and ways of thinking, and fosters the development of global competencies that students need to navigate diverse cultures and societies. *Ontario's Strategy for K–12 International Education* (2015) guides and supports Ontario educators in “internationalizing” the curriculum and the learning environment – that is, enhancing student learning through the integration of international, intercultural, and/or global perspectives, cultures, and experiences. The strategy presents a set of overarching goals for international education in Ontario schools, and is available on the ministry website, at www.edu.gov.on.ca/eng/policyfunding/strategyK12.pdf.

The First Nations, Métis, and Inuit studies curriculum provides opportunities to extend the classroom experience into a global context. There are more ways than ever before to reach out to other parts of the world. Students are encouraged to establish connections with First Nations, Métis, and Inuit studies programs and students in other communities and/or countries through the use of virtual classrooms and other media. As students benefit from opportunities to build their understanding of other cultures through personal experiences, they will be better equipped to challenge assumptions based on stereotypes and learn to see beyond their differences, cultivating intercultural friendships and networks that will continue beyond their school years.

THE ROLE OF THE SCHOOL LIBRARY IN THE FIRST NATIONS, MÉTIS, AND INUIT STUDIES PROGRAM

The school library program can help build and transform students’ knowledge in order to support lifelong learning in our information- and knowledge-based society. The school library program supports student success across the First Nations, Métis, and Inuit studies curriculum by encouraging students to read widely, teaching them to examine and read many forms of text for understanding and enjoyment, and helping them improve their research skills and effectively use information gathered through research.

The school library program enables students to:

- develop a love of reading for learning and for pleasure;
- develop literacy and research skills using non-fiction materials;
- develop a critical appreciation of Indigenous literature, art, and other forms of cultural expression;
- acquire an understanding of the richness and diversity of artistic and informational texts produced by Indigenous peoples in Canada and around the world;

- obtain access to programs, resources, and integrated technologies that support all curriculum areas;
- understand and value the role of public library systems as a resource for lifelong learning.

The school library program plays a key role in the development of information literacy and research skills. Teacher-librarians, where available, collaborate with classroom or content-area teachers to design, teach, and provide students with authentic information and research tasks that foster learning, including the ability to:

- access, select, gather, process, critically evaluate, create, and communicate information;
- use the information obtained to explore and investigate issues, solve problems, make decisions, build knowledge, create personal meaning, and enrich their lives;
- communicate their findings to different audiences, using a variety of formats and technologies;
- use information and research with understanding, responsibility, and imagination.

In addition, teacher-librarians can work with teachers of First Nations, Métis, and Inuit studies to help students:

- develop literacy in using non-print forms, such as the Internet, CDs, DVDs, and videos, in order to access relevant information, databases, demonstrations, and a variety of performances;
- design inquiry questions for research for First Nations, Métis, and Inuit studies projects;
- create and produce single-medium or multimedia presentations.

Teachers of First Nations, Métis, and Inuit studies are also encouraged to collaborate with both local librarians and teacher-librarians in collecting digital, print, and visual resources (e.g., culture-specific image collections; informational and performance videos) that are culturally appropriate and relevant, as well as age and grade appropriate. Librarians may also be able to assist in accessing a variety of online resources and collections (e.g., professional articles, image galleries, videos).

Teachers need to discuss with students the concept of ownership of work and the importance of copyright in all forms of media.

THE ROLE OF INFORMATION AND COMMUNICATIONS TECHNOLOGY IN THE FIRST NATIONS, MÉTIS, AND INUIT STUDIES PROGRAM

Information and communications technology (ICT) provides a range of tools that can significantly extend and enrich teachers' instructional strategies and support student learning. ICT can help students not only to collect, organize, and sort the data they gather and to write, edit, and present reports on their findings but also to make connections with other schools, at home and abroad, and to bring the global community into the local classroom.

The integration of information and communications technologies into the First Nations, Métis, and Inuit studies program represents a natural extension of the learning expectations associated with each course. ICT tools can be used in a number of ways:

- *In the research and inquiry process:* ICT programs can help students throughout the research and inquiry process as they gather, organize, and analyse information, data, and evidence, and as they write, edit, and communicate their findings.
- *When developing spatial skills:* Students can extract and analyse information using online interactive mapping and graphing programs. Such programs can help students organize and present information using maps and graphs.
- *As part of field studies:* When engaging in a field study, such as a study of the impact of natural resource development on an Indigenous community, students can combine a number of ICT tools, such as the global positioning system (GPS), virtual field trip apps, and digital photography.
- *As simulations:* Various simulation programs can provide hands-on visual engagement to support student learning, such as using carbon footprint calculators or ecology simulations in an investigation related to Indigenous perspectives on the environment.
- *When solving artistic challenges:* Students will gain skills and knowledge related to the arts and cultural expressions through their use of current technologies. This may include notation, sequencing, and accompaniment software to support the process of composing, arranging, recording, and editing music; websites and graphic design software for use both as research tools and as creative media; lighting, sound, and stage technologies to facilitate drama productions and multimedia presentations; choreographic software to assist in dance compositions.

Whenever appropriate, students should be encouraged to use ICT to support and communicate their learning. For example, students working individually or in groups can use computer technology to gain access to the websites or museums, galleries, archives, and heritage sites, and to databases of political, legal, and economic information in Canada and around the world. They can also use cloud/online data storage and portable storage devices to store information, as well as technological devices, software, and online tools to organize and present the results of their research and creative endeavours to their classmates and others.

Although the Internet is a powerful learning tool, there are potential risks attached to its use. All students must be made aware of issues related to inaccurate information, Internet privacy, safety, and responsible use, as well as of the potential for abuse of this technology, particularly when it is used to promote hatred and discriminatory attitudes.

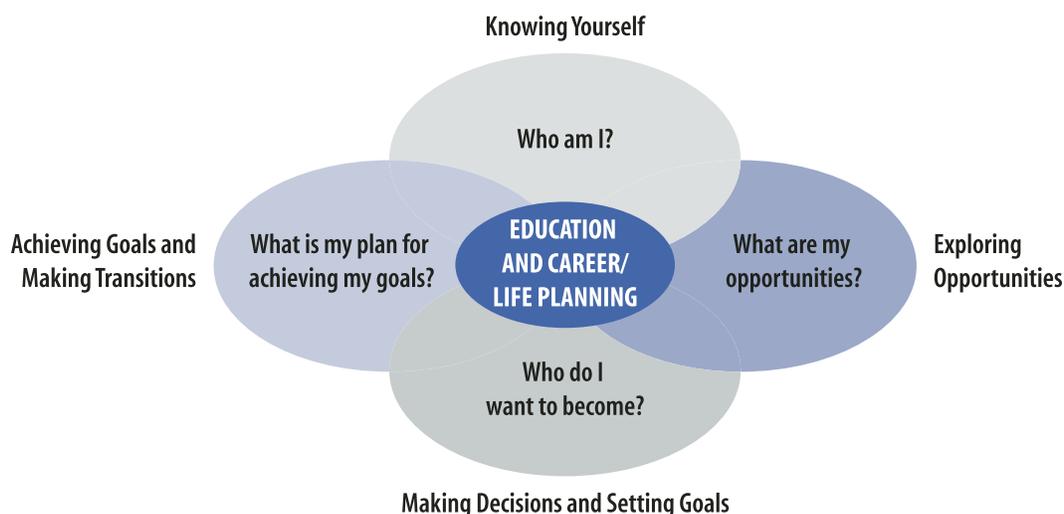
ICT tools are also useful for teachers in their teaching practice, both for whole-class instruction and for the design of curriculum units that contain varied approaches to learning in order to meet diverse student needs. A number of digital resources to support learning are licensed through the ministry; they are listed at www.osapac.ca/dlr/.

EDUCATION AND CAREER/LIFE PLANNING THROUGH THE FIRST NATIONS, MÉTIS, AND INUIT STUDIES CURRICULUM

The goals of the Kindergarten to Grade 12 education and career/life planning program are to:

- ensure that all students develop the knowledge and skills they need to make informed education and career/life choices;
- provide classroom and school-wide opportunities for this learning; and
- engage parents and the broader community in the development, implementation, and evaluation of the program, to support students in their learning.

The framework of the program is a four-step inquiry process based on four questions linked to four areas of learning: (1) knowing yourself – Who am I?; (2) exploring opportunities – What are my opportunities?; (3) making decisions and setting goals – Who do I want to become?; and, (4) achieving goals and making transitions – What is my plan for achieving my goals?



Classroom teachers support students in education and career/life planning by providing them with learning opportunities, filtered through the lens of the four inquiry questions, that allow them to apply subject-specific knowledge and skills; explore subject-related education and career/life options; and become competent, self-directed planners. The curriculum expectations in First Nations, Métis, and Inuit studies provide opportunities to relate classroom learning to education and career/life planning that will prepare students for success in school, work, and life.

COOPERATIVE EDUCATION AND OTHER FORMS OF EXPERIENTIAL LEARNING

Planned learning experiences in the community, including job shadowing and job twinning, work experience, and cooperative education, provide students with opportunities to see the relevance of their classroom learning in a work setting, make connections between school and work, and explore a career of interest as they plan their pathway through secondary school and on to their postsecondary destination. Through experiential learning, students develop the skills and work habits required in the workplace and

acquire a direct understanding of employer and workplace expectations. In addition, experiential learning helps students develop self-knowledge and awareness of opportunities – two areas of learning in the education and career/life planning program outlined in *Creating Pathways to Success: An Education and Career/Life Planning Program for Ontario Schools – Policy and Program Requirements, Kindergarten to Grade 12, 2013*.

Experiential learning opportunities associated with various aspects of the First Nations, Métis, and Inuit studies curriculum help broaden students' knowledge of themselves and of career opportunities in a wide range of fields, including arts and culture; education and community development; health sciences; social policy and research related to Indigenous issues; professional writing and communications; environmental industries such as water management or alternative energy development; public institutions such as government offices, libraries, museums, and archives; the public service; local not-for-profit organizations; global affairs; financial and law enforcement institutions; and the tourism industry.

Students may take the course “Cooperative Education Linked to a Related Course (or Courses)”, with a First Nations, Métis, and Inuit studies course as the related course, to meet the Ontario Secondary School Diploma additional compulsory credit requirements for Groups 1, 2, and 3.

Policies and guidelines regarding cooperative education in Ontario schools, including workplace opportunities such as job twinning, job shadowing, and work experience, are outlined in the 2018 cooperative education curriculum policy document, available on the ministry website, at www.edu.gov.on.ca/eng/curriculum/secondary/subjects.html.

For guidelines to ensure the provision of Workplace Safety and Insurance Board (WSIB) coverage for students fourteen years of age or older participating work education programs (also known as experiential learning programs) in which they are considered workers but are not receiving wages, see Policy/Program Memorandum No. 76A, “Workplace Safety and Insurance Coverage for Students in Work Education Programs”, at www.edu.gov.on.ca/extra/eng/ppm/76a.html. Teachers should also make sure that students in work education or experiential learning programs meet the minimum age requirements set out in the Occupational Health and Safety Act (OHSA).

PLANNING PROGRAM PATHWAYS AND PROGRAMS LEADING TO A SPECIALIST HIGH SKILLS MAJOR

First Nations, Métis, and Inuit studies courses are well suited for inclusion in Specialist High Skills Majors (SHSMs) or in programs designed to provide pathways to particular apprenticeship, college, university, or workplace destinations. In some SHSM programs, courses in this curriculum can be bundled with other courses to provide the academic knowledge and skills important to particular economic sectors and required for success in the workplace and postsecondary education, including apprenticeship training. First Nations, Métis, and Inuit studies courses can also serve as the in-school link with cooperative education credits that provide the workplace experience required not only for some SHSM programs but also for various program pathways to postsecondary education, apprenticeship training, and workplace destinations.

HEALTH AND SAFETY IN THE FIRST NATIONS, MÉTIS, AND INUIT STUDIES PROGRAM

As part of every course, students must be made aware that health and safety are everyone's responsibility – at home, at school, and in the workplace. Students must be able to demonstrate knowledge of the equipment being used and the procedures necessary for its safe use. Teachers must model safe practices at all times and communicate safety requirements to students in accordance with school board and Ministry of Education policies and Ministry of Labour regulations.

Concern for safety should be an integral part of instructional planning and implementation. Teachers should follow board safety guidelines to ensure that students have the knowledge and skills needed for safe participation in all learning activities. Wherever possible, potential risks must be identified and procedures developed to prevent or minimize incidents and injuries. In a safe learning environment, the teacher will:

- be aware of up-to-date safety information;
- plan activities with safety as a primary consideration;
- observe students to ensure that safe practices are being followed;
- have a plan in case of emergency;
- show foresight;
- act quickly.

Health and safety issues not usually associated with First Nations, Métis, and Inuit studies education may be important when the learning involves field trips. Out-of-school field trips can provide an exciting and authentic dimension to students' learning experiences, but they also take the teacher and students out of the predictable classroom environment and into unfamiliar settings. Teachers must preview and plan these activities carefully to protect students' health and safety.

ETHICS IN THE FIRST NATIONS, MÉTIS, AND INUIT STUDIES PROGRAM

The First Nations, Métis, and Inuit studies curriculum provides varied opportunities for students to learn about ethical issues and to explore the role of ethics in both public and personal decision making. Students may make ethical judgements when evaluating evidence and positions on various issues, and when drawing their own conclusions about issues, developments, and events. Teachers may need to help students determine which factors they should consider when making such judgements. It is crucial that teachers provide support and supervision to students throughout the research and inquiry process, ensuring that students engaged in an inquiry are aware of potential ethical concerns and that they address such concerns in acceptable ways. Teachers may supervise students' use of surveys and/or interviews, for example, to confirm that their planned activities will respect the dignity, privacy, and confidentiality of their participants. When students' activities involve Indigenous communities and/or individuals, teachers need to ensure the appropriate use and protection of Indigenous knowledge. Teachers also supervise the choice of the research topics to prevent students from being inadvertently exposed to information and/or perspectives for which they are not emotionally or intellectually prepared, such as an investigation using personal interviews that could lead to the disclosure of abuse or other sensitive topics.

Teachers must thoroughly address the issues of plagiarism and appropriation of Indigenous culture with students. In a digital world that provides quick access to abundant information, it is very easy to copy the words, music, or images of others and present them as one's own. Even at the secondary level, students need to be reminded of the ethical issues relating to plagiarism and appropriation. Both blatant and nuanced forms of plagiarism and appropriation, as well as the consequences of engaging in them, should be clearly discussed before students engage in an inquiry. Students often struggle to find a balance between creating works in their own voice or style and acknowledging the work of others in the field. Merely telling students not to plagiarize or appropriate others' work, and admonishing those who do, is not enough. Teachers need to explicitly teach all students in First Nations, Métis, and Inuit studies classes how to use their own voice or style while appropriately acknowledging the works of others using accepted forms of documentation.

COURSES

Expressions of First Nations, Métis, and Inuit Cultures, Grade 9

Open (NAC10)

OVERVIEW

“Expressions of First Nations, Métis, and Inuit Cultures” focuses on both art appreciation and art creation. It allows students to analyse First Nations, Métis, and Inuit works in the various arts and, acting ethically and responsibly, to create art works and/or productions that integrate aspects of these disciplines. This course encourages creative expression and fosters the development of skills and knowledge that prepare students for lifelong learning and participation in the arts and arts-related activities. Students will explore creative challenges through the use of elements, principles, materials, techniques, and tools associated with two or more arts disciplines, including dance, drama, media arts, music, and visual arts. Students also explore the functions of, influences on, and impact of art works from various disciplines and from several different First Nations, Métis, and Inuit cultures.

Art making is central to many Indigenous cultures, often, though not exclusively, as a means to communicate cultural and spiritual values. While art works have aesthetic qualities, their aesthetic purpose may be no more significant than their spiritual, cultural, or material function. Dance and song, for example, can be understood not only as arts disciplines but also as cultural text forms whose purpose may be to promote healing, express reverence, or settle disputes. Similarly, beadwork is an art form with aesthetic value, but its use on traditional clothing may also communicate the wearer’s spiritual identity. Contemporary First Nations, Métis, and Inuit artists often, though not exclusively, use art as a means to communicate political and social messages, to affirm individual or collective Indigenous identity, and/or to express and promote cultural renewal.

The art forms, genres, styles, and techniques taught in NAC10 are rooted in richly diverse First Nations, Métis, and Inuit histories, perspectives, and cultures. They represent various ways of knowing and different forms of communication, providing students with opportunities to develop their understanding of the artistic languages used in art forms from these cultures, as well as to communicate that understanding. The various arts disciplines are therefore a vital component of literacy education, promoting literacies that contribute to students’ ability to explore, negotiate, communicate, interpret, and make sense of the changing realities of contemporary culture and society. Education in First Nations, Métis,

and Inuit arts not only deepens students' understanding and appreciation of Indigenous art making, both past and present, but also prepares them to be active participants in bringing about social change by supporting reconciliation and promoting mutually respectful relationships.

STRANDS

The expectations in NAC10 are organized into four distinct but related strands:

A. Artistic Expression and First Nations, Métis, and Inuit World Views

Students develop their understanding of how various art forms and arts disciplines are used to express and reflect the key concept areas associated with First Nations, Métis, and Inuit cultures: relationships, identities, and self-determination.

B. Creating and Presenting

Students apply the creative process (see page 65) to create art works/productions using materials and elements and/or principles from one or more arts disciplines. Students use technologies, tools, and techniques associated with these disciplines to create, modify, present, and promote art works/productions ethically and responsibly, drawing on their exploration of diverse Indigenous perspectives while respecting cultural protocols.

C. Foundations

In this strand, students use the critical analysis process (see page 65) to develop their understanding of and appreciation for First Nations, Métis, and Inuit works from various arts disciplines, and learn to use appropriate terminology to refer to elements, principles, and other key concepts related to those disciplines. Students explore past and present themes and influences in First Nations, Métis, and Inuit art making, as well as conventions and ethical considerations (e.g., cultural protocols, permission, cultural appropriation) associated with creating and experiencing different types of art works/productions.

D. Art and Society

In this strand, students develop their understanding of and appreciation for the historical and contemporary social contexts of a variety of Indigenous art forms. Students examine the role of art in promoting renewal and healing in First Nations, Métis, and Inuit communities and reconciliation in dialogue with non-Indigenous communities, generating a deeper understanding of themselves and the communities in which they live.

KEY PROCESSES IN THE ARTS

Key processes are described in detail, with accompanying graphics and discussions of other relevant topics, in *The Ontario Curriculum, Grades 9 and 10: The Arts, 2010*. What follows below is a brief discussion of the key processes in the context of the present course. Teachers will find it helpful to consult the broader discussions provided in the front matter of the arts curriculum document.

Students use the creative and critical analysis processes, which involve critical thinking and inquiry skills and processes, to develop their ability to resolve artistic challenges and respond meaningfully to the artistic productions of others.

The Creative Process

Students are expected to learn and use the creative process to help them acquire and apply knowledge and skills in the arts. Use of the creative process is to be integrated with use of the critical analysis process as students work to achieve the expectations in the four strands.

Creativity involves innovation: developing new thinking and integrating it with existing knowledge. Sometimes the creative process is more about asking the right questions than about finding the right answer. Teachers need to create a learning atmosphere that encourages both spontaneity and deliberate, focused effort to help students cultivate creativity as they develop the skills involved in art making. A setting that is conducive to creativity is one in which students are not afraid to suggest alternative ideas and take risks.

The creative process comprises several stages:

- challenging and inspiring
- imagining and generating
- planning and focusing
- exploring and experimenting
- producing preliminary work
- revising and refining
- presenting and performing
- reflecting and evaluating

As students and teachers become increasingly familiar with the creative process, they are able to move consciously between the stages in a flexible and cyclical manner, varying the order of the stages as appropriate. For example, students may benefit from exploring and experimenting before planning and focusing.

Students will sometimes complete all the stages of the creative process; at other times they may reach only the exploration and experimentation stage, which research clearly shows is critical in the development of creative thinking skills. Students should be encouraged to experiment ethically and responsibly with a wide range of materials, tools, techniques, and conventions, and should be given numerous opportunities to explore and manipulate the elements of each art form.

Ongoing feedback and structured opportunities for students to engage in reflection are woven into each stage of the creative process. Assessment by both teacher and student is used to enhance students' creativity and support their development and achievement in the arts. As students progress through the process of solving an artistic problem, communication and reflection help them to see the problem from different perspectives and to articulate and refine their thinking in response.

The Critical Analysis Process

The critical analysis process involves critical thinking: questioning, evaluating, making rational judgements, finding logical connections, and categorizing. Critical thinking also requires openness to other points of view, including the rich diversity of First Nations, Métis, and Inuit perspectives. Students need to be taught that works of art are not created in a vacuum; they reflect the personal, cultural, social, and historical context of the artists.

Using the critical analysis process will enable students to:

- respond knowledgeably and sensitively to their own works, those of their peers, and works created by First Nations, Métis, and Inuit artists in different arts disciplines;
- make connections between their own experience and art works/productions, between different art forms, and between the art and lives of Indigenous individuals and communities;
- interpret how the elements of each art form contribute to meaning in works in dance, drama, media arts, music, and visual arts created by First Nations, Métis, and Inuit artists;
- develop, share, and justify an informed point of view about Indigenous art works/productions;
- demonstrate awareness of and appreciation for the importance of Indigenous dance, drama, media arts, music, and visual arts in society;
- demonstrate appreciation appropriately as audience members in formal and informal settings, including settings focused on Indigenous art works/productions (e.g., at peer performances and in community spaces, arts institutions, galleries, concert halls, and theatres).

Teachers can set the stage for critical response and analysis by creating a culturally safe and reassuring learning environment in which students feel free to experiment with new or alternative approaches and ideas. This is a good opportunity to remind students that different people may respond to the same work in different ways. While students may lack background information about specific Indigenous artists, aspects of art history, and contemporary artistic practices, their own life experience, knowledge of Indigenous perspectives, intuition, ideas, and critical and creative thinking abilities are important and relevant.

The critical analysis process includes the following aspects:

- initial reaction
- analysis and interpretation
- consideration of cultural context
- expression of aesthetic judgement
- ongoing reflection

Initial Reaction

If students cannot easily explain their first impressions, teachers can ask questions such as the following to help them move beyond overly simple value judgements:

- What image, idea, or event does this work bring to mind?
- What does this movement suggest to you?
- What emotions do you feel as you experience this work?
- What puzzles you? What would you like to ask the artist?
- What does this work remind you of in your own experience?
- How do you think this work is connected to other art forms?

Students need to be reassured that there are no wrong answers if their responses are sincere.

Analysis and Interpretation

As part of analysis, students try to figure out what an artist has done to achieve certain effects. Students might want to refer back to their first impressions, such as an impression of liveliness, and then analyse how the artist's use of the elements, principles, materials, and/or concepts specific to the art form provoked their response. Teachers should encourage students to describe and explain how the individual elements have been used and how they relate to each other. Students can also analyse the overall characteristics and compositional features of the work (e.g., how the artist uses and manipulates various sounds, movements, or images).

As students move towards interpretation they connect their new learning about Indigenous perspectives, identities, and experiences with the characteristics found in the art work. This stage requires the use of higher-order thinking skills, as students go beyond free association to combine associations based on evidence found in the work. As in the "initial reaction" stage, there are no wrong answers.

Activities such as discussing interpretations in a small group, writing an artist's statement, keeping a reflective journal, working independently on a written analysis, or preparing notes for an oral presentation or a visit with an Indigenous artist may all be part of this stage.

Sample guiding questions might include:

- What did you intend to communicate in your art work/production, and why?
- What elements, principles, and/or conventions of the art form are used in this work by a First Nation, Métis, or Inuit musician, fashion designer, illustrator, choreographer, playwright, media artist, or visual artist?
- In what ways did the artist select and combine elements of Indigenous histories, perspectives, or cultures in this work? How can you assess whether the artist's process was ethical and responsible?
- What is the theme, subject, or message of the work?
- Why do you think the artist created this work?
- What cultural, political, social, or personal view of the world do you think the artist has?
- How does this view match or contrast with your own view of the world?

The types of questions asked will vary with the art works/productions being discussed.

Consideration of Cultural Context

As part of the critical analysis process, students develop an understanding of First Nations, Métis, and Inuit works of art in their cultural context. Students need to understand how artists' cultural, spiritual, and individual identities, as well as aspects of their personal lives, can shape their work.

Sample guiding questions might include:

- How has the artist's cultural or spiritual identity influenced this work?
- What artistic traditions of the artist's Indigenous community can you identify in this work?
- What events in the artist's life may have affected the creation of the work?

Students may also conduct their own inquiry-based research to extend their understanding of art works/productions in context, or teachers can support them in investigations into the following:

- the similarities and differences between historical and contemporary art works/productions from the same cultural group
- examples of other works created by artists from the same cultural group
- the initial reception of the work by Indigenous and non-Indigenous critics and audiences
- the responsibility of an audience, including the individual’s responsibility to acknowledge any personal or cultural biases that may influence their response to a work

Expression of Aesthetic Judgement

Students compare their perception of the art work after reflection and analysis to their initial reaction and make connections to other art works/productions they have experienced.

Sample guiding questions might include:

- How effectively does the artist select and combine elements to achieve an intended effect in this work?
- In your opinion, what doesn’t work, and why?
- Has your point of view shifted from your initial reaction? If so, how and why has it changed?
- In what ways does the artist evoke joy, sadness, resilience, or other emotions in this work?

Ongoing Reflection

Reflection occurs throughout the critical analysis process, whether students are examining their own works or the works of others.

Sample guiding questions to help students in reflecting on a work of their own might include:

- In what ways do you think your work is successful?
- How did you ethically and respectfully incorporate new learning into your work? What Indigenous cultural protocols did you follow, and how did that influence your work?
- In what ways would you change the work to improve it?
- How did your work affect the audience? Was it the way you intended?
- How would you alter this work for a different audience, or to send a different message?

Expressions of First Nations, Métis, and Inuit Cultures, Grade 9

Open

NAC10

This course explores various arts disciplines (dance, drama, installation and performance art, media arts, music, storytelling, utilitarian or functional art, visual arts), giving students the opportunity to create, present, and analyse art works, including integrated art works/productions, that explore or reflect First Nations, Métis, and Inuit perspectives and cultures. Students will examine the interconnected relationships between art forms and individual and cultural identities, histories, values, protocols, and ways of knowing and being. They will demonstrate innovation as they learn and apply art-related concepts, methods, and conventions, and acquire skills that are transferable beyond the classroom. Students will use the creative process and responsible practices to explore solutions to creative arts challenges.

Prerequisite: None

A. ARTISTIC EXPRESSION AND FIRST NATIONS, MÉTIS, AND INUIT WORLD VIEWS

OVERALL EXPECTATIONS

By the end of this course, students will:

- A1. The People and the Land:** demonstrate an understanding of the spiritual interconnectedness of people, the land, and the natural world in First Nations, Métis, and Inuit world views, analysing how spiritual and personal connections to the land are expressed through various art forms and arts disciplines;
- A2. Identities:** demonstrate an understanding of the role of spiritual, individual, gender, and collective identities in First Nations, Métis, and Inuit world views, analysing how identity is expressed through various art forms and arts disciplines;
- A3. Self-Determination and Nationhood:** demonstrate an understanding of the role of sovereignty, self-governance, and nationhood in First Nations, Métis, and Inuit world views, analysing how self-determination is expressed through various art forms and arts disciplines.

SPECIFIC EXPECTATIONS

A1. The People and the Land

By the end of this course, students will:

- A1.1** analyse how First Nations, Métis, and Inuit arts disciplines are connected to the traditional territories now called Canada, drawing on evidence from a variety of regions and cultures (*e.g., chiselled rock and rock paintings depict events that happened where the rocks are located; styles of dance are often identified regionally as Northern, Southern, West Coast, East Coast; oral stories and songs often address the land directly or describe particular territories; the materials used in mask making reflect the region with which the mask maker is associated; floral designs in traditional Métis beadwork and silk-thread embroidery often refer to local Indigenous ecological knowledge; Inuit drumming and singing styles vary according to their specific geographic origins*)

Sample questions: “What is the significance of using regionally specific material in First Nations, Métis, or Inuit art works?” “In what regional ecosystem might you find the indigenous plants required to make a sweetgrass basket?” “Why should you seek advice from a local Elder, Métis Senator, knowledge keeper, or

knowledge holder when utilizing materials from the land in your art works?” “What is Indigenous land-based education? How might land-based teaching concepts, such as a connection to the natural world located within traditional territories, enhance your knowledge, skills, and attitude as you explore arts disciplines from First Nations, Métis, or Inuit perspectives?”

- A1.2** identify and explain a variety of recurrent symbols and themes related to the land and the natural world in First Nations, Métis, and Inuit art forms (*e.g., symbols: the circle, the infinity sign, the inukshuk, trees, birds, antlers, Earth, the moon, the sun, feathers, flowers, water; themes: the impact of climate change, the importance of responsible land use, the sacredness of the land, the spiritual connection between the people and the land*), drawing on evidence from several different art works/productions to analyse how spiritual and personal connections to the land inform artistic expression

Sample questions: “What do the symbols included in the Native Women’s Trail of Tears Quilt represent? What themes are expressed in the individual quilt blocks?” “What is the

main theme of *The Jerusalem Series*, by Daphne Odjig? Why do you think an Israeli airline commissioned an Odawa/Potawatomi artist to depict the holy city of Jerusalem? How do the prints reflect a First Nations perspective of the land?" "What specific connections does Susan Point's *Cedar Connection* carving make between the land, sea, and sky and traditional Salish culture? In your opinion, how does the work express a spiritual dimension?" "How does Mathew Nuqingaq use symbols of Inuit land in his silver jewellery design?"

A1.3 analyse the relationship between human society and the natural world expressed by precontact First Nations and Inuit artists and early Métis artists, drawing on evidence from several different art forms (e.g., *Tsimshian carved red cedar totem poles connected family history with symbolic animal forms; an Inuit qilaut, or caribou-skin drum, was played to accompany drum dancing at gatherings to mark the changing of the seasons*)

Sample questions: "How were the seal and the caribou viewed in Inuit culture? How did Inuit use the different parts of a variety of animals in traditional art forms? How did this use reflect the values of reciprocity and mutual respect?" "How did song and ritual play an important part in communicating reciprocity and mutual respect to the spirit of the caribou?"

A1.4 identify and explain various ways in which First Nations, Métis, and Inuit artists are reclaiming a personal connection to the land and/or the natural world through their work, drawing on evidence from specific art works (e.g., *Amanda Strong draws a parallel between her own existence and the tenacious but fragile life of the honey bee in her 2009 short film Honey for Sale; Jordan Bennett establishes links to the land by including walnut, oak, and spruce in his 2010 interactive sculptural sound work Turning Tables; in his collaborative art project Anishnaabensag Biimskowebshkigewag (Native Kids Ride Bikes), Dylan Miner uses the bicycle to evoke the Red River cart, symbolizing Métis migrations across illegitimate national borders*)

Sample questions: "How does the work of Inuk artist Kenojuak Ashevak demonstrate the connection of Inuit, both past and present, to the land?" "How did Terry Haines use video documentation to reflect the link between land and cultural survival in his 2013 work *Coyote X*?" "How would you describe Métis artist Dylan Miner's *Anishnaabensag Biimskowebshkigewag (Native Kids Ride Bikes)* project within the context

of environmental sustainability? How does the art work reclaim a connection to traditional migratory practices?"

A2. Identities

By the end of this course, students will:

A2.1 analyse the role of spiritual identity in First Nations, Métis, and Inuit world views, drawing on evidence from several different art forms and arts disciplines (e.g., *Inuit drum dancing expresses the spiritual nature of the performer's identity; beliefs about transformation between spirit forms, or identities, are embodied in copper and silver carvings of birds with human features; radiating lines incorporated in stone and bone carvings represent the connections between humans and spiritual forces, conveying the spiritual nature of humankind; a variety of art forms use circles to represent the interconnection of the human life cycle and other natural life cycles and to remind individuals to strive for spiritual balance in all aspects of their existence; symbolic spiritual helpers, such as the thunderbird, are depicted in the art forms of many cultures*)

Sample questions: "What is spiritual identity? How does your experience of First Nations, Métis, and Inuit art forms help you understand the concept of spiritual identity? Why do you think art is central to the expression of First Nations, Métis, and Inuit spiritual identities?" "Why is the circle a dominant symbol in First Nations cultural art forms? What other symbols represent the belief, prevalent in many First Nations world views, that all of creation is connected to a spiritual life force?"

A2.2 describe various ways in which materials, colours, and symbols are used in First Nations, Métis, and Inuit art forms to express aspects of individual and/or collective identity, analysing some regional and cultural similarities and differences (e.g., materials: *members of the Bear clan may use bear hide and claws in clothing designs; the use of birch bark and/or birch bark designs in various art forms may represent the artist's affiliation with a Woodland nation; the incorporation of whale bone into traditional regalia may reflect the artist's Arctic or Northwest origins; colours: colour variations and weaving styles are used in Métis sashes to represent specific families and communities; blue is associated with women in traditional Plains hide paintings; specific colours used in beadwork are associated with the wearer's unique and inherent gifts; symbols: arrows, serpents, floral designs, land formations, and water signs often reflect the elements and characteristics of an individual's spirit name*)

Sample questions: “How do symbols used by First Nations, Métis, and Inuit artists differ from region to region across Canada? How might you explain some of these differences?” “Why do the sun, moon, stars, fish, bears, and turtles play a significant role in many First Nations cultural expressions?” “What cultural or spiritual significance did the First Nation presenter assign to the spirit colours of his or her regalia? How did the regalia reflect the presenter’s cultural identity?” “What materials were traditionally used by Inuit artists and how are they similar to or different from materials used by contemporary Inuit artists? Why do walrus, whales, seals, and birds play a significant role in many Inuit cultural expressions?”

A2.3 explain how the form, materials, and/or techniques used in various First Nations, Métis, and Inuit art works/productions have been selected by the artist(s) to express a perspective or communicate a message about gender and gender roles (e.g., *describe the techniques used in Shelley Niro’s 1991 photographic series Mohawks in Beehives to document an act of personal empowerment by Mohawk women; explain how Kent Monkman uses the art form of landscape painting to explore concepts of sovereignty and territory while commenting on gender and two-spirited identities in works such as Trappers of Men*)

Sample questions: “What is a moccasin vamp? Why do you think this material was selected as a symbol of missing and murdered Indigenous women in the art installation *Walking with Our Sisters*? How did social media play a role in the production of the work?”*

A2.4 describe how various First Nations, Métis, and Inuit artists use media arts to express and support Indigeneity, collective and/or cultural identity, decolonization, and cultural continuity (e.g., *Métis/Algonquin filmmaker Michelle Latimer uses stop-motion animation to explore the individual search for identity within contemporary urban society from a First Nations perspective; Alderville First Nation poet Leanne Simpson collaboratively sets her poems and spoken-word narratives to music by Indigenous musicians to express what it means to live as an Anishinaabekwe; the travelling photographic exhibition Lost Identities: A Journey of Rediscovery invited members of various First Nations communities to symbolically repatriate the subjects of historical images by recording the names, locations, and details of the individuals and places represented; Inuit media art collective Isuma Productions uses high-definition video and*

wireless broadband to re-create cultural traditions as the expression of a distinctively Inuit perspective)

Sample questions: What does the term ‘decolonization’ mean in the context of art works/productions created by and/or for First Nations, Métis, and Inuit youth? What is the connection between decolonization and identity? What are some ways that media arts can be used to reclaim First Nations, Métis, and Inuit cultural identities and express a collective desire for decolonization?” “How do Nadya Kwandibens’ *Concrete Indians* photographic series and Terrance Houle’s photographic *Urban Indian Series* express aspects of contemporary urban Indigeneity?”

A3. Self-Determination and Nationhood

By the end of this course, students will:

A3.1 explain how the concepts of sovereignty, self-governance, and nationhood are expressed through a variety of First Nations, Métis, and Inuit art forms (e.g., *with reference to peace pipes, wampum belts, Métis sashes, the Nunavut flag, Métis flags, the Eagle Staff, flag songs, ceremonial regalia, dance regalia*), analysing the purpose and function of these art forms in social policy and/or the representation of world views

Sample questions: “Did the introduction of the Nunavut flag unite the territory?” “How and when is a wampum belt used?” “How do nations differentiate themselves through art forms at powwows, intertribal gatherings, and Elder/youth gatherings?” “What are some historical interpretations of the Métis flag? How is the Métis flag used within Métis organizations and at rendezvous and annual general assemblies? “What does an Eagle Staff reveal about the nation that created it? Why does the Eagle Staff need a helper, or Eagle Staff carrier, to be present to enable the art form to perform its function? Why is this cultural expression of sovereignty referred to as a living spirit?”

A3.2 explain some consequences of various pieces of Canadian legislation for past and present First Nations, Métis, and Inuit cultural and artistic expressions of sovereignty and/or self-governance (e.g., *the Indian Act amendment of 1885 prohibited religious ceremonies and dances for Indians as defined by the Act; section 35(1) of the Constitution Act, 1982, recognizes First Nations, Métis, and Inuit as three separate groups of Indigenous peoples with unique heritages, languages, cultural practices, and spiritual beliefs;*

* Certain topics may trigger an emotional response due to the sensitivity of the subject matter. It may be necessary to provide or connect students with appropriate emotional supports.

Canadian intellectual property rights legislation, such as the Copyright Act, the Patent Act, and the Trade-marks Act, does not explicitly protect traditional knowledge expressed through First Nations, Métis, and Inuit art forms and arts disciplines)

Sample questions: “Why do you think legislation is needed to address the issue of misappropriation of First Nations, Métis, and Inuit cultural knowledge, language, and traditions? How is this issue connected to artistic expression?” “What are some ways that legislation to protect cultural products and Indigenous knowledge might affect both Indigenous and non-Indigenous artists?” “How might current copyright law be shaped to better protect the unique traditions of First Nations, Métis, and Inuit artists?”

B. CREATING AND PRESENTING

Note: In all aspects of this course, but particularly in learning connected with this strand, students must apply a clear understanding of the responsibilities that come with creating and presenting First Nations-, Métis-, or Inuit-focused art works and productions, including responsibilities related to respectful engagement with Indigenous peoples and Indigenous knowledge; ethics and engagement protocols; cultural appreciation and cultural appropriation; intellectual property; the use of materials, tools, and techniques; and presentation delivery.

OVERALL EXPECTATIONS

By the end of this course, students will:

- B1. The Creative Process:** apply the creative process individually and/or collaboratively to create art works, including integrated art works/productions, that draw on their exploration of First Nations, Métis, and Inuit perspectives to express their own personal world views, histories, or cultures;
- B2. Elements and Principles:** apply key elements and principles from various arts disciplines, as reflected in First Nations, Métis, and Inuit art forms, when creating, modifying, and presenting art works, including integrated art works/productions;
- B3. Materials, Tools, Techniques, and Technologies:** use a variety of traditional and contemporary materials, tools, techniques, and technologies to create art works, including integrated art works/productions, that demonstrate creativity;
- B4. Presentation and Promotion:** present and promote art works, including integrated art works/productions, for a variety of purposes, respecting First Nations, Métis, and Inuit cultural protocols and using appropriate technologies and conventions.

SPECIFIC EXPECTATIONS

B1. The Creative Process

By the end of this course, students will:

- B1.1** individually and/or collaboratively, use a variety of strategies (*e.g., brainstorming with a partner; talking with a mentor; using word webs and/or mind maps*) to generate ideas to address a creative challenge through exploration of First Nations, Métis, and Inuit perspectives

Sample questions: “How might your knowledge of First Nations, Métis, or Inuit cultures provide inspiration for your art work?” “Why is it necessary to consider more than one way of approaching a creative challenge?” “What are some challenges and benefits of using a collaborative process to generate ideas?” “How do the feelings you experienced in this natural setting help you make personal connections with First Nations, Métis, or Inuit perspectives

on the human relationship to the land? How might you reflect those feelings in your art work?”

- B1.2** individually and/or collaboratively, use exploration, input, and reflection to develop, revise, and refine plans for art works, including integrated art works/productions, that explore or reflect First Nations, Métis, and Inuit perspectives (*e.g., use a think-pair-share strategy to explore ideas and select one for their art work; use a checklist to develop their plan; reflect on the input of their peers and revise their plan as appropriate; use a graphic organizer to refine the elements of their plan*)

Sample questions: “What steps are involved in developing a plan to create integrated art works? Why is it important to follow all of these steps? What might happen if you do not reflect carefully on the feasibility of your plan?”

B1.3 individually and/or collaboratively, use the appropriate stages of the creative process to produce and present preliminary art works, including integrated art works/productions, in response to themes or world views associated with First Nations, Métis, and Inuit cultures (*e.g., a work that integrates drama and music to explore the theme of decolonization, a painting or mixed-media work that expresses a connection to or concern about the environment*), and revise their works on the basis of peer- and self-assessment (*e.g., present a preliminary version of their work to a group of peers and make notes on their response; reflect on the applicability of a peer critique before revising their work*)

Sample questions: “Which arts discipline or disciplines might you use to express your connection to or concern about the environment?” “In what ways did the feedback of your peers affect your own assessment of your work?”

B2. Elements and Principles

By the end of this course, students will:

B2.1 select and apply some common First Nations, Métis, and Inuit cultural images and colours (*e.g., the eagle, the coyote, the infinity symbol, the circle, purple and white representing the Haudenosaunee Nation, red representing the Indigenous people of Turtle Island, blue and white representing the Métis Nation*) when creating art works, including integrated art works/productions, and explain their symbolic meaning

Sample questions: “Why do you think animal imagery is common on First Nations flags? What might this reveal about a nation’s culture and/or history? What symbol might you use to reflect your own family history and culture on a flag?” “What character or role does the eagle have for many First Nations? What does the eagle represent in your own art work? Why did you choose it?” “What do the four colours of an Anishinaabe medicine wheel represent? How does the wheel embody the principles of relationship and balance? How can these principles be applied to a work of art?”

B2.2 select and apply elements and principles found in First Nations, Métis or Inuit art works from various arts disciplines to create art works of personal and/or cultural significance (*e.g., apply the elements of space and relationship from ceremonial dance to create a dance performance expressing their connection to the natural world or to their own cultural heritage; combine the elements of line and space found in Haida painted art with*

the principle of hybridization from Métis decorative arts to produce a multimedia work that reflects their individual identity)

Sample questions: “When you listen to aspects of duration (beat, rhythm) in this recording of drumming, what images come to mind? What theme could you express by combining drumming and the images it evokes within your chosen art form?”

B2.3 modify the elements and/or principles of an existing art work/production to acknowledge First Nations, Métis, or Inuit perspectives (*e.g., re-create a scene from a film, changing the point of view to reflect the perspective of a First Nation character, and record the modified scene on video; modify a linear design to create an art work reflecting circularity and interconnectedness*), and compare the effects of the original and modified works

Sample questions: “What was your reaction to this art work the first time you experienced it? How do you think your changes will affect the way the audience reacts to the new work?”

B3. Materials, Tools, Techniques, and Technologies

By the end of this course, students will:

B3.1 use media/materials, tools, and/or techniques associated with traditional First Nations, Métis, or Inuit art forms (*e.g., media/materials: sweetgrass, deer hide, moose hide, glass beads, bone, sinew, rocks, birch bark, porcupine quills, soapstone; tools: scrapers, uluit, awls, looms; techniques: finger weaving, moose hair tufting, carving, plaiting, beading, biting*) to create an art work/production that demonstrates creativity

Sample questions: “How do you determine which materials or techniques to use in order to express your theme or perspective in a unique, creative manner?” “What criteria can you use to determine whether your art work demonstrates creativity?”

B3.2 combine media/materials, tools, and techniques associated with contemporary First Nations, Métis, and Inuit art forms (*e.g., media/materials: digital photography, videography, film, flip books, acrylic paints, textiles, natural dyes/pigments, clay, paper, fabrics, found objects; tools: digital imaging technologies, sound technologies, the Internet; techniques: sewing, stop-motion animation, three-dimensional computer graphics, digital projection, pixilation*) to create an art work/production that demonstrates creativity

Sample questions: “What are some locally available materials that First Nations artists in your community use?” “What differences and/or similarities in materials and techniques can you identify between contemporary ‘formline’ and Woodlands styles of art? How might you use some of these materials or techniques in your own work?”

B3.3 integrate tools, techniques, and/or technologies from more than one arts discipline to create an integrated art work/production that communicates a specific message about an issue affecting First Nations, Métis, or Inuit communities (e.g., *create a multimedia work inspired by Aboriginal title and treaty rights or Métis scrip challenges in Canada; create a performance piece about residential schools in Canada, using a digital video backdrop; incorporate music, sound, and poetry to produce a soundscape on the theme of First Nations, Métis, or Inuit and environmental issues*)

Sample questions: “What do you wish to communicate to your audience about your chosen topic? What arts disciplines will you draw on? Why do you think these are the most appropriate choices?”

B4. Presentation and Promotion

By the end of this course, students will:

B4.1 apply current technologies to present integrated art works/productions (e.g., *add digitally designed lighting and music to enhance a dramatic presentation; present a virtual, interactive, and/or web-based version of a live project; present their work in a virtual gallery*)

Sample questions: “How can you use technology to support your message?” “Why can a presentation in a virtual gallery reach a broader audience than one in a traditional museum or gallery?”

B4.2 apply appropriate standards, conventions, cultural protocols, and practices associated with the preparation, promotion, and presentation of art works, including integrated art works/productions, for a variety of purposes (e.g., *format works for presentation in a gallery or for inclusion in a portfolio; use the appropriate procedures and tools to promote a production, including posters, tickets, and programs; write an artist’s statement to accompany their work, acknowledging the First Nations, Métis, or Inuit artist(s) who inspired them; preface their art performance by acknowledging the traditional territory on which it is taking place; make an*

offering, provide a small gift, and/or say a prayer to honour all the elements used in the creation of an art work; ask an Elder, Métis Senator, local knowledge keeper, or local knowledge holder to open an art presentation with a smudge, a prayer, or remarks)

Sample questions: “How will you acknowledge the First Nation, Métis, or Inuit artist who inspired your work?” “How might you organize and present the work in your portfolio to highlight the First Nations, Métis, or Inuit perspectives that inform your artistic intent?” “How might you draw your audience’s attention to works by the artist who inspired your dance troupe’s production?” “What information do you need to determine the budget required to present your work in a school or community setting? What record-keeping techniques could you use to document the expenses incurred to present your work and/or income earned from the sale of your work?”

B4.3 modify an art work/production to suit a target audience (e.g., *use volume, tone, accent, pace, gesture, and facial expression to reveal character to an audience of children; use direction of gaze to enhance the mood when performing a dance outdoors; use audio software to add sound effects for audience members with visual challenges*)

Sample questions: “How will you modify your dance troupe’s presentation so that elementary students will understand and appreciate the story or message?” “How does your choice of target audience influence the way you present and promote your work of art?”

C. FOUNDATIONS

OVERALL EXPECTATIONS

By the end of this course, students will:

- C1. Terminology:** demonstrate an understanding of, and use proper terminology when referring to, elements, principles, and other key concepts related to various arts disciplines, as reflected in First Nations, Métis, and Inuit art forms;
- C2. Themes and Influences:** demonstrate an understanding of past and present themes and influences associated with First Nations, Métis, and Inuit art making, as reflected in a variety of art works/productions;
- C3. Conventions and Responsible Practices:** demonstrate an understanding of conventions and responsible practices associated with various arts disciplines, and with art making within First Nations, Métis, and Inuit cultures, and apply these practices when experiencing, analysing, creating, and presenting art works/productions;
- C4. The Critical Analysis Process:** demonstrate an understanding of the critical analysis process by applying it to the study of art works/productions from various arts disciplines, including their own works, the works of their peers, and works by First Nations, Métis, and Inuit artists.

SPECIFIC EXPECTATIONS

C1. Terminology

By the end of this course, students will:

- C1.1** use appropriate terminology related to elements, principles, and other key concepts when creating, analysing, or presenting various types of art works, including art works/productions exploring or reflecting First Nations, Métis, and Inuit perspectives (*e.g., use appropriate terminology when designing a flag that reflects their own cultural heritage, when describing their initial reaction to a multimedia work that incorporates Inuit throat singing, when analysing the use of music to enhance a digital display of Métis floral designs; design a word game using terms related to the art traditions of various First Nations, Métis, and Inuit cultures, such as “Métis rug hooking”, “peace tree”, and “thunderbird”*)
- C1.2** demonstrate an understanding of elements, principles, and other key concepts associated with various arts disciplines, as reflected in First Nations, Métis, and Inuit art forms (*e.g., explain the difference between sacred and social dances in Haudenosaunee culture; describe the techniques of folding and biting used to create Ojibwe birch bark designs; describe the syncretic structure of Métis fiddle music and explain how the*

form differs from First Nations and non-Indigenous fiddle music; compare the aesthetic features and physical design of an Ojibwe tikinagan and an Inuit amauti; identify examples of how Inuit artists incorporate the natural contours, lines, and cracks of the bone or stone they are carving within their artistic compositions; explain how the selection of colour, shape, and space in Haida painted works illustrates a world perspective that reflects harmony with nature, among people, and within individuals), and identify those terms that are common to more than one arts discipline or cultural group (e.g., ceremonial dancing, dance regalia, cradleboard teachings, Woodland designs, beadwork, honour beats in drumming, thematic and iterative styles of storytelling)

- C1.3** compare approaches to the creative process within various arts disciplines, as reflected in First Nations, Métis, and Inuit art forms, using appropriate vocabulary (*e.g., with reference to inspiration in clothing or regalia design and oral storytelling, the exploration and manipulation of natural materials when planning the contours of sculptures and utilitarian art forms, experimentation in dance and visual arts, presentation in media arts and music*)

Sample questions: “What connections can you make between how a beadwork artist chooses motifs and patterns to adorn a piece of clothing and how a storyteller selects certain words and phrases to reiterate throughout a story?” “What do First Nations, Métis, and Inuit storytellers need to consider when developing their approach to a traditional storytelling?” “How do natural materials influence the type of sculptures produced by contemporary First Nations, Métis, and Inuit artists? What examples can you identify to support your explanation?”

C2. Themes and Influences

By the end of this course, students will:

C2.1 describe, on the basis of research, themes in the work of some past and/or present First Nations, Métis, and Inuit artists, including artists whose body of work incorporates more than one art form (e.g., *prepare and deliver a short presentation on themes explored by artists such as Rebecca Belmore, Buffy Sainte-Marie, Tomson Highway, Nadia Myre, Archer Pechawis, Teharihulen Michel Savard, Tanya Tagaq*)

Sample questions: “How has the artist’s choice of media changed over the course of his or her career? What connection can you make between the artist’s choice of media and the theme of the work?”

C2.2 describe, on the basis of research, some past and present political, socio-economic, and environmental influences on First Nations, Métis, and Inuit art making (e.g., *colonization and decolonization; assimilation; missionary evangelism; historical migration and settlement patterns; rural–urban migration; the forced relocation of Inuit communities; funding or lack of funding for community-based cultural and art programs; the commodification of Inuit art by the West Baffin Eskimo Co-operative; globalization; the depletion of natural resources; the European Union’s ban on the trade of all marine mammal products, including seal and whale products*)

Sample questions: “What information can you gather about the influence of both First Nations and European cultures in Métis art works, dance, music, and/or clothing designs?” “What effect does lack of financial support for community-based arts programs have on First Nations communities?” “In what ways have First Nations, Métis, and Inuit entrepreneurs influenced how traditional art forms are introduced into the global marketplace?” “How has the market economy affected the development and growth of traditional Inuit art forms?”

C2.3 describe, on the basis of research, some past and present technological and cultural influences on First Nations, Métis, and Inuit art making (e.g., *printmaking technologies, photography, film and digital video, popular culture, shared and hybrid cultural contexts, the dissemination of European-designed goods, square dancing and accordion music introduced to the Arctic by Scottish whalers*)

Sample questions: “How have advances in technology affected the choice of forms, materials, and techniques used in First Nations, Métis, and Inuit art works/productions? How have they facilitated the dissemination of art?” “While media and mainstream art circles coined the name ‘the Indian Group of Seven’ to refer to a group of First Nations artists, the artists themselves referred to their group as the Professional Native Indian Artists Incorporation. What difference is expressed by the two names? What sociocultural influences can you identify in the works of these artists?” “How did ancient Japanese printmaking traditions influence Inuit printmaking?”

C3. Conventions and Responsible Practices

By the end of this course, students will:

C3.1 identify and appropriately apply conventions associated with experiencing various types of art works/productions, including works from First Nations, Métis, and Inuit cultures (e.g., *outline a protocol for etiquette in a gallery, museum, concert hall, theatre, or gathering, and create a poster illustrating this protocol*)

Sample questions: “Is it appropriate to clap after viewing a ceremonial dance? Why, or why not?” “What types of behaviour can detract from other listeners’ experience of an oral storytelling?” “When listening to an oral story or song, what responsibility do you have to be part of the experience?”

C3.2 identify, on the basis of research, some legal, ethical, and culturally sensitive practices related to various arts disciplines, and apply these practices when analysing, creating, presenting, and/or promoting art works/productions (e.g., *seek permission before reproducing copyrighted material and provide appropriate credit; identify the differences between cultural appreciation and cultural exploitation, and avoid cultural appropriation in their own art works; conduct research on evolving Canadian copyright standards with respect to new media and implications for the arts; seek the views of local Elders, Métis Senators, knowledge keepers, and knowledge holders when*

exploring First Nations, Métis, and Inuit art forms; follow appropriate cultural protocols and practices when sourcing, gathering, or handling traditional materials and artefacts; obtain permission when working with cultural designs, stories, and/or imagery; acknowledge the gifts of material from the natural environment; treat sacred/ceremonial objects and objects of cultural significance respectfully and responsibly)

Sample questions: “Why is it important to consider cultural sensitivity when analysing and/or promoting First Nations, Métis, and Inuit art works?” “Is it ethical for artists to borrow from the work of others? Why, or why not?” “What respectful practices and protocols should you follow when using this traditional art-making technique?” “What copyright considerations did you need to address in your art work?” “How can you appropriately acknowledge the gifts of natural materials used in your art?”

C3.3 demonstrate an understanding of safe and conscientious work practices associated with various arts disciplines, and apply these practices when engaged in the creative process (e.g., follow instruction manuals and/or the teacher’s instructions when using new tools and technologies; show consideration for other students sharing the same work space; develop classroom rules and expectations through small-group discussions; read warning labels on containers; wear appropriate protective equipment)

Sample questions: “Why should you avoid using spray paint in a classroom?” “What organizations or unions are concerned with the safety of artists in your chosen media? Do they have any specific safety guidelines that apply to your work?” “How do you respectfully dispose of traditional materials? How does this give back to Earth?”

C3.4 identify some environmental issues associated with the arts, and apply environmentally responsible practices when creating and presenting art works, including integrated art works/productions (e.g., dispose of paint containers in an environmentally responsible way; source environmentally friendly materials; recycle materials appropriately; use natural materials only in the amount needed and only if they have been sustainably and responsibly collected)

Sample questions: “How can art and art making affect the environment?” “How can you obtain environmentally responsible materials for your art work?” “What are some ways that an individual artist can contribute to environmental conservation or protection?” “Where does

our waste water end up? What might be some consequences of pouring a toxic liquid down the drain?”

C4. The Critical Analysis Process

By the end of this course, students will:

C4.1 assess and communicate their initial reaction to art works/productions from a variety of First Nations, Métis, and Inuit cultures and arts disciplines (e.g., describe their initial response to Inuit throat singing; explain their interpretation of the body movements and hand gestures of Tsimshian dancers acting out a tale; identify an aspect of a Dene chant, a work by Nelson Tagoona or Tanya Tagaq, or a piece of Métis fiddle music that evoked an emotional response; discuss their reaction to an article of fashion that appropriates a First Nation, Métis, or Inuit design without consent), using various strategies and modes of communication (e.g., a small-group or class discussion, a placemat exercise, a blog, a journal)

Sample questions: “What cultural insights did you gain from the art forms demonstrated by the Métis presenter?” “In what ways does the floral beadwork or quillwork on traditional clothing remind you of contemporary clothing designs? How has this influenced your perception of the contributions of Métis women to art and art forms?” “The creative directors of the House of Valentino asked artist Christi Belcourt for permission to base a fashion line on her painting *Water Song*. What do you think the art work and the clothes express about the interconnectedness of all living things? How does the theme of interconnectedness make you feel? What do you think the process demonstrates about respectful collaboration?”

C4.2 describe various ways in which First Nations, Métis, and Inuit artists are incorporating new technologies into traditional art forms (e.g., Christi Belcourt’s *Water Song* uses raised paint dots to represent beadwork; A Tribe Called Red’s “Electric Pow Wow Drum” combines techno and traditional beats; Inuk artist Tanya Tagaq combines traditional throat singing and video projection in her performances; Ruben Anton Komangapik embeds QR codes into some of his art works in order to share stories), and analyse the impact of this innovation on how the work is experienced

Sample questions: “What are some issues involved in combining traditional art forms with contemporary technologies and tools?” “What are some innovative ways that contemporary artists are using interactive technologies to tell First Nations, Métis, and Inuit stories? How effective do you find these forms of presentation?”

C4.3 identify, on the basis of examination, the elements and principles used in various art works/productions by First Nations, Métis, and Inuit artists, and analyse their effects (e.g., *Allen Sapp uses the principle of balance to create an impression of equal importance between human figures and the landscape in his paintings; Elisapie Isaac incorporates folk and pop rhythms into songs designed to connect generations of Inuit; Susan Aglukark incorporates contemporary country and pop rhythms and tempo into melodies based on Inuit folk music to make songs based on her life that her listeners find relevant to their own experiences*)

Sample questions: “How does the artist use colour to convey a particular mood in this painting?” “How have the artists created an area of emphasis within this quilt?” “How does this artist embed Indigenous language and ancestry into the song lyrics to promote cultural understanding through music?”

C4.4 identify and reflect on the qualities of their own art works/productions and the works of others (e.g., *using a journal, a blog, discussions with peers and/or Elders, Métis Senators, knowledge keepers, or knowledge holders*), and evaluate the effectiveness of these works

Sample questions: “What aspects of this art work do you think appropriately reflect a First Nations, Métis, or Inuit perspective? Why?” “When you reflect on your own completed art work/production, would you do anything differently? Why, or why not?” “What technical, acoustic, or expressive aspects of this art work might you change to accentuate its message?”

D. ART AND SOCIETY

OVERALL EXPECTATIONS

By the end of this course, students will:

- D1. Art Forms and Society:** demonstrate an understanding of how past and present First Nations, Métis, and Inuit art forms reflect the societies and periods in which they were created;
- D2. Promoting Renewal, Healing, Reconciliation, and Dialogue:** demonstrate an understanding of how art making and art works can promote renewal and healing in First Nations, Métis, and Inuit communities and reconciliation and dialogue with non-Indigenous communities;
- D3. Connections beyond the Classroom:** describe the skills developed through creating, presenting, and analysing art works that explore First Nations, Métis, and Inuit perspectives, including integrated art works/productions, and identify various opportunities to pursue artistic endeavours beyond the classroom.

SPECIFIC EXPECTATIONS

D1. Art Forms and Society

By the end of this course, students will:

- D1.1** analyse various ways in which precontact First Nations and Inuit material culture and early Métis material culture reflected cultural, artistic, and/or spiritual expression, drawing on evidence from several different utilitarian art forms (*e.g., bannerstones, which were used as counterweights in spear-throwing devices called atlatls, held ceremonial significance; burial objects that were intended to reflect the social status of the deceased also had ornamental characteristics; Inuit carvings of animals were used in games and for storytelling and shamanic purposes; Inuit snow goggles made of bone or ivory were both functionally innovative and aesthetically sophisticated; horn rattles were used in Haudenosaunee ceremonies, social songs, and dances; paintings on animal hides were used to illustrate and record significant events and to promote healing*)

Sample questions: “What are some examples of utilitarian objects that demonstrate spirituality and/or a reverence for beauty?” “What do early buffalo hide paintings tell us about artistic and technological elements of Plains culture?” “Do you think that utilitarian objects can be considered artistic creations? Why, or why not? Can utilitarian objects be considered historical documentation? Why, or why not?”

- D1.2** reflect on and communicate how their experience of First Nations, Métis, and Inuit art works depicting social relationships (*e.g., intergenerational relationships, clans, kinship, ancestral connections*) has influenced their own beliefs and values with respect to family relationships and community in contemporary society (*e.g., with reference to the role of grandparents, extended family connections, child–parent relationships*)

- D1.3** analyse various social and/or political messages communicated by the work of emerging and established First Nations, Métis, and Inuit artists (*e.g., Carl Beam’s mixed-media work The North American Iceberg links the past and present by depicting the intersection of historical and contemporary resistance to colonialist policies; Alanis Obomsawin’s film Kanehsatake: 270 Years of Resistance gives voice to a First Nation perspective on the Oka land dispute; David Garneau’s painting series Cowboys and Indians (and Métis?) promotes the representation of Métis identity; Alethea Arnaquq-Baril’s documentary film Angry Inuk brings the voice of Inuit into the debate over seal product bans in Europe; the ballet Going Home Star – Truth and Reconciliation was commissioned by the Royal Winnipeg Ballet to convey the Indian residential school experience through dance and music*), drawing on their knowledge of the social context within which a specific art work was produced

Sample questions: “What kinds of social or political concerns drive an artist’s practice?” “What economic events or conditions prompted Inuk filmmaker Ruby Arngna’naaq’s video series *The Money Stories*? What do you think the artist wanted to communicate about the introduction of capitalism into her community?” “In what way is Sonny Assu’s 2015 work *Gone Copper! Giving It All Away* political? Why did the artist choose copper?” “What are some of the concerns that Lawrence Paul Yuxweluptun’s painting *The One Percent* alludes to?” “How does David Garneau’s series of paintings *Cowboys and Indians (and Métis?)* make use of satirical social and political messages to explore Métis identity?”

D1.4 identify various types of contemporary First Nations, Métis, and Inuit art performance (e.g., *storytelling, oration, dance*), explain how these works are connected to cultural tradition and to other theatrical forms (e.g., *drama, musical theatre, improvisation*), and analyse their contributions to society (e.g., *with reference to aesthetic experience; skills development; the exchange of cultural ideas; the promotion of First Nations, Métis, and Inuit cultures, values, traditions, and perspectives*)

Sample questions: “The Centre for Indigenous Theatre was founded as the Native Theatre School in Ontario in 1974. What was the motivation? How are the ideas expressed in contemporary First Nations, Métis, and Inuit theatre art and performance similar to, or different from, ideas expressed at that time?” “How does the Indigenous dance company Kaha:wi Dance Theatre integrate cultural elements into dance, theatrical performance, music, and design? What contribution do the performances make to contemporary society?” “What was the motivation for establishing the circus performance collective Artcirq? In what specific ways does its programming immerse youth performers in circus arts, Inuit traditions, and various performance styles?”

D1.5 identify various forums for developing and sharing contemporary First Nations, Métis, and Inuit art forms (e.g., *online music-sharing platforms, music podcasts, videos uploaded to the Internet, personal websites, sound clouds, film and media arts festivals, music contests and awards, exhibitions, collaborations between artists and professionals such as fashion designers, commissioned work for corporations and publicly owned institutions*), and explain how these forums can support the expression of aspirations for sovereignty and self-governance

Sample questions: “In what specific ways do the Ontario Arts Council and the Aboriginal Arts Office of the Canada Council for the Arts support First Nations, Métis, and Inuit artists?” “How did the 2011 exhibition *Decolonize Me* address the issue of colonization and First Nations, Métis, and Inuit aspirations for sovereignty or self-governance? Why do you think the choice of a mainstream, publicly funded gallery as a forum to share this work might be particularly effective?”

D2. Promoting Renewal, Healing, Reconciliation, and Dialogue

By the end of this course, students will:

D2.1 analyse the role of art in promoting renewal and healing within First Nations, Métis, and Inuit communities, drawing on evidence from several different art forms and arts disciplines (e.g., *graphic designs can express collective identity; song lyrics may articulate ideas about healing; public murals promote community pride; contemporary seamstresses use traditional sewing methods and designs to produce sealskin clothing that reasserts the value of Inuit culture; new and evolving art forms, such as hip hop, hair tattoos, and body art, offer modes of cultural self-expression to First Nations, Métis, and Inuit youth; redesigning public space to reflect the traditional territory and people of a particular location supports cultural renewal*)

Sample questions: “How does Jingle Dress dancing promote spiritual healing?” “How does storytelling at urban festivals encourage cultural renewal?” “Clothing that incorporates cultural references into contemporary style is often a popular sale item at powwows, gatherings, and rendezvous. How does this type of clothing promote cultural exchange and cultural pride? What types of cultural information does a clothing design reveal about the artist and the wearer?” “How does the revitalization of tattooing among Inuit women promote the exploration of history and sustain community connections?”

D2.2 analyse the role of art in supporting reconciliation and justice for First Nations, Métis, and Inuit communities within Canadian society, drawing on evidence from several different art forms and arts disciplines (e.g., *explain the connection between Inuit storytelling for children and the principle of reconciliation; analyse how art installations that preserve First Nations, Métis, or Inuit stories can support reconciliation, drawing on specific examples; evaluate how multimedia art works that focus on justice and reconciliation can*

bring communities together and raise awareness about the legacy of the residential school system in Canada; describe some specific ways in which First Nations, Métis, and Inuit art works challenge cultural stereotypes; compare a mainstream perspective on a particular Canadian historical event with the perspective expressed in a specific work by a First Nation, Métis, or Inuit artist, analysing how the work challenges conventional interpretations of the event)

Sample questions: “Why do you think First Nations, Métis, and Inuit artists refer to a need to ‘reclaim’ images of themselves?” “How might an artist, community, or nation challenge stereotypes through art? What examples can you give?” “How does Carey Newman’s large-scale art installation *Witness Blanket* demonstrate truth telling, the preservation of stories, and the promotion of reconciliation?”

D2.3 identify, on the basis of research, various legal, ethical, financial, and cultural implications of Canadian policies related to the repatriation of First Nations, Métis, and Inuit cultural articles, analysing the historical and social context of these policies (*e.g., with reference to museum inventories; public access to cultural objects with historical, ceremonial, and spiritual significance; the treatment of construction and excavation sites*)

Sample questions: “What are some copyright and ownership issues associated with the artistic expressions of First Nations, Métis, and Inuit cultures?” “How did museums amass large inventories of First Nations, Métis, and Inuit cultural objects? What actions are First Nations, Métis and Inuit groups, communities, and governments taking to retrieve and repatriate sacred and ceremonial articles and cultural objects from museums?”

D2.4 compare various community, regional, national, and global responses to First Nations, Métis, and Inuit art (*e.g., with reference to the inclusion or exclusion of First Nations, Métis, and Inuit art works in exhibitions and catalogues; the critical attention paid to First Nations, Métis, and Inuit art works/productions from different regions*), analysing the role of art in bridging divergent cultural perspectives and promoting dialogue

Sample questions: “What are some generational differences in the responses of art audiences to First Nations, Métis, and Inuit art works/productions? How do you explain these differences?” “In what ways can experiencing First Nations, Métis, and Inuit art build a bridge of understanding between Indigenous

and non-Indigenous audiences?” “How did the decision of a major web browser to feature a doodle honouring the work of Kenosjuak Ashevak on her birthday provide a learning opportunity for both Indigenous and non-Indigenous individuals?” “What impact did the choice of an inukshuk as an emblem of the 2010 Winter Olympic Games in Vancouver have? What were some issues and consequences arising from the choice?”

D3. Connections beyond the Classroom

By the end of this course, students will:

D3.1 identify skills, character traits, and work habits that are developed through the processes of creating, analysing, presenting, promoting, and experiencing art works/productions that explore or reflect First Nations, Métis, and Inuit perspectives (*e.g., knowledge related to cultural proficiency and cultural safety, creative problem-solving skills, critical analysis skills, the ability to express themselves visually and orally, the ability to work collaboratively and independently*), and explain how they can be applied outside the classroom (*e.g., identify ways to apply their cooperative work habits in family contexts; describe how their understanding of cultural protocols can be applied in community settings; explain how they can use their analytical skills in a part-time job or volunteer position*)

Sample question: “What problem-solving skills have you learned in this course that you can apply in your part-time job or volunteer position?”

D3.2 identify and explore arts-related careers and secondary and postsecondary pathways that reflect their interests and skills (*e.g., create a list of postsecondary arts programs related to their interests; conduct online research to determine the skills and experience required for careers in advertising, animation, art therapy, fashion design, graphic design; create a personal skills inventory and compare it to the skills required in their field of interest; hold mock interviews for a position in the arts and culture industry*)

Sample questions: “Which local First Nations, Métis, or Inuit artists work in an area of interest to you? How might you approach them to request an information interview?” “What grants, loans, and apprenticeship programs are available to support artists in starting or expanding small business ventures?”

D3.3 identify, on the basis of research, careers that support the development and promotion of First Nations, Métis, and Inuit art locally, regionally, and nationally (*e.g., art auctioneer, artistic director, curator, educator, professor, graphic designer, website developer*), and compare the skills required in those careers

Sample questions: “What are some ways that the artistic director of a contemporary dance company could promote the work of emerging First Nations, Métis, and Inuit artists? What specific skills would he or she need to do so?” “What skills do curators and professors of First Nations, Métis, and Inuit art share? In what ways do their skills differ?”

D3.4 identify and evaluate opportunities to become engaged and gain experience in artistic and cultural endeavours beyond the classroom (*e.g., helping to design, create, and put up decorations for community plays, exhibitions, or festivals; designing posters for a variety of events; volunteering at a local arts-related organization; conducting research on arts-appreciation opportunities in their community and creating a list of the most relevant ones*)

Sample questions: “What are some activities that support and promote the work of local artists?” “What opportunities can you identify to become involved in artistic endeavours in the school or community?” “In what specific ways might you use an arts event as an opportunity to raise funds to help promote and present future events?”

First Nations, Métis, and Inuit in Canada, Grade 10

Open (NAC20)

OVERVIEW

The study of history fulfils a fundamental human desire to understand the past. It also appeals to our love of stories. In “First Nations, Métis, and Inuit in Canada”, students learn that Indigenous cultures have many stories and that each one is significant and requires thoughtful consideration.

This course provides students with an overview of the histories of Indigenous peoples in the land now called Canada from prior to 1500 up to the present. It conveys a sense of the dynamic and diverse nature of First Nations, Métis, and Inuit histories, focusing on topics such as interactions among Indigenous communities and between Indigenous communities and newcomers; the impact of social and economic trends and developments and of colonialist political policies; and the struggle for self-determination. By investigating such topics, students learn about the people, events, emotions, struggles, and challenges that have produced the present and that will shape the future. This course enables students to become critically thoughtful and informed citizens who are able to interpret and analyse historical, as well as current, issues, events, and developments, in both Canada and the world. It also helps students develop the knowledge and understanding that can help promote reconciliation in Canada.

In this course, students develop their ability to apply the concepts of historical thinking (see page 87) in order to deepen their understanding of the past and its relationship to the society in which they live. They also develop their ability to apply the historical inquiry process (see page 86), gathering, interpreting, and analysing historical evidence and information from a variety of primary and secondary sources, including Indigenous knowledge sources, in order to investigate and reach conclusions about historical issues, developments, and events.

The study of First Nations, Métis, and Inuit histories in Grade 10 builds on the knowledge, attitudes, and skills, including thinking skills, developed in history in Grades 7 and 8 and supports further study in First Nations, Métis, and Inuit studies and/or Canadian and world studies in Grades 11 and 12.

STRANDS

This course has six strands. Strand A, Historical Inquiry and Skill Development, is followed by five content strands, which are organized chronologically. The six strands are as follows:

A. Historical Inquiry and Skill Development

B. Prior to 1500

C. 1500–1763: The Imposition of Colonialism – Contact, Conflict, and Treaties

D. 1763–1876: Settler and State Expansion and Indigenous Resistance

E. 1876–1969: Assimilation, Encroachment, and Life in the Industrial Age

F. 1969 to the Present: Resilience, Determination, and Reconciliation

Strand A focuses explicitly on the historical inquiry process, guiding students in their investigations of events, developments, issues, and ideas. The content strands (B–F) follow strand A. Although the historical inquiry strand is presented separately from the content strands, in practice students constantly apply the skills and approaches included in strand A, as well as the related concept(s) of historical thinking, as they work to achieve the expectations in the content strands.

THE HISTORICAL INQUIRY PROCESS

Educators are encouraged to refer to the general discussion of the research and inquiry process that appears in the introduction to this document (see page 24) for necessary information relating to all First Nations, Métis, and Inuit studies courses. What follows below is a brief discussion of the *historical* inquiry process, in the context of the present course. For further information about the historical inquiry process, teachers may wish to consult *The Ontario Curriculum, Grades 9 and 10: Canadian and World Studies, 2018*, p. 105.

In this course, students use the historical inquiry process to investigate events, developments, issues, and ideas of relevance to First Nations, Métis, and Inuit histories; to gather, analyse, assess, and evaluate historical evidence; to make informed judgements and reach supportable conclusions; and to communicate these judgements/conclusions effectively. In the context of historical inquiry in First Nations, Métis, and Inuit studies, the five components of the research and inquiry process set out on pages 24–25 must include the following considerations:

- *formulating questions*: As students formulate questions in order to identify the focus of their inquiry, they consider the *concepts of historical thinking* that are relevant to the inquiry, and develop the criteria that they will use in evaluating evidence, making judgements, and/or reaching conclusions. Students are encouraged to use the concepts of historical thinking that are specified for each overall expectation in this course to guide the development of their questions.
- *gathering and organizing evidence and information*: Students are encouraged to include authentic Indigenous sources as they gather evidence/information from a variety of primary and secondary sources. When determining the credibility and reliability of a source, it is important that students consider its purpose or intent.

- *interpreting and analysing evidence and information*: As students analyse evidence/information, they apply the relevant concepts of historical thinking. It is critical that students learn to identify biases in the materials, including those associated with the historical context in which it was created. It is also important that students determine if all relevant points of view are included in the source materials and identify which, if any, are missing.
- *evaluating evidence and information and drawing conclusions*: As students synthesize evidence/information to make informed, critical judgements and draw supported conclusions, they may make connections between the past and the present; determine the significance and short- and long-term consequences of events, developments, and/or issues for different individuals or groups; and assess whether an event, action, or policy was ethically justifiable.
- *communicating findings*: As students communicate their judgements and conclusions, clearly and with all necessary supporting evidence, they use historical terminology and concepts correctly and use appropriate forms of documentation to cite their sources.

THE CONCEPTS OF HISTORICAL THINKING

In this course, as in all history courses, it is crucial that students not simply learn various facts but that they develop the ability to think and to process content in ways best suited to the study of history. To that end, this course focuses on developing students' ability to apply the following concepts of historical thinking, which are inherent in "doing" history:

- historical significance
- cause and consequence
- continuity and change
- historical perspective

Students use these concepts when they are engaged in the inquiry process, whether they are conducting an investigation that involves the process as a whole or are applying specific skills related to different components of that process as they work towards achieving a given expectation. In this course, at least one concept of historical thinking is identified as a focus for each overall expectation in strands B–F. Teachers can use the specified concepts to deepen students' investigations (for example, encouraging students to apply the concept of historical perspective to look at an issue relating to Indigenous peoples in Canada from multiple points of view). It is important that teachers use their professional judgement to ensure that the degree of complexity is appropriate for both this grade level and the individual student's learning style and that it does not lead to confusion.

Each of the concepts of historical thinking is described below, with examples of how they can be applied within the context of the present course.

Historical Significance

This concept requires students to determine the importance of something (e.g., an issue, event, development, person, place, interaction) in the past. Historical importance is determined generally by the impact of something on a group of people and whether its effects

are long lasting. Students develop their understanding that something that is historically significant for one group may not be significant for another. Significance may also be determined by the relevance of something from the past and how it connects to a current issue or event. In this course, students might apply the concept of historical significance when investigating precontact practices that provide evidence of Indigenous people’s relationship to the land and determining the ongoing importance of such practices; when assessing the impact of the “Sixties Scoop”; or when determining the importance for Inuit of the creation of Nunavut.

Cause and Consequence

This concept requires students to determine the factors that affected or led to something (e.g., an event, situation, action, interaction) and its impact/effects. Students develop an understanding of the complexity of causes and consequences, learning that something may be caused by more than one factor and may have many consequences, both intended and unintended. Students might apply the concept of cause and consequence when investigating the motives for and the impact of treaties between Indigenous peoples and colonial governments in Canada; when ranking the factors that contributed to the rise of the Métis Nation; or when analysing the short- and long-term consequences of the residential school system.

Continuity and Change

This concept requires students to determine what has stayed the same and what has changed over a period of time. Continuity and change can be explored with reference to ways of life, political policies, economic practices, relationship with the environment, social values and beliefs, and so on. Students make judgements about continuity and change by making comparisons between some point in the past and the present, or between two points in the past. For example, students might apply the concept of continuity and change when analysing ways in which interactions with settlers changed the material, cultural, and/or spiritual lives of First Nations, Métis, and/or Inuit individuals and communities; how various court cases reinforced contemporary ideas about, and/or led to changes with respect to, Indigenous rights; or the extent to which advocacy and protest in the past fifty years have contributed to changes in the lives of First Nations, Métis, and or Inuit individuals and communities.

Historical Perspective

This concept requires students to analyse past actions, events, developments, and issues within the context of the time in which they occurred. This means understanding the social, cultural, political, economic, and intellectual context, and the personal values and beliefs, that shaped people’s lives and actions. Although students need to be aware of historical injustices and the negative consequences for Indigenous peoples of many historical events, policies, and attitudes, they also need to be conscious of not imposing today’s values and ethical standards on the past. Students also learn that, in any given historical period, people may have diverse perspectives on the same event, development, or issue. Students could usefully apply the concept of historical perspective when examining the attitudes, values, and ideas that underpinned the Indian Act or the pass system; when analysing the responses of Indigenous and non-Indigenous Canadians to the Northwest Resistance; or when assessing the views of Inuit and the federal government on the use of numbered identity disks.

First Nations, Métis, and Inuit in Canada, Grade 10

Open

NAC20

This course explores the histories of First Nations and Inuit in Canada from precontact, as well as Métis from their beginnings, to the present day. Students will examine the continuing impact of past social, cultural, economic, political, and legal trends and developments on First Nations, Métis and Inuit individuals and communities. Students will apply the concepts of historical thinking and the historical inquiry process to investigate a range of issues, events, and interactions that have affected First Nations, Métis, and Inuit individuals and communities, including those that continue to affect relations between Indigenous and non-Indigenous peoples in Canada.

Prerequisite: None

A. HISTORICAL INQUIRY AND SKILL DEVELOPMENT

OVERALL EXPECTATIONS

Throughout this course, students will:

- A1. Historical Inquiry:** use the historical inquiry process and the concepts of historical thinking when investigating aspects of the history of Indigenous peoples within the boundaries of contemporary Canada from precontact to the present day;
- A2. Developing Transferable Skills:** apply in everyday contexts skills developed through historical investigation, and identify some careers in which these skills might be useful.

SPECIFIC EXPECTATIONS

A1. Historical Inquiry

Throughout this course, students will:

- A1.1** use appropriate terminology in their investigations when referring to Indigenous peoples, nations, traditional territories, customs, traditions, and artefacts in Canada (*e.g., the terminology Indigenous peoples use to refer to Indigenous individuals, cultures, and identities; appropriate descriptors, depending on historical context*)

Sample questions: “What are the appropriate terms to use when referring to Indigenous peoples in Canada?” “What are the key distinctions between the terms ‘First Nations’, ‘Métis’, and ‘Inuit’?” “Why is it important to know which terms First Nations peoples use to refer to themselves? Why is it preferable to use these names rather than the ones given to the nations by European colonizers or later Canadian governments?” “Why don’t Inuit refer to themselves as a nation?” “To what does the term ‘Turtle Island’ refer? Who uses this term? Who does not? What other terms do Indigenous individuals use to refer to this territory?”

- A1.2** analyse how various factors have influenced changes over time in terminology used to identify/refer to Indigenous peoples and individuals in Canada (*e.g., colonization and decolonization, differing beliefs about the rights of Indigenous peoples and individuals, social/cultural interactions, stereotyping, government policy, the media, Indigenous organization and activism*), including the terminology Indigenous peoples have used to refer to themselves, and assess the significance of this terminology

Sample questions: “Why has the term ‘Eskimo’ been replaced by ‘Inuit’?” “When is it appropriate to use the term ‘Indian’ in a Canadian context? How and why was this term used in Canadian law? Why is it still sometimes used in this context? Why might some communities challenge its use?” “What is the difference between the terms ‘Iroquois’ and ‘Haudenosaunee’? When would you use the latter? When might you use the former?”

- A1.3** formulate different types of questions to guide investigations into issues, events, and/or developments in the history of Indigenous peoples in Canada from precontact to the present day (*e.g., factual questions: What is the Nunavut Comprehensive Land Claims Agreement?; comparative questions: What were some similarities and differences in the spiritual beliefs/practices of various Indigenous peoples at the time of contact with Europeans?; causal questions: What events led to the Royal Proclamation of 1763?*)

- A1.4** select and organize relevant evidence and information on aspects of the history of Indigenous peoples in Canada from a variety of primary and secondary sources, including Indigenous knowledge sources (*e.g., primary sources: art works from the period, church records, fur-trade journals, government reports, oral tradition, photographs, songs from the period, treaties and land claim agreements; secondary sources: books and/or articles from the library, current newspaper or magazine articles, documentaries and/or feature films or videos, information from websites, textbooks*), ensuring that their sources reflect different perspectives

Sample questions: “If you wanted to study the history of a Métis Charter Community Council in Ontario, what sources could you use? Where would you locate photographs, news articles, and other records documenting Métis community affairs from various periods? What other sources might you consult to confirm the information presented in these records?” “When investigating a topic such as Louis Riel’s contribution to history, where might you find sources that reflect the points of view of peoples who lived in different regions of Canada at the time? Why should you consider later sources in addition to those from the period?” “What sources could you consult to learn more about how goods were exchanged in First Nations communities in the period you are investigating?” “What types of materials are available in the online archive and website of the National Centre for Truth and Reconciliation that could help you develop a timeline on the history of the residential school system in Canada?”

A1.5 assess the credibility of sources and information relevant to their investigations (*e.g., by considering the perspective, bias, accuracy, purpose, and/or context of the source and the values and expertise of its author(s)*), while respecting Indigenous world views and ways of knowing (*e.g., acknowledging that the perspectives expressed in diverse knowledge sources are shaped by world views that may challenge one another; questioning claims of exclusive authority*)

Sample questions: “Why is it important to be aware of the background of the author(s) of or adviser(s) for a report or other resource related to Indigenous history?” “Why is it important to consult several sources that reflect a variety of Indigenous and non-Indigenous perspectives when investigating relations between First Nations communities and Jesuit missionaries in New France?” “Why were First Nations identified as ‘the Western Indians’ in historical accounts of the War of 1812? Why do you think the names of First Nations warriors who fought as allies and the names of the nations they represented were not included in military records? What impact did this lack of detail have on later investigations into the war and First Nations participation in it?”

A1.6 interpret and analyse evidence and information relevant to their investigations, using various tools, strategies, and approaches appropriate for historical inquiry (*e.g., use a ranking ladder to help them determine the significance of factors contributing to the Ipperwash Provincial Park occupation; select, on the basis of critical analysis, significant events for a timeline on relations between*

Indigenous peoples and the federal government; compare the points of view in different primary sources relating to the same event)

Sample questions: “What criteria might you use to assess the significance of the 1969 ‘White Paper’ (Statement of the Government of Canada on Indian Policy)?” “What type of tools might help you compare the impact of mining developments on a Cree and an Inuit community?” “After carefully reading section 87 of the Indian Act, what is your understanding of its taxation rules and exemptions? Is your understanding supported by your other sources? Do these sources provide sufficient background to enable you to understand and explain the historical context for these rules?”

A1.7 use the concepts of historical thinking (i.e., historical significance, cause and consequence, continuity and change, historical perspective) when analysing, evaluating evidence about, and formulating conclusions and/or judgements regarding historical issues, events, and/or developments relating to Indigenous peoples in Canada (*e.g., consider the concept of historical significance when assessing the impact of the residential school system; apply the concept of cause and consequence when ranking factors contributing to the recognition of the Métis as Aboriginal people in the Constitution Act, 1982; consider the concept of continuity and change when developing criteria for determining turning points in relations between Indigenous peoples and non-Indigenous people in Canada; take the concept of historical perspective into account when investigating the pass system from various points of view*)

Sample questions: “If you were conducting an investigation to determine which events in the twentieth century had the greatest impact on the lives of Inuit from various regions, which concept or concepts of historical thinking would be the most relevant to your analysis? Why?”

A1.8 evaluate and synthesize their findings to formulate conclusions and/or make informed judgements or predictions about the issues, events, and/or developments they are investigating

Sample questions: “What criteria can you use to judge the validity of the arguments made in these sources and reach your own conclusions about this event?” “Do your findings about this issue in the past enable you to make predictions about how it might develop in the future?”

A1.9 communicate their ideas, arguments, and conclusions using various formats and styles, as appropriate for the audience and purpose

(e.g., a blog on actions taken by various First Nations, Métis, or Inuit individuals over time with respect to environmental stewardship; a photo essay on First Nations, Métis, and Inuit cultural production; a presentation on the impact of racism, prejudice, and discrimination on Indigenous individuals in Canada; a debate on strategies used by Indigenous organizations or individuals to address treaty rights or land claims; a seminar on the significance of the Indian Act; a graphic story on events leading to the extermination of the Beothuk)

Sample questions: “What format do you think is best suited to communicating your findings? Why?” “How might a readers’ theatre presentation help reveal the perspectives of chiefs involved in the signing of treaties in western Canada in the late nineteenth century? How could you use the dramatic qualities of the presentation to enrich your engagement – and that of your audience – with the subject matter?”

A1.10 use accepted forms of documentation (e.g., footnotes or endnotes, author/date citations, reference lists, bibliographies, credits) to reference different types of sources (e.g., archival sources, articles, blogs, books, court cases, films or videos, songs, websites)

A2. Developing Transferable Skills

Throughout this course, students will:

A2.1 describe several ways in which historical investigation can help them develop skills that can be transferred to postsecondary opportunities, the world of work, and everyday life (e.g., skills related to reading texts, writing, document use, computer use, oral communication, numeracy, finding information, data analysis)

A2.2 apply in everyday contexts skills and work habits developed through historical investigation (e.g., use skills to analyse statistics in a news report, assess the credibility of a source, scrutinize the validity of statements of political commentators, listen to and weigh multiple perspectives on an issue before making a judgement, engage in informed discussions; apply work habits such as collaboration to cooperate with peers on a project, or initiative to take action on an issue that is important to them)

A2.3 apply the knowledge and skills developed in the study of the history of Indigenous peoples in Canada when analysing current social, economic, and/or political issues (e.g., to understand perspectives in media reports on a current environmental issue; to enhance their understanding of the significance of a new political policy addressing a social issue; to understand the implications of a current social trend for Indigenous families and their cultural practices), in order to enhance their own understanding of these issues and their role as informed citizens

Sample questions: “Why might it be useful to apply the concept of change and continuity and/or cause and consequence to help you to evaluate the promises being made by politicians during an election campaign?” “If you were asked to evaluate possible names for a new school in your community, which concepts of historical thinking might you apply? Why?” “What parallels are there between the issue you are analysing and a historical one you have studied?”

A2.4 identify some careers in which the skills learned in this course might be useful (e.g., conservationist, consultant, councillor, curator, educator, health care provider, policy adviser, public relations officer, social media manager)

B. PRIOR TO 1500

OVERALL EXPECTATIONS

By the end of this course, students will:

- B1. Social, Economic, and Political Context:** analyse some key political alliances as well as key aspects of social and economic life among some First Nations and Inuit societies prior to 1500 in different regions of what would be called North America, with a particular focus on societies in the territories that would become Canada (**FOCUS ON:** *Continuity and Change; Historical Perspective*)
- B2. Communities, Conflict, and Cooperation:** demonstrate an understanding of some key interactions and settlement patterns of major First Nations and Inuit societies prior to 1500 in different regions of what would be called North America, with a particular focus on societies in the territories that would become Canada (**FOCUS ON:** *Historical Significance; Cause and Consequence*)
- B3. Identities, Cultures, and Self-Determination:** analyse how various factors contributed to the identities, well-being, and heritage of some First Nations and Inuit societies prior to 1500 in different regions of what would be called North America, with a particular focus on societies in the territories that would become Canada (**FOCUS ON:** *Historical Significance; Historical Perspective*)

SPECIFIC EXPECTATIONS

B1. Social, Economic, and Political Context

FOCUS ON: *Continuity and Change; Historical Perspective**

By the end of this course, students will:

- B1.1** compare aspects of the way of life in some First Nations and Inuit societies prior to 1500 in different regions of what would be called North America (*e.g., with reference to hunting, gathering, and agricultural societies; seasonal rhythms; gender constructs and roles; family life and childrearing; housing; spiritual beliefs; health and medicine; law and justice; values relating to wealth/prosperity and/or land and land ownership; knowledge transfer and education; community life; craft skills and production; practices related to birth, marriage, and death*)

Sample questions: “What are some ways in which First Nations or Inuit in different regions differed from each other with respect to food production and diet? What factors account for these differences?” “What natural resources were available to peoples in these regions? How did these resources influence the types of material goods they produced?” “Why might the craft skills of various peoples differ?” “What were some differences in the housing of Plains,

Eastern Woodlands, and Northwest Coast First Nations?” “What are some ways in which geography and climate shaped the lives of First Nations and Inuit and their relationship to the environment?” “What is the Seventh Generation Principle? What are some ways in which First Nations tried to sustain natural resources for the benefit of these future generations?”

- B1.2** analyse key issues, trends, and/or developments in the economies of some First Nations and Inuit societies prior to 1500 in what would be called North America (*e.g., in relation to food sustainability and security; access to trade routes and types of items traded; gift giving to redistribute wealth; divisions of labour; implementation of peace and friendship protocols when war threatened trade relations; the economic impact of alliances and confederacies; the use of land and natural resources*)

Sample questions: “What types of materials/resources were traded among First Nations prior to sustained contact with Europeans? What nations were major trading partners? What were the most common trade routes? Why?” “What types of trade existed between peoples of the Arctic and the Subarctic?” “How do we know that Inuit traded with First Nations to the south in precontact times?” “What role did gift giving play in the economies of some First Nations?”

* Throughout this course, the “Focus on” element indicates the concepts of historical thinking that are most significant to the specific expectations in the given sub-strand.

B1.3 identify key political pacts, treaties, alliances, and confederacies among First Nations prior to 1500 in what would be called North America, and explain their purpose (e.g., *the Great Law of Peace solidified the Haudenosaunee Confederacy and served as a covenant with respect to representation and good governance; peace and friendship treaties represented in wampum belts among the Three Fires Confederacies helped members gain access to trade routes controlled by Haudenosaunee nations*)

Sample questions: “What conditions prompted First Nations to develop pacts, treaties, and alliances with each other during the precontact period?” “What role did the commodities trade play in the development of alliances between nations?”

B2. Communities, Conflict, and Cooperation

FOCUS ON: *Historical Significance; Cause and Consequence*

By the end of this course, students will:

B2.1 analyse historical statistics and other sources to identify populations, settlement patterns, and traditional territories of First Nations and Inuit societies at the time of contact in what would be called North America, with a particular focus on the territories that would become Canada (e.g., *the geographic and/or linguistic groups prior to contact in territories in and bordering on what would become Canada; migration patterns of pre-Dorset and Thule peoples; overlapping territories; population estimates prior to sustained contact with Europeans*), and explain their significance

Sample questions: “What were the migration routes of various Arctic peoples?” “Why did so many precontact First Nations live in the Great Lakes–St. Lawrence Lowlands? Why were populations sparser on the plains and in the North?” “How is the fact that First Nations have lived on their lands since time immemorial relevant to modern-day land claims?” “What means did First Nations and Inuit use to avoid and/or address conflict with each other over their hunting, gathering, and/or settlement regions? What protocols/practices were used to recognize First Nations’ traditional territories?”

B2.2 analyse the key causes and consequences of the creation of the Haudenosaunee Confederacy (e.g., *with reference to trade and the economy, community well-being, internal cooperation between member nations, external conflict with other nations, the role of The Peacemaker and Hiawatha*)

Sample questions: “What do you think were the most significant short-term consequences of the Haudenosaunee Confederacy?” “What values and beliefs are expressed in the Great Law of Peace? What is their significance for the Six Nations? For other First Nations?”

B3. Identities, Cultures, and Self-Determination

FOCUS ON: *Historical Significance; Historical Perspective*

By the end of this course, students will:

B3.1 describe some First Nations and Inuit accounts of their origins and early history (e.g., *creation stories, migration stories, peace and friendship histories*), and analyse some ways in which these accounts have been treated in Canadian history as well as some factors that have contributed to this treatment (e.g., *the dominance of Western religious beliefs and political ideologies; power inequalities; imperialism/colonialism; federal/provincial governments’ interest in challenging the validity of land claims or Indigenous rights; scientific practices; conflicting beliefs about what constitutes historical evidence*)

Sample questions: “When you consult a source about the origins of Indigenous peoples in North America, are you more likely to find archaeologists’ perspectives or Indigenous creation stories? If both approaches are presented, is one characterized as more credible? If so, why do you think that is the case?” “How were historical accounts documented, maintained, and passed down by Indigenous communities?” “Why might a historical idea, account, or explanation accepted in the past not be accepted today?”

B3.2 analyse ways in which social and political structures, including roles and kinship systems, of some First Nations and Inuit societies prior to 1500 in what would be called North America contributed to the identities and well-being of these societies and interrelationships in them (e.g., *with respect to the roles of chiefs, council members, shamans, prophets, Elders, storytellers, sewers and garment makers, drum keepers, healers, warriors, hunters, gatherers, farmers; kinship systems such as clans; patrilineal and matrilineal societies*)

Sample questions: “What social roles were common to most First Nations? What roles were unique to specific nations?” “In what ways did the social and/or political structures of First Nations of the Northwest Coast tend to differ from those of nations in what is now

Ontario?" "What was the role of the Bear clan in Ojibwe societies or the Turtle clan in Haudenosaunee societies? How did the clan support an individual's place in society and the well-being of the community?"

B3.3 describe beliefs and values of some First Nations and Inuit societies prior to 1500 in what would be called North America, with a particular focus on the relationship between people, the land, the spiritual world, and the environment (e.g., *beliefs reflected in stories, including creation stories; animist beliefs and respect for the environment; a sense of reciprocity with the spirit world and the necessity to show gratitude for its gifts; the significance of animals in Indigenous stories and traditional practices; how new generations were taught about the natural world*), and analyse the significance of these beliefs/values for First Nations and Inuit identities

Sample questions: "What were 'the Three Sisters' in Haudenosaunee society? What did practices relating to the Three Sisters convey about environmental sustainability and stewardship among the Haudenosaunee and other First Nations? In what ways are these practices consistent with what we know today about sustainable agricultural practices?" "What are some ways in which traditional Inuit storytelling expresses values and beliefs of Inuit with respect to the environment? In what ways do the beliefs/values in these stories reflect scientific knowledge? How do the stories contribute to the environmental education of listeners?" "What are some ways in which the relationship of First Nations or Inuit with the environment was influenced by spiritual beliefs?"

B3.4 describe some artistic and technological developments in First Nations and Inuit societies prior to 1500 in what would be called North America (e.g., *pictographs, rock and wood carving, birch bark scrolls, traditional clothing, methods of storing/preserving food, bannerstones, snowshoes, snow goggles, sleds, including dog sleds, combs, canoes, umiaqs, kayaks, moccasins, medicines, weapons such as the bow and arrow, tools such as ulus and harpoons with toggle heads, agricultural developments*), and explain their long-term significance as well as what they tell us about the lives of people at this time

Sample questions: "What was the role of artistic expression in the transmission of culture for some First Nations and Inuit communities at this time?" "What does the integration of art and technology reveal about the values and beliefs of precontact Indigenous cultures?" "What was the short- and long-term significance of this technological development?"

C. 1500–1763: THE IMPOSITION OF COLONIALISM – CONTACT, CONFLICT, AND TREATIES

OVERALL EXPECTATIONS

By the end of this course, students will:

- C1. Social, Economic, and Political Context:** analyse some key social, economic, and political developments that affected Indigenous peoples in different regions of Canada between 1500 and 1763, and some changes that resulted from these developments (**FOCUS ON:** *Cause and Consequence; Continuity and Change*)
- C2. Communities, Conflict, and Cooperation:** analyse interactions among Indigenous peoples and between Indigenous peoples and European colonists and governments in different regions of Canada between 1500 and 1763, as well as some factors that affected these interactions (**FOCUS ON:** *Historical Significance; Historical Perspective*)
- C3. Identities, Cultures, and Self-Determination:** analyse how attitudes, beliefs, and values of Indigenous and European peoples affected First Nations and Métis individuals and communities in different regions of Canada between 1500 and 1763 (**FOCUS ON:** *Cause and Consequence; Historical Perspective*)

SPECIFIC EXPECTATIONS

C1. Social, Economic, and Political Context

FOCUS ON: *Cause and Consequence; Continuity and Change*

By the end of this course, students will:

- C1.1** analyse some ways in which contact and exchange between Indigenous and European communities and individuals affected the material lives of First Nations, Métis, Inuit, French, and British individuals and communities in Canada during this period (*e.g., with reference to clothing, transportation, weapons, domestic animals, agricultural products and other food-stuffs, medicines, tools*)
Sample questions: “What imported materials came into regular use by various First Nations and Inuit during this period? How significant were these changes in the lives of First Nations and Inuit individuals? Did they alter traditional practices of First Nations communities?” “How important were Indigenous products and practices to the survival and welfare of early European colonists?” “How did the change from a subsistence economy to a market economy

affect the way of life of some First Nations during this period?”

- C1.2** explain the impact, including the main short- and long-term consequences, of the spread of European diseases on Indigenous peoples during this period, and comment on consequences in terms of colonial development as well (*e.g., with reference to the decimation of Indigenous populations; social, cultural, and economic disruption within Indigenous communities; mistrust and hatred of colonists suspected of intentionally spreading disease; the work of missionaries in caring for the sick; the use of “smallpox blankets”; colonial expansion on the heels of epidemics*)

Sample questions: “Why did European diseases spread so quickly among Indigenous populations?” “What was the historical context for British General J. Amherst’s delivering disease-infested blankets to First Nations communities in 1763? What social and political values were reflected in this decision?”

- C1.3** describe some key economic trends and developments that affected Indigenous peoples during this period (*e.g., changing trade networks, fluctuations in prices for furs, loss of land to*

colonists, economic disruption and realignment caused by war, the impact of horses on the socio-economic life of Plains nations, the establishment of the Hudson's Bay Company [HBC] and its outposts, the liquor trade, economic agreements between Indigenous peoples and imperial powers), and analyse their impact on relations among Indigenous peoples and between Indigenous peoples and the French and the British

Sample questions: “How would you describe relations between the Haudenosaunee and the Wendat and/or Algonquin during this period? What economic factors affected their relations?” “Were the economic strategies of Indigenous participants in the fur trade similar to or different from those of French and British traders? How might you account for any differences?” “What economic factors led to the Halifax Treaty of 1752? What provisions were the British promised in the treaty? What provisions were the Mi’kmaq promised? In your opinion, how effective was the treaty-making process in improving the economic outlook of the Mi’kmaq and in restoring relations between the Mi’kmaq and the British?”

- C1.4** identify some key First Nations leaders from this period (e.g., Chief Membertou and Jean Baptiste Cope of the Mi’kmaq, Chief Ochasteguain of the Wendat, Chief Iroquet of the Algonquin, Chief Atironta of the Arenalhonon, Chief Minweweh [Le Grand Sauteux] of the Ojibwa, Chief Neolin of the Lenape, Chief Pontiac of the Odawa), and explain how political relations between these leaders and colonial governments affected social and economic dynamics between settlers and First Nations peoples

Sample questions: “What social and economic changes occurred for First Nations communities when their leaders formed political alliances with colonial governments?” “How and why did the political relationships between some First Nations leaders and colonial governments shift during this period?”

C2. Communities, Conflict, and Cooperation

FOCUS ON: Historical Significance; Historical Perspective

By the end of this course, students will:

- C2.1** describe how Indigenous peoples and European explorers/colonists perceived each other during this period (e.g., with reference to culture, religious/spiritual practices, family life and childrearing, territorial rights, political leadership/laws), and analyse the impact of these views (e.g., attempts by missionaries to convert Indigenous

peoples to Christianity, the establishment of colonial settlements on Indigenous land and the consequent relocation of First Nations, the imposition of European names on Indigenous territories, the enslavement of some Indigenous individuals in New France, the adoption by some colonists of Indigenous tools and medical treatments)

Sample questions: “What is the significance of an explorer’s description of the Beothuk as ‘inhuman and wild’? How could such perceptions be used to justify imperial policy towards the Beothuk and other Indigenous peoples?” “Why did some of the first encounters between Indigenous and European people result in hostility while others were peaceful?” “Did all Europeans view Indigenous peoples in the same way? How and why might the views of a *coureur de bois* be different from those of a settler?”

- C2.2** identify key treaties of relevance to First Nations in Canada during this period, including wampum belts exchanged, and explain their significance for different nations (e.g., with reference to the Two Row Wampum, 1613; the Covenant Chain of 1677–1755; the Great Peace of Montreal, 1701; the Treaty of Portsmouth, 1713; the Treaty of Utrecht, 1713; Mascarene’s Treaty [Treaty No. 239], 1725; the Treaty of Boston, 1725; the Halifax Treaty, 1752)

Sample questions: “Why are the 1677 Covenant Chain and the Two Row Wampum important to the Haudenosaunee people? Why were they significant developments in the history of Canada? What is their significance to First Nations and non-Indigenous Canadians today?”

- C2.3** analyse historical statistics and other sources to identify changing populations and settlement patterns of Indigenous communities and European colonists in Canada during this period, including colonists’ encroachments on traditional First Nations territories, and explain the significance of these patterns (e.g., with reference to the decimation of Indigenous populations from European diseases; the development of French colonies along the St. Lawrence River and their impact on First Nations settlements in the region; the implications of changes in the population and settlement patterns of the Haudenosaunee between the early sixteenth and early seventeenth century; the location of fur-trade posts and the western expansion of the Cree and Assiniboine)

Sample questions: “What are some factors that contributed to population growth or decline among various First Nations or Inuit societies following sustained contact with settlers?” “What criteria did settler nations use to decide which tracts of land they took over for settlement? How were First Nations communities affected by the development of settler communities?”

“What evidence is there that First Nations communities were often displaced from their traditional territories?” “What was the significance of new settlements related to the fur trade during this period for First Nations, Métis, and Europeans?”

C2.4 describe some major instances of conflict among First Nations and between Europeans and Indigenous peoples during this period, and analyse their impact (e.g., with reference to *conflict between the Mi’kmaq and the British; the Beaver Wars; hostility of some First Nations towards Jesuit missionaries; conflict between the Haudenosaunee and the Algonquin and Wendat over control of English and Dutch trade routes; conflict between European explorers and Inuit; hostility and suspicion in the wake of epidemics; conflicts arising from French exploration and British and French settlement*)

Sample questions: “How did conflicts between imperial powers in North America contribute to conflicts among First Nations?” “How were battles between colonial armies fought during this period? In this type of warfare, what advantages did First Nations warriors have over their opponents? What disadvantages did First Nations warriors have facing European armies?” “What impact did armed conflicts have on people in First Nations and settler communities, including people who engaged in these conflicts and those who remained at home in the community?” “What issues led to the battle at Bloody Point in 1577? What role did the kidnapping of Inuit individuals by Martin Frobisher play in the ensuing conflicts between settlers and Inuit communities?”

C3. Identities, Cultures, and Self-Determination

FOCUS ON: *Cause and Consequence; Historical Perspective*

By the end of this course, students will:

C3.1 compare beliefs and values of some Indigenous and European peoples about the relationship between people, the land, the spiritual world, and the environment during this period, and analyse the impact of the differences (e.g., *lack of respect among Europeans for Indigenous spiritual practices, resulting in attempts at conversion; conflicting ideas with respect to land ownership and stewardship; differences in the relationship between the environment and the spiritual world in Indigenous and Christian traditions*)

Sample questions: “What impact did European colonialist/imperialist values with respect to land use have on Indigenous peoples during this period? In what ways did practices associated with these values change the relationship that Indigenous peoples had with the land and environment?” “How successful were colonial governments in changing the beliefs of various First Nations about land ownership?”

C3.2 analyse various factors that helped shape beliefs in Europe about Indigenous peoples in Canada during this period (e.g., *fascination with the “New World” in the wake of voyages of exploration; visits by First Nations individuals, including some who had been kidnapped, to Europe; accounts about Indigenous societies/cultures in logs and other records of explorers, missionaries, and settlers; the popularization of products from the colonies; ideas about the “noble savage” in some cultural/philosophical works in Europe versus the idea of the obligation to “civilize” Indigenous peoples; the impact of several expeditions to travel the Northwest Passage*)

Sample questions: “Why did some explorers kidnap Indigenous individuals and take them back to Europe? What impact did the presence of these individuals have on European perceptions of Indigenous cultures?” “What impact did Jesuit records have on European interest in First Nations peoples? What patterns can you find in Jesuit descriptions of First Nations? How might Jesuit records have influenced the development of iconic images and portrayals of First Nations individuals?” “How does the claim that European explorers ‘discovered’ the Northwest Passage affect people’s understanding that the passage was known to the Paleo-Inuit 5000 years ago? What effect might a shared understanding of this fact have with respect to European–Inuit power relations?”

C3.3 explain the causes of the rise of the Métis Nation during this period, and analyse the development of the social, cultural, economic, and political lives of the Métis (e.g., with reference to *marriage practices, including colonial opposition to “mixed” marriages and resulting changes to inheritance laws; gender constructs and roles; social order; economic life; language and cultural challenges; settlements*)

Sample questions: “How did prevailing attitudes about intermarriage between First Nations women and European men at this time affect the development of the Métis Nation?” “What skills and resources did each partner bring to marriages between First Nations women and European men and to the families and communities that developed as a result?” “How did marriage affect the sharing and/or division of assets in Métis communities?”

D. 1763–1876: SETTLER AND STATE EXPANSION AND INDIGENOUS RESISTANCE

OVERALL EXPECTATIONS

By the end of this course, students will:

- D1. Social, Economic, and Political Context:** describe some key social, economic, and political issues, trends, and developments that affected Indigenous peoples in different regions of Canada between 1763 and 1876, and analyse their impact (**FOCUS ON:** *Historical Significance; Continuity and Change*)
- D2. Communities, Conflict, and Cooperation:** describe some key developments in relations between Indigenous peoples, settlers, and colonial/dominion governments in different regions of Canada between 1763 and 1876, and explain their significance (**FOCUS ON:** *Historical Significance; Cause and Consequence*)
- D3. Identities, Cultures, and Self-Determination:** analyse how beliefs, values, and the contributions of various individuals and groups helped shape the development of Indigenous rights, identities, and heritage in different regions of Canada between 1763 and 1876 (**FOCUS ON:** *Cause and Consequence; Historical Perspective*)

SPECIFIC EXPECTATIONS

D1. Social, Economic, and Political Context

FOCUS ON: *Historical Significance; Continuity and Change*

By the end of this course, students will:

- D1.1** analyse aspects of the daily lives of people in Indigenous communities in Canada during this period, and compare them to the lives of settlers (*e.g., with reference to urban and rural life, housing, clothing, transportation, size of families, gender roles, kinship ties, beliefs and values, celebrations, ceremonies, rituals and spiritual life*)

Sample questions: “How were children cared for and raised in First Nations, Métis, Inuit, and settler societies? Who played a significant role at each stage of a child’s development?”

- D1.2** describe some key economic trends and developments that affected Indigenous peoples in Canada during this period (*e.g., expansion of and competition between the HBC and the Northwest Company; the arrival of trading ships on the Northwest Coast; changes in British policy on annuity payments and gift giving to some First*

Nations peoples; the pemmican and buffalo hide trade; the decline of the fur trade as colonial settlement expanded in the West; colonial/Canadian government encouragement of agricultural economies on reserves), and analyse their impact on relations among Indigenous peoples and between Indigenous peoples and colonial/Canadian governments

Sample questions: “What impact did provisions for ‘reserve’ lands identified in land cession agreements have on the economic independence of First Nations?” “Why did colonial/Canadian governments disapprove of the Indigenous practice of gift giving? What impact did this attitude have?” “How did the use of land and natural resources by non-Indigenous settlers affect the living standards and traditional ways of some First Nations and Inuit communities?”

- D1.3** explain how various factors contributed to the Royal Proclamation of 1763, and analyse its significance for Aboriginal title and treaty rights (*e.g., with reference to land occupation and ownership, sovereignty, Crown roles and responsibilities, ceded and unceded territories, First Nations–Crown relations*)

Sample questions: “In what ways did Pontiac’s War contribute to the enactment of the Royal Proclamation?” “What was the climate between First Nations and British colonial authorities at the time the proclamation was signed? Did the proclamation improve relations between these groups?” “What was the short- and long-term impact of the proclamation with respect to Indigenous lands in Canada?”

D1.4 explain the significance of the Treaty of Niagara of 1764, with particular reference to how it confirmed and extended a nation-to-nation relationship between the Crown and First Nations peoples (e.g., *how the treaty built on the Royal Proclamation of 1763; how it confirmed First Nations’ rights and sovereignty*)

Sample question: “Why is the Treaty of Niagara of 1764 considered to be one of the most fundamental agreements between First Nations and the Crown?”

D2. Communities, Conflict, and Cooperation

FOCUS ON: *Historical Significance; Cause and Consequence*

By the end of this course, students will:

D2.1 describe some key developments relating to westward colonial/Canadian territorial expansion during this period, and analyse the impact on First Nations, Métis, and Inuit individuals and communities (e.g., *with reference to the establishment of the Red River colony; the issuance of Métis scrip; the increase in Métis political power in Manitoba; railway building; Métis hostilities with the HBC, British settlers, and the Sioux; the creation of the colony of British Columbia; the formation of the North West Mounted Police; assertion of federal control in the West; the European and American expansion of whaling operations in the Northwest; the influx of Chinese labourers in the West*)

Sample questions: “What role did First Nations and Métis men, women, and children play in western colonial expansion during this period?” “How did the transfer of Rupert’s Land from the HBC to the Crown affect Indigenous communities in this territory?”

D2.2 describe some key Indigenous policies of British colonial and dominion governments during this period, and explain their significance for Indigenous peoples and non-Indigenous Canadians (e.g., *with reference to the British granting large tracts of land in Labrador to the Moravian Church; bounties for the killing of Beothuks; the Act for the Protection of the Indians in Upper Canada, 1839; the Gradual Civilization*

Act, 1857; the Constitution Act, 1867, section 91[24]; the Manitoba Act, 1870, sections 31 and 32, and Métis land grants; provisions promised and those actually provided for Plains First Nations)

Sample questions: “Why was the British colonial government unwilling to evict non-Indigenous settlers squatting in First Nations and Métis territories? How do you think government indifference to settler encroachment affected settler and Indigenous beliefs about who had a right to the land?” “What impact did the arrival of Christian missions at Nain have on the Labrador Inuit?” “What were the consequences of government regulation of food supplies for some Plains First Nations?”

D2.3 identify key treaties of relevance to Indigenous peoples in Canada during this period, including wampum belts exchanged, and explain their significance for different peoples and communities in Canada (e.g., *with reference to the Niagara Treaty and the Covenant Chain wampum of 1764; the British-Inuit Treaty, 1765; the Treaty of Fort Starwix, 1784; the Haldimand Tract Grant, 1784; the Treaty of Greenville, 1795; the Jay Treaty, 1794; the Huron Tract, 1827; the Mississaugas of New Credit Land Succession Agreements; the Manitoulin Island Treaties, 1836 and 1862; the Robinson Superior and Robinson Huron treaties, 1850; the numbered treaties dating from this period [Nos. 1–6]*)

Sample questions: “What was the significance of some international peace treaties, such as the 1783 Treaty of Paris or the 1814 Treaty of Ghent, for Indigenous peoples in colonial Canada?” “What was the purpose of the Longwoods Treaty of 1822? Why is this treaty still relevant to the Chippewa in Ontario today?” “Why might First Nations and non-Indigenous Canadians have different perspectives on the Treaty of Niagara and the exchange of the Covenant Chain belt in 1764?” “What was the significance of the British-Inuit Treaty of 1765? Why did the Inuit and British decide to sign a treaty?”

D2.4 analyse historical statistics and other sources to identify changes to populations and settlement patterns in First Nations, Métis, and Inuit traditional territories during this period, and explain the significance of these patterns (e.g., *the impact on Cree and/or Métis settlement and migration patterns of the transfer of Rupert’s Land to the Crown; population changes on Vancouver Island before and after the signing of the Vancouver Island treaties; the impact of epidemics on the Blackfoot Confederacy and the Shoshoni; the consequences for Plains First Nations and Métis of the decimation of the buffalo*)

Sample questions: “Where did First Nations Loyalists settle after the American Revolution? What was the long-term significance of these settlements?” “What were Métis settlement patterns during the peak of the buffalo hide trade? How did these patterns change after the buffalo had been hunted to near extinction?”

D2.5 describe some major instances of conflict involving Indigenous peoples in Canada during this period, and analyse some of their main causes and consequences (*e.g., alliances between First Nations and colonists during the American Revolutionary War and the War of 1812; involvement of Indigenous peoples in military strategies; conflict at Red River, including the use of federal troops in 1870; conflict arising from Haudenosaunee, Anishinaabe, and other eastern nations encroaching on Blackfoot territories*)

Sample questions: “How and why were First Nations warriors involved in the War of 1812? Why did the colonial government fail to acknowledge the contributions of First Nations veterans? What were the consequences of that failure?” “In what ways did colonial expansion fuel conflict among Indigenous peoples and between Indigenous peoples and non-Indigenous settlers or colonial/dominion governments?” “What were the causes of the Red River Resistance? What were its consequences for the Métis?”

D3. Identities, Cultures, and Self-Determination

FOCUS ON: Cause and Consequence; Historical Perspective

By the end of this course, students will:

D3.1 explain how various individuals and groups contributed to the assertion of Indigenous rights, to efforts to gain sovereignty/self-governance, and to Indigenous identities and/or heritage during this period (*e.g., with reference to Shingwaukose, Jean-Baptiste Assiginack, Nebenaigoching, Oshawanoo, Niibaakom, Itawashkash, Peguis, Poundmaker, Crowfoot, Tecumseh, Mohawk leaders Molly Brant and Joseph Brant, Sitting Bull, Louis Riel, Gabriel Dumont, the Haudenosaunee Confederacy, the Three Fires Confederacy, First Nations and Métis warriors and veterans, the Métis provisional government of 1870*)

Sample questions: “What motives would the Anishinaabe have had in siding with the British in the War of 1812, other than the traditional

idea that they fought on the command of the ‘Great Father’?” “What is the importance of Shawnadithit to First Nations heritage?”

D3.2 analyse how Indigenous beliefs about the environment, spirituality, and the land conflicted with the attitudes and/or policy of colonial/dominion governments, and explain how this conflict affected First Nations, Métis, and Inuit individuals and communities during this period (*e.g., with reference to government hostility to many Indigenous spiritual practices/traditions; colonial/dominion ideas about domination over the land versus Indigenous ideas about stewardship and the interconnectedness of humans and all other beings; colonial/dominion beliefs about land ownership versus Indigenous beliefs about occupation of traditional territories from time immemorial*)

Sample questions: “What do the speeches of some chiefs in the West at this time reveal about differences in how First Nations and colonial/Canadian authorities viewed the land and environment?” “What impact did differences in the spiritual beliefs of Indigenous cultures and colonial/Canadian authorities have on First Nations individuals and practices?”

D3.3 analyse factors that helped shape popular beliefs in Europe, British North America, and the Dominion of Canada about Indigenous peoples during this period (*e.g., pencil sketches by explorers; maps and the illustrations that decorated them; paintings; descriptions in settlers’ journals, diaries, or letters home; newspaper accounts of Indigenous uprisings or other conflicts*)

Sample questions: “How did European/colonial artists from this period depict Indigenous individuals and communities? What were the contexts for most of the portraits and drawings? Who was depicted? How were they depicted? What impact did these drawings have on the perceptions of people in Europe?” “How did non-Indigenous settlers in Canada tend to characterize Indigenous individuals or cultures in their letters to families back in Europe?” “How would accounts in eastern newspapers of the Red River Resistance have affected the way many non-Indigenous Canadians viewed First Nations and Métis in the West?”

E. 1876–1969: ASSIMILATION, ENCROACHMENT, AND LIFE IN THE INDUSTRIAL AGE

OVERALL EXPECTATIONS

By the end of this course, students will:

- E1. Social, Economic, and Political Context:** describe some key social, economic, and political issues, trends, and developments, including the Indian Act, that affected Indigenous peoples in Canada between 1876 and 1969, and analyse their impact (**FOCUS ON:** *Cause and Consequence; Historical Perspective*)
- E2. Communities, Conflict, and Cooperation:** analyse various factors that affected interactions between Indigenous and non-Indigenous people in Canada between 1876 and 1969 (**FOCUS ON:** *Historical Significance; Continuity and Change*)
- E3. Identities, Cultures, and Self-Determination:** analyse how various individuals, groups, and issues contributed to the development of Indigenous identities, cultures, and rights in Canada between 1876 and 1969 (**FOCUS ON:** *Cause and Consequence; Historical Perspective*)

SPECIFIC EXPECTATIONS

E1. Social, Economic, and Political Context

FOCUS ON: *Cause and Consequence; Historical Perspective*

By the end of this course, students will:

- E1.1** analyse the impact of the Indian Act on First Nations communities and individuals during this period (*e.g., with reference to the status of “Indians” as wards of the state; the role of Indian agents in regulating the lives of people on reserves; the outlawing of ceremonies, including the potlatch and powwows; the expropriation of land from reserves for public works, roads, and railways; lack of voting rights; mandatory attendance at residential schools; the requirement for government approval before land claims could be made against the federal government; provisions related to status Indian women who married men who were not status Indians*)

Sample questions: “What attitudes towards First Nations were reflected in the original Indian Act? What are some ways in which the act attempted to restrict traditional practices of First Nations peoples? How did amendments to this act throughout this period reflect the

paternalistic attitude of the federal government towards First Nations peoples?” “What was the impact on Inuit of not being entitled to register as status Indians under the Indian Act?”

- E1.2** describe some key economic trends and developments that affected Indigenous peoples in Canada during this period, and analyse the impact on their lives (*e.g., with reference to the Industrial Revolution, the Klondike gold rush, Métis farmstead projects in Alberta, railway and road expansion in the West and Northwest, displacement of communities for resource development, the power of the Indian Act and Indian agents to regulate the economic affairs of status Indians, the fox fur trade in the Arctic, the registration of traplines in British Columbia and the Far North*)

Sample questions: “What economic forces opened the North and the Northwest Coast for development? How did these forces affect the First Nations, Métis, and/or Inuit communities and individuals in these regions? What similarities do you see between economic development in the North and/or on the Northwest Coast during this period and earlier development in eastern and central Canada, with respect to the impact on the lives of Indigenous individuals and communities?” “How did industrialization

threaten traditional Indigenous values and lifestyles?” “What examples can you find of business innovation and entrepreneurship in First Nations, Métis, and Inuit communities during this period?”

E1.3 analyse some key government policies and practices affecting Indigenous peoples during this period, and explain their significance for Indigenous peoples and non-Indigenous Canadians (*e.g., with reference to the Indian Act and its amendments; the establishment of a provisional government by Louis Riel in 1885; the institution of the pass system in western territories; the creation of new provinces in the West and campaigns to recruit European immigrants to settle this region; the enforcement of the Criminal Code and game laws in the North; the Métis Population Betterment Act, 1938; the Ewing Commission, 1934–36; forced relocation of Inuit to the High Arctic in the 1950s; the Hawthorn Report, 1966–67; Indian education policy; the extension of the franchise in 1960; the “Sixties Scoop”*)

Sample questions: “What issues prompted the Alberta government to establish an inquiry into the lives of the Métis in the 1930s? Why is it significant that the report of this inquiry (the Ewing Commission) did not refer to the Métis as ‘half-breeds’? What impact did the Ewing Commission have on the perceptions of some Canadians regarding the Métis?” “How did amendments to the Indian Act regarding enfranchisement affect the treaty rights of former status Indians and their descendants? What was the purpose of the federal government’s policy regarding the enfranchisement of status Indians?” “What attitudes underpinned the federal government’s residential school policy? How did these attitudes and this policy affect the lives of First Nations, Métis, and Inuit individuals and communities during this period?” “What motivated the federal government to relocate Inuit families to the High Arctic in the 1950s? What were the consequences of relocation for Inuit communities?”

E1.4 analyse how some key social, cultural, economic, and political events, issues, and developments affected Inuit communities during this period (*e.g., the Klondike gold rush; expansion of northern trading posts in the early twentieth century; the expansion of Christian missions in the North; the federal policy of numbered identity discs; the movement of Inuit to permanent settlements; resource development in the Far North; new technologies such as the snowmobile; the increasing popularity of Inuit print making and sculpture; the enforcement of*

provincial game laws; the Cold War and the DEW [Distant Early Warning] Line; the introduction of telecommunications in communities in the Far North; the introduction of government-run hospitals and sanatoriums to treat tuberculosis and for other health interventions)

Sample questions: “What impact did the 1939 Supreme Court ruling that Inuit were under federal jurisdiction have on the lives of Inuit?” “Why were Inuit sled dogs slaughtered on a mass scale in the Far North during this period? What were the consequences of this development for the lives of Inuit?” “What impact did the introduction of community radio stations have on Inuit communities?”

E2. Communities, Conflict, and Cooperation

FOCUS ON: *Historical Significance; Continuity and Change*

By the end of this course, students will:

E2.1 identify some key treaties and land agreements signed during this period, and explain their significance for different Indigenous peoples in Canada (*e.g., with reference to the Blackfoot Treaty, 1877; the Saint-Paul-des-Métis land grant, 1896; Treaty No. 7, 1877; Treaty 8, 1899; Treaty 9 [the James Bay Treaty], 1905; Treaty 10, 1906; Treaty 11, 1921*)

Sample questions: “Why were the Lubicon Cree not signatories to Treaty 8? What were the immediate, short-term, and long-term consequences of their not being included in that treaty?” “In what ways was the economic impact of Treaty 9 on the Cree and Ojibwe in Ontario similar to the impact of Treaty 7 on Plains First Nations? In what ways was it different?”

E2.2 analyse historical statistics and other sources to identify key demographic changes and changes in settlement patterns among First Nation, Métis, and Inuit populations during this period, and explain the significance of these patterns (*e.g., with reference to employment, education, population size, life expectancy, populations on and off reserves*)

Sample questions: “Why did some Indigenous individuals leave their home communities during this period? How did different Indigenous communities view individuals who went to live in urban settings? How did these differing perspectives affect Indigenous families and their connection to their homeland? What

impact did the definition of individuals as ‘on-reserve’ or ‘off-reserve’ have on Indigenous communities?” “What was the demographic and cultural impact of the government’s removal of children from First Nations, Métis, and Inuit communities?”

E2.3 analyse how attitudes towards Indigenous peoples in Canada during this period contributed to conflict and other challenges (*e.g., with reference to the North-West Resistance; the hanging of Louis Riel; Indigenous protests leading to Treaty 8; the arrest of Chief Dan Cranmer and others for holding a potlatch; forced relocation of Inuit, Innu, and Mi’kmaq communities; expropriation of reserve lands; challenges presented by racism and discrimination and/or assimilationist attitudes*)

Sample questions: “What attitudes underpinned the persecution of Indigenous individuals for holding traditional ceremonies?” “Why was Louis Riel vilified by many English Canadians at the time? How did this response affect their perceptions of and relations with Indigenous communities and individuals?” “What government policies arose from assimilationist attitudes towards Indigenous peoples at this time?”

E2.4 assess the significance of Indigenous contributions to wars in which Canada participated during this period (*e.g., with reference to Indigenous participation rates in World War I, World War II, and the Korean War compared to those of non-Indigenous populations; contributions as “code talkers”, who transmitted sensitive information by communicating in Indigenous languages; the contributions of individuals such as Francis Pegahmagabow or Tommy Prince*)

Sample questions: “Do you think that the wartime contributions of First Nations, Métis, and Inuit individuals were fairly recognized by the Canadian government? Why, or why not?”

E3. Identities, Cultures, and Self-Determination

FOCUS ON: *Cause and Consequence; Historical Perspective*

By the end of this course, students will:

E3.1 analyse various short- and long-term consequences of Indian residential school policy and the practices associated with it (*e.g., short-term: disregard for parental rights, disruption of families, loss of knowledge of language and traditional culture, human experimentation, missing children, unrecorded burials in unmarked graves, sexual and*

physical abuse; long-term: trauma across generations, cultural assimilation and loss of identity, isolation from mainstream society and home communities, mental and physical health issues, the impact on the development of parenting skills and family bonding)

Sample questions: “What motives were behind the policies and operations of residential schools in Canada? What did these motives reveal about attitudes towards Indigenous peoples?” “In your opinion, what are the most significant lasting consequences of the residential school system? Why?” “What lessons, if any, do you think we as a society have learned from the history of residential schools?”

E3.2 analyse strategies used by some individuals and groups during this period to secure the recognition of Aboriginal title and treaty rights, and/or respect for Indigenous identities, and assess the impact of these strategies (*e.g., with reference to individuals such as Louis Riel, Gabriel Dumont, F. O. Loft [Onondayoh], Deskaheh; court challenges such as Regina v. Simon, 1958, or Francis v. the Queen, 1969; the Six Nations petition to the League of Nations, 1923, for recognition of their sovereignty; the creation of Haudenosaunee passports; Kahnawake lawsuits against the federal government over land disputes; the creation of the League of Indians of Canada and/or the Association des Métis d’Alberta et des Territoires du Nord Ouest*)

E3.3 describe some environmental issues that had an impact on Indigenous communities during this period, and explain their significance for Indigenous individuals and communities and some non-Indigenous groups in Canada (*e.g., with respect to the near extermination of the buffalo; Indigenous hunting, trapping, and fishing rights versus government control of natural resources; mercury pollution from pulp mills in northern Ontario; contamination of Arctic lands along the DEW line*)

Sample questions: “What were some environmental issues of particular concern to Indigenous communities during this period? Why were these issues important? Did non-Indigenous Canadians tend to share their concerns? If not, how would you account for the difference in perspectives?”

E3.4 analyse the impact that technological advancements had on First Nations, Métis, and Inuit cultures during this period (*e.g., acculturation through exposure to radio, movies, television; changes in lifestyles as a result of developments in transportation such as railway*

expansion, cars, airplanes, snowmobiles; disruption to traditional lifestyles associated with resource development)

Sample questions: “What impact did new transportation technologies have on previously isolated Indigenous communities? How did such developments affect the cultures of these communities?” “What are some ways in which technology contributed to both the loss and the preservation of aspects of traditional lifestyles in First Nations, Métis, and/or Inuit communities?”

E3.5 analyse some issues, trends, and developments in the arts and popular culture that are relevant to Indigenous peoples during this period, including the cultural contributions of some Indigenous individuals in Canada (*e.g., the popularity of Wild West shows in the late nineteenth century; the depiction of Indigenous cultures and/or individuals in Hollywood movies and on television; the increasing influence of American culture; the appropriation of Indigenous symbols in advertising and/or art by non-Indigenous artists; the contributions of Indigenous artists, craftspeople, and/or writers such as Charles Edenshaw [Tahayghen], Pauline Johnson, or Mungo Martin [Nakapankam]; the Indigenous pavilion at Expo 67*)

Sample questions: “What are some examples of Indigenous images being used by sports clubs during this period? What type of responses do the mascots and logos evoke from the audience? Do you think sports team logos containing Indigenous imagery perpetuate stereotypes? Why, or why not?” “How did the creation of the Western Baffin Eskimo Co-operative contribute to interest in Inuit culture?”

F. 1969 TO THE PRESENT: RESILIENCE, DETERMINATION, AND RECONCILIATION

OVERALL EXPECTATIONS

By the end of this course, students will:

- F1. Social, Economic, and Political Context:** describe some key social, economic, and political issues, trends, and developments that have affected Indigenous peoples in Canada from 1969 to the present, and analyse their impact (**FOCUS ON:** *Historical Significance; Continuity and Change*)
- F2. Communities, Conflict and Cooperation:** analyse various legal and demographic developments involving Indigenous peoples in Canada, as well as responses to them, from 1969 to the present (**FOCUS ON:** *Cause and Consequence; Continuity and Change*)
- F3. Identities, Cultures, and Self-Determination:** analyse how various individuals, groups, and issues have contributed to the development of Indigenous identities, cultures, and rights in Canada since 1969 (**FOCUS ON:** *Historical Significance; Historical Perspective*)

SPECIFIC EXPECTATIONS

F1. Social, Economic, and Political Context

FOCUS ON: *Historical Significance; Continuity and Change*

By the end of this course, students will:

- F1.1** explain how some social trends, movements, and developments have affected Indigenous individuals and communities in Canada during this period, including in interactions with non-Indigenous Canadians (*e.g., with reference to Indigenous rights, civil rights, women's rights, environmental, and/or animal rights movements; the protection of species and natural habitats; efforts related to the revitalization of Indigenous cultures and languages; the development of standard Inuit Cultural Institute [ICI] orthography and the unification of the Inuit language writing system; the adoption by groups and institutions of practices and strategies that are more culturally appropriate for Indigenous individuals; the expansion of Indigenous media; the Internet and social media*)

Sample questions: “What are some social movements from this time that have cooperated with or had an impact on Indigenous advocacy groups? Are there some that have clashed with Indigenous peoples? If so, why?”

- F1.2** describe some key economic trends and developments that have affected Indigenous individuals and communities in Canada during this period, and analyse the impact on their lives (*e.g., with reference to developments associated with economic globalization, exploitation of natural resources, the growing power of multinational corporations, poverty and unemployment on and off reserves, provincial and federal economic development initiatives and programs for Indigenous communities, the European Union's ban on the trade of all marine mammal products*)

Sample questions: “What impact has the land claims process in Canada had on economic development in First Nations and Inuit communities? What have been some unforeseen consequences of land claims agreements?” “Why have some First Nations, Métis, and Inuit individuals and advocacy groups been working to limit the power of multinational agribusiness corporations?” “How have government decisions with respect to funding for the maintenance of and improvements to reserves affected the quality of life for residents?”

- F1.3** describe some key political trends and developments that have affected Indigenous individuals and communities in Canada during this period, and analyse the impact on their

lives (e.g., with reference to the *Statement of the Government of Canada on Indian Policy, 1969 [the 1969 White Paper]*; the recognition of Aboriginal and treaty rights in the *Constitution Act, 1982* and the *Canadian Charter of Rights and Freedoms [the Charter]*; the recognition in the constitution of the Métis as Aboriginal people; the development of a special process to address disputes over land claims; the creation of Nunavut; the establishment of the Berger Commission, the Royal Commission on Aboriginal Peoples, and/or the Special Parliamentary Committee on Indian Self-Government; Bill C-31 to address gender discrimination in the *Indian Act, 1985*; Bill C-3, the *Gender Equity in Indian Registration Act, 2010*; the *Truth and Reconciliation Commission of Canada*)

Sample questions: “What impact have the Indian Act and the Charter had on gender equality in First Nations communities?” “Has the inclusion of Aboriginal and treaty rights in the Constitution Act, 1982 affected First Nations, Métis, and Inuit in the same ways? If not, who has faced the greatest challenges in asserting their rights?” “What factors led to the creation of Nunavut? How significant was the agreement to create this territory?” “What impact has the Final Report of the Truth and Reconciliation Commission had with respect to increasing awareness of the scope of systematic oppression faced by First Nations, Métis, and Inuit communities in Canada? What are some of the steps that the report outlines for reconciliation in areas such as justice, health, and/or education?”

- F1.4** analyse the federal government’s 1969 White Paper with respect to its basic ideas and underlying attitudes, and assess the responses of First Nations individuals and organizations to it, including the long-term impact of these responses (e.g., with reference to the “Red Paper”, the development and/or increasing activism of Indigenous political advocacy organizations, an increased focus on the protection of treaty rights, the determination to protect inherent rights for future generations, the documentation of cultural genocide)

Sample questions: “What did the White Paper reveal about attitudes towards Indigenous peoples in Canada at the time?” “What actions did Harold Cardinal take following the release of the White Paper? How were his actions similar to or different from the responses of other First Nations individuals? How effective were these responses?” “Do you think the White Paper was a turning point for Indigenous peoples in Canada? Why, or why not?”

- F1.5** explain the significance of the Truth and Reconciliation Commission of Canada for residential school survivors as well as the impact of the commission’s calls to action (e.g., the commission provided residential school survivors and their families with the opportunity to share their individual experiences, which may enable them to achieve a sense of closure; various governments in Canada have set out policies to act on some of the commission’s calls to action)

Sample questions: “What is the Indian Residential Schools Settlement Agreement (IRSSA)? What is its connection to the Truth and Reconciliation Commission? What are some ways in which the IRSSA has recognized the damage inflicted by the residential schools system?” “What is meant by the statement by Murray Sinclair, the chair of the Truth and Reconciliation Commission, that ‘Reconciliation is not an Aboriginal problem – it is a Canadian problem. It involves all of us’? How do we individually and collectively engage in the process of reconciliation?”

F2. Communities, Conflict, and Cooperation

FOCUS ON: Cause and Consequence; Continuity and Change

By the end of this course, students will:

- F2.1** identify some major trends and developments that have affected Indigenous individuals living off reserve in both rural and urban communities during this period, and assess their impact (e.g., with reference to the creation of the Congress of Aboriginal Peoples to represent the interests of Indigenous individuals living off reserve; the development of a variety of Indigenous family and child centres and other social services; employment issues on reserves and the availability of high-paying jobs off reserve for skilled workers; racism and discrimination; the challenges of and successes associated with maintaining Indigenous languages, cultural practices, and beliefs outside home communities; changes in relationships between Indigenous individuals living in urban settings and those in home communities)

Sample questions: “Why has the number of Indigenous individuals moving to urban settings increased during this period? What are some challenges these people have faced? What are some ways in which Indigenous leaders and advocacy groups have addressed the need of urban dwellers to be connected to the land and/or to preserve their languages?” “What are some programs that have addressed issues

relating to increasing Indigenous populations in urban centres? How successful have these programs been?"

F2.2 analyse some key court cases related to Aboriginal title and/or treaty rights during this period, and assess their impact on Indigenous communities (e.g., with reference to *Calder v. British Columbia, 1973*; *the Baker Lake case, 1980*; *Guerin v. The Queen, 1984*; *Sparrow v. R., 1987*; *R. v. Adams, 1996*; *Delgamuukw v. British Columbia, 1997*; *Corbiere v. Canada, 1999*; *Manitoba Métis Federation Inc. v. Canada, 2013*)

Sample questions: "What do you think has been the most important legal challenge for Indigenous peoples in this period? Why?"

F2.3 describe some key treaties and land agreements between Canadian governments and First Nations and Inuit during this period (e.g., *the James Bay and Northern Quebec Agreement, 1975*; *the Inuvialuit Final Agreement, 1984*; *the Nunavut Land Claims Agreement, 1993*; *the Labrador Inuit Land Claims Agreement, 2005, which led to the creation of Nunatsiavut*; *the Nisga'a Final Agreement Act, 2000*), and explain how they are similar to and/or different from earlier treaties

Sample questions: "How does the Nunavut Land Claims Agreement differ from previous land claim agreements? In your opinion, does this agreement give Inuit more autonomy over their lives than previous agreements did for other First Nations and Inuit communities?"

F2.4 analyse historical and contemporary statistics and other sources to identify key demographic trends among First Nations, Métis, and Inuit populations during this period (e.g., with reference to *education, employment, Indigenous language use, population increase, growing urban Indigenous populations, incarceration rates, living conditions on reserves, substance abuse and suicide among youth in remote communities, violence against Indigenous women*), and explain the significance of these trends and their implications for future action

Sample questions: "What do data on First Nations, Métis, and Inuit learners in Ontario tell us about student achievement and graduation rates for Indigenous peoples in the province? How have federal and provincial governments responded to these trends?" "What trends are evident during this period with respect to crimes against Indigenous women? How have advocacy groups responded to these trends?"

How has the federal government responded? What further action, if any, do you think should be taken?"

F2.5 describe some major instances of conflict involving Indigenous peoples in Canada during this period, and analyse some of their causes and consequences (e.g., *Dene and Inuit protests over the Mackenzie Valley Pipeline Project*; *Innu protests over low-level flights in Labrador*; *protests and legal challenges against seismic testing by the community of Clyde River, Nunavut*; *the efforts of the Lubicon Cree to secure the recognition of their land rights*; *protests and blockades at Oka, Ipperwash, Burnt Church, and/or Caledonia*)

Sample questions: "What were the underlying causes of the confrontation at Ipperwash in 1995? What were the findings of the public inquiry into the events at Ipperwash?"

F3. Identities, Cultures, and Self-Determination

FOCUS ON: *Historical Significance; Historical Perspective*

By the end of this course, students will:

F3.1 describe some trends, issues, and/or developments that have affected Indigenous peoples globally during this period, and explain their impact on Indigenous peoples and non-Indigenous groups in Canada (e.g., with reference to *globalization; environmental degradation; climate change; food patents; increasing concern about human rights abuses and recognition of and/or redress for historical abuses; the United Nations Declaration on the Rights of Indigenous Peoples, 2007; the creation of the Inuit Circumpolar Council*)

Sample questions: "What international considerations prompted Canada to allow low-flying military flight training out of Goose Bay, Labrador? What impact did these flights have on the lives of Innu in the region?" "Why have international human rights groups called attention to the disappearance and murder of Indigenous women in Canada?" "How has climate change been affecting the lives of Inuit in the Canadian Arctic?"

F3.2 analyse the contributions of some individuals and groups to efforts to raise awareness about sovereignty/self-governance and to gain recognition of Aboriginal title and/or treaty rights during this period (e.g., with reference to *John Amagoalik, Ta'Kaiya Blaney, Harold Cardinal, Sheila Watt-Cloutier, Tagak Curley,*

Elijah Harper, Shannen Koostachin, Jeannette Corbière Lavell, Ovide Mercredi, Mary Simon; the Assembly of First Nations [AFN], the Native Women's Association of Canada, Inuit Tapiriit Kanatami, the Métis National Council, Idle No More)

Sample questions: “What factors led to the creation of the AFN in 1982?” “What trends do you see with regard to activism among Indigenous women and youth during this period? What factors do you think have contributed to the increased involvement of these groups in advocating for Indigenous peoples?”

F3.3 analyse actions taken by Indigenous individuals, communities, and/or organizations during this period in response to some developments that have had or could have a negative effect on the environment (*e.g., the response to the Mackenzie Valley and/or Northern Gateway pipelines; logging at Grassy Narrows; a golf course development at Sun Peaks; fracking at Elsipogtog; the Alberta oil sands projects; Bill C-45, 2012; pollutants in the Aamjiwaang First Nation community*), and explain how these responses are related to Indigenous identities and self-determination

Sample questions: “What actions have some Indigenous individuals and groups taken to draw attention to activities that may be causing environmental damage? How effective have these strategies been in drawing widespread attention to environmental issues in Canada?” “Why are Indigenous communities in the North particularly concerned about developments that will result in higher greenhouse gas emissions?”

F3.4 describe some significant issues, trends, and developments in the arts and popular culture in Canada that are relevant to Indigenous peoples during this period, including the cultural contributions of some Indigenous individuals, and explain how these developments/contributions reflect and enhance First Nations, Métis, and Inuit identities (*e.g., with reference to individuals such as Shirley Cheechoo, Norval Morrisseau, Alanis Obomsawin, Daphne Odjig, Kellypalik Qimirpik, Rita Joe, Richard Wagamese; developments such as the creation of the imagiNATIVE Film and Media Arts Festival, the Indigenous Music Awards, the Aboriginal Peoples Television Network, Arnaik Video Productions, Qaggiavuut Arts Society; more diverse roles for Indigenous actors; increased access to Canadian and global markets for Indigenous artists; increased attention to and respect for Indigenous cultural contributions in Canadian society*)

Sample questions: “Do you think that the inclusion of Indigenous award categories in national award ceremonies has changed perceptions of Indigenous contributions to Canadian culture?” “Why do you think the first solo exhibition featuring a First Nation artist at the National Gallery of Canada took place over 120 years after the gallery was founded? How would you assess its significance?” “What support is available to Indigenous entrepreneurs looking to start a new venture in the arts and entertainment sector?”

English: Understanding Contemporary First Nations, Métis, and Inuit Voices, Grade 11

University Preparation (NBE3U)

College Preparation (NBE3C)

Workplace Preparation (NBE3E)

OVERVIEW

“English: Understanding Contemporary First Nations, Métis, and Inuit Voices” is designed as an alternative to the Grade 11 compulsory courses of the English curriculum. The English curriculum is based on the belief that language learning is essential to responsible and productive citizenship, and that all students can become successful language learners. The curriculum is designed to provide students with the knowledge and skills that they need to achieve this goal. The program helps students develop a range of essential skills in the four interrelated areas of oral communication, reading and literature studies, writing, and media studies, built on a solid foundation of knowledge of the conventions of standard English and incorporating the use of analytical, critical, and metacognitive thinking skills. Students learn best when they are encouraged to consciously monitor their thinking as they learn, and these courses include expectations that call for such reflection.

“English: Understanding Contemporary First Nations, Métis, and Inuit Voices” focuses on these core competencies through exploration of text forms emerging from First Nations, Métis, and Inuit cultures in Canada, and also of the perspectives and influence of texts that relate to those cultures. The knowledge and skills described in the expectations will enable students to understand, respond to, and appreciate a full range of literary, informational, graphic, oral, media, and cultural texts and to create their own texts in a variety of forms.

Cultural text forms such as clothing and regalia, stories, songs, music, dances, and cultural practices embody social and cultural meanings in relation to their use in contemporary and historical contexts. Exploration of these text forms is therefore a crucial component of “English: Understanding Contemporary First Nations, Métis, and Inuit Voices”. It is critically important that students are taught to engage responsibly with these text forms, as well to follow appropriate cultural protocols to ensure respect for First Nations, Métis, and Inuit cultures. These protocols vary from nation to nation.

STRANDS

The Grade 11 compulsory courses of the English curriculum are organized in four strands, or broad areas of learning: Oral Communication, Reading and Literature Studies, Writing, and Media Studies. In “English: Understanding Contemporary First Nations, Métis, and Inuit Voices” these four strands are preceded by strand A: First Nations, Métis, and Inuit Perspectives and Text Forms in Canada. Although strand A is presented separately from the areas of learning presented in strands B–E, in practice students constantly apply the knowledge and approaches included in strand A as they work to achieve the expectations in all areas of learning.

The knowledge and skills described in strands B–E are interdependent and complementary. Teachers plan activities that blend expectations from the strands in order to provide students with the kinds of experiences that promote meaningful learning and that help them recognize how literacy skills in the four areas reinforce and strengthen one another.

A. First Nations, Métis, and Inuit Perspectives and Text Forms in Canada

Identities, relationships, and self-determination, sovereignty, and self-governance are key concepts in First Nations, Métis, and Inuit cultures. As students explore texts emerging from and/or related to diverse Indigenous cultures, they learn to identify and analyse these concepts, formulating questions and comparing perspectives to stimulate a well-reasoned exchange of ideas. Through reading, listening, discussing, and writing about text forms in Canada, students also deepen their understanding of how textual representations of First Nations, Métis, and Inuit individuals, communities, and cultures are influenced by perspectives related to or shaped by historical period, cultural background, and social and political conditions and events, including perspectives related to gender and the role of women.

It is critically important that students learn to appreciate the responsibility that the creators of text forms in Canada have to affirm and acknowledge First Nations, Métis, and Inuit cultures, world views, and diversity through authentic and complete representations of Indigenous lives.

B. Oral Communication

Oral language is a fundamental means of communication with others and the cornerstone of learning in all areas. Through talk, students not only communicate information but also explore and come to understand ideas and concepts; identify and solve problems; organize their experience and knowledge; and express and clarify their thoughts, feelings, and opinions. When they converse about information and ideas, they become aware not only of the various perspectives of other speakers and writers but also of the language structures and conventions they use. As students work towards achieving the expectations for this strand, they will improve their ability to explore and communicate ideas in both classroom and formal speaking situations.

To develop their oral communication skills, students need numerous opportunities to listen and to talk about a range of subjects, including personal interests, cultural knowledge, school work, and current affairs. Students should be provided with opportunities to engage in various thought-provoking oral activities in connection with expectations in all the strands – for example, brainstorming to identify what they know about the topic of a new text they are about to read, discussing strategies for solving a problem in a writing

assignment, presenting and defending ideas or debating issues, and offering informal critiques of work produced by their peers.

As students explore various text forms associated with the oral traditions of First Nations, Métis, and Inuit cultures, they learn how to select and use culturally appropriate listening practices to further their understanding of the lessons and knowledge to be gained from traditional stories, including historical knowledge. They also gain insight into the social, economic, and political forces that affect the transmission of stories, as well as the significance of these stories not only to First Nations, Métis, and Inuit communities but also to Canadian society as a whole.

It is important for students to develop an understanding that some knowledge is sacred and may be shared only with permission and/or in certain situations. As a result, recording or reproducing an oral teaching, a story, or a song may require explicit permission from the knowledge holder and/or community.

Listening and speaking are essential skills for social interaction at home, at school, and in the community. In order for all students to benefit from the opportunities provided in the classroom for listening and speaking, differences in the norms and conventions associated with oral communication in different cultures must be taken into account. In addition, for some students, the notion that learning involves talk is unfamiliar, and talk that supports learning must be explicitly taught and modelled. All students can benefit from opportunities to improve their listening and response skills and to refine their ideas and their ability to express them.

The Oral Communication strand focuses on the identification and development of the skills and strategies effective listeners and speakers use to understand and interact with others. It also emphasizes the use of higher-order thinking skills to stimulate students' interest and engage them in their own learning.

C. Reading and Literature Studies

“English: Understanding Contemporary First Nations, Métis, and Inuit Voices” focuses on developing the knowledge and skills that will enable students to become effective readers. An effective reader is one who not only grasps the ideas communicated in a text but is able to apply them in new contexts. To do this, the reader must be able to think clearly, creatively, and critically about the ideas and information encountered in texts in order to understand, analyse, and absorb them and to recognize their relevance in other contexts. Students can develop the skills necessary to become effective readers by applying a range of comprehension strategies as they read and by reading a wide variety of texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources. It is also important that they read a range of materials that illustrate the many uses of writing. By reading widely, students will develop a richer vocabulary and become more attuned to the conventions of written language. Reading various kinds of texts in all areas of the curriculum will also help students to discover what interests them most and to pursue and develop their interests and abilities.

Reading is a complex process that involves the application of various strategies before, during, and after reading. For example, before reading, students might prepare by identifying the purpose of the reading activity and by activating their prior knowledge about the topic of the text. Teachers help build the necessary background knowledge for students

whose life experiences may not have provided them with the information they need to understand the text. During reading, students may use “cueing systems” – that is, clues from context or from their understanding of language structures and/or letter-sound relationships – to help them solve unfamiliar words, and comprehension strategies to help them make meaning of the text. Comprehension strategies include predicting, visualizing, questioning, drawing inferences, identifying main ideas, summarizing, and monitoring and revising comprehension. After reading, students may analyse, synthesize, make connections, evaluate, and use other critical and creative thinking skills to achieve a deeper understanding of the material they have read. It is essential that teachers provide adequate time for students to apply various strategies before, during, and after reading not only in order to develop reading skills but also to ensure that there is an opportunity to support students who may find some texts emotionally difficult due to their own experiences and connections to the material.

Teachers must use their professional judgement in deciding which comprehension strategies to model and teach, based on the identified learning needs of the students in their classrooms and on the nature of the particular texts students are reading.

Fluent, independent readers read frequently for a variety of different purposes – to locate information, to satisfy curiosity, for enjoyment, to build vocabulary, for research, and for various more specifically defined purposes. The purpose for reading will be determined by the teacher in some cases and by the student in others. The reading program should include a wide variety of literary, informational, and graphic texts that engage students’ interest and imagination – for example, novels; poetry; short stories; textbooks and books on topics in science, history, mathematics, geography, and other subjects; biographies, autobiographies, memoirs, and journals; plays and radio, film, or television scripts; encyclopaedia entries; graphs, charts, and diagrams in textbooks or magazines; instructions and manuals; graphic novels, comic books, and cartoons; newspaper and magazine articles and editorials; databases and websites; and essays and reports. Teachers should routinely provide materials that reflect the diversity of Indigenous peoples. Frequent exposure to good writing will inspire students to work towards high standards in their own writing and will help them develop an appreciation for the power and beauty of the written word.

This strand helps students learn to read with understanding, to read critically, to become familiar with various text forms and their characteristic elements, and to recognize the function and effects of various text features and stylistic devices. It helps students understand that reading is a process of constructing meaning and equips them with the strategies that good readers use to understand and appreciate what they read.

D. Writing

A central goal of the Writing strand is to promote students’ growth as confident writers and researchers who can communicate competently using a range of forms and styles to suit specific purposes and audiences and correctly applying the conventions of language – grammar, usage, spelling, and punctuation. These conventions are best learned in the context of meaningful and creative writing activities that allow students to develop the ability to think and write clearly and effectively on subject matter related to First Nations, Métis, and Inuit cultures.

Writing, from initial musings to final publication, is a complex process that involves a range of complementary thinking and composing skills, as well as other language processes,

including reading, speaking, and listening. As writers compose, they consider their audience; make decisions about form, style, and organization; and apply their knowledge of language use. To develop these competencies, students need a supportive classroom environment, with opportunities to extend and refine their skills in using the writing process and doing research. Students need opportunities to apply these skills and to write daily, in many forms and genres, for a variety of purposes and audiences, and within different time constraints. The forms and genres explored may include essays, reports, short stories, poetry, scripts, journals, letters, biographies, children’s stories, articles, blog posts, reviews, précis, explanations, instructions, notes, procedures, and advertisements. Because post-secondary institutions and employers require clear, well-organized writing, on demand and within strict timelines, students also need to learn and practise strategies for writing effectively and correctly in the context of in-class writing assignments and test situations.

Students benefit from opportunities to produce writing that is interesting and original and that reflects their capacity for independent critical thought on subject matter related to First Nations, Métis, and Inuit cultures. Writing activities that students find meaningful and that challenge them to think creatively about topics and concerns that interest them will lead to a fuller and more lasting command of the essential skills of writing.

Writing on subject matter related to First Nations, Métis, and Inuit cultures needs to be approached sensitively. Students learn to take into account the responsibility to ensure that their work is free from bias, stereotypes, misinformation, and cultural appropriation.

The overall expectations in this strand focus on the elements of effective writing (ideas/content, organization, voice, word choice, sentence fluency, language conventions, and presentation) and on the stages of the recursive writing process (planning for writing, drafting, revising, editing and proofreading, and publishing). In the specific expectations, the examples and sample questions refer to writing forms and language conventions that are appropriate for instruction in the given course. The forms and conventions noted are not, however, the only ones that may be taught in the course. Teachers will continue to use their professional judgement to decide on the forms and conventions students will study, based on the identified learning needs of the students in their classrooms.

E. Media Studies

The Media Studies strand focuses on the art, meaning, and messaging of various forms of media texts emerging from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media texts from non-Indigenous sources. Media texts can be understood to include any work, object, or event that communicates meaning to an audience. Most media texts use words, graphics, sounds, and/or images, in print, oral, visual, or electronic form, to communicate information and ideas to their audience. Whereas traditional English language study may be seen to focus primarily on the understanding of the word, media studies focuses on the construction of meaning through the combination of several media “languages” – images, sounds, graphics, and words.

Media studies explores the impact and influence of mass media and popular culture by examining texts such as films, songs, video games, action figures, advertisements, music advertising media, clothing, billboards, television and streaming content, magazines, newspapers, photographs, and websites. These texts abound in our electronic information age, and the messages they convey, both overt and implied, can have a significant influence on students’ lives. For this reason, critical thinking as it applies to media products

and messages assumes a special significance. Understanding how media texts are constructed and why they are produced enables students to respond to them intelligently and responsibly. Students must be able to differentiate between fact and opinion; evaluate the credibility of sources; recognize bias; be attuned to discriminatory portrayals of individuals and groups, such as Indigenous peoples, religious or sexual minorities, people with disabilities, or seniors; and question depictions of violence and crime.

Students' repertoire of communication skills should include the ability to critically interpret the messages they receive through the various media and to use these media to communicate their own ideas effectively as well. Skills related to media such as the Internet, film, and television are particularly important because of the power and pervasive influence these media wield in our lives and in society. Becoming conversant with these and other media can greatly expand the range of information sources available to students, and enhance potential career opportunities in the communication and entertainment industries.

To develop their media literacy skills, students should have opportunities to view, analyse, and discuss a wide variety of media texts from First Nations, Métis, and Inuit sources, and, as appropriate, relevant media texts from non-Indigenous sources and relate them to their own experience and/or understanding. They should also have opportunities to use available technologies to create media texts of different types (e.g., computer graphics, cartoons, graphic designs and layouts, podcasts, short videos, blogs, web pages).

This strand focuses on helping students develop the skills required to understand, create, and critically interpret media texts. It examines how images (both moving and still), sound, and words are used, independently and in combination, to create meaning. It explores the use and significance of particular conventions and techniques in the media and considers the roles of the viewer and the producer in constructing meaning in media texts. Students apply the knowledge and skills gained through analysis of media texts as they create their own texts on subject matter related to First Nations, Métis, and Inuit cultures.

In the specific expectations in this strand, the examples and sample questions refer to media forms and conventions that are appropriate for instruction in the given course. These are not, however, the only forms and conventions that students may explore in the course. Teachers will continue to use their professional judgement to decide on the forms and conventions students will study, based on the identified learning needs of the students in their classrooms.

THE RESEARCH AND INQUIRY PROCESS

Educators are encouraged to refer to the general discussion of the research and inquiry process that appears in the introduction to this document (see page 24) for necessary information relating to all First Nations, Métis, and Inuit studies courses. Inquiry and research are at the heart of learning in “English: Understanding Contemporary First Nations, Métis, and Inuit Voices”. They are incorporated into all the strands as students locate, question, and validate information through a rigorous process of interpretation and reflection in oral communication, reading, writing, and media studies. Students develop their ability to ask questions more deeply or thoughtfully and to explore a variety of possible answers to those questions.

English: Understanding Contemporary First Nations, Métis, and Inuit Voices, Grade 11

University Preparation

NBE3U

This course explores the themes, forms, and stylistic elements of a variety of literary, informational, graphic, oral, cultural, and media text forms emerging from First Nations, Métis, and Inuit cultures in Canada, and also examines the perspectives and influence of texts that relate to those cultures. In order to fully understand contemporary text forms and their themes of identity, relationship, and self-determination, sovereignty, or self-governance, students will analyse the changing use of text forms by Indigenous authors/creators from various periods and cultures in expressing ideas related to these themes. Students will also create oral, written, and media texts to explore their own ideas and understanding, focusing on the development of literacy, communication, and critical and creative thinking skills necessary for success in academic and daily life. The course is intended to prepare students for the compulsory Grade 12 English university or college preparation course.

Prerequisite: English, Grade 10, Academic

A. FIRST NATIONS, MÉTIS, AND INUIT PERSPECTIVES AND TEXT FORMS IN CANADA

OVERALL EXPECTATIONS

Throughout this course, students will:

- A1. Exploring:** explore themes related to First Nations, Métis, and Inuit identities, relationships, and self-determination, sovereignty, or self-governance, as reflected in text forms created in Canada, formulating questions and comparing perspectives to stimulate a well-reasoned exchange of ideas about these topics;
- A2. Deconstructing:** demonstrate an understanding of how representations of First Nations, Métis, and Inuit individuals, communities, and cultures in text forms created in Canada are influenced by perspectives related to or shaped by historical period, cultural background, and social and political conditions and events, including perspectives related to gender and the role of women;
- A3. Reconstructing:** demonstrate an understanding of the role of contemporary and historical text forms created in Canada in representing the diversity of First Nations, Métis, and Inuit lives, cultures, and world views, and assess the impact on Canadian society of efforts to challenge colonialist views and incomplete or inaccurate representations.

SPECIFIC EXPECTATIONS

A1. Exploring

Throughout this course, students will:

Identifying Text Forms

- A1.1** identify various cultural text forms* and associated customs from First Nations, Métis, and Inuit cultures, and explain how they support the communication of meaning within the society (*e.g., birch bark scrolls used by Anishinaabe communities to record events, stories, migration patterns, and cultural teachings form a collective history of a people; a buffalo-hide robe painted with symbols representing life events is an autobiographical text form that conveys family history; Northwest Coast Tsimshian button blankets are decorated with patterns made from mother-of-pearl buttons to represent an individual's clan; Inuit women engage in katajjaq, or throat singing, producing rhythmic patterns of voiced and*

unvoiced sounds through inhalation or exhalation, as an entertainment or in some cases to soothe babies; ceremonial and traditional clothing incorporates nation-affiliated symbols and/or traditional designs to allow wearers to express their cultural identity)

Sample questions: “Why is it important to have a record of the spirit and intent of an agreement between two parties? What barriers can get in the way of interpreting a written contractual agreement? How does the use of a wampum belt as the text of a contractual agreement change your view of agreements? How does it change your definition of text?”

Formulating Questions

- A1.2** formulate increasingly effective questions to guide their explorations of themes, ideas, and issues related to First Nations, Métis, and Inuit

* The term “cultural text form” is used in this document to refer to forms and means of communication – including, for example, elements of material culture, such as clothing and regalia; stories; songs, music, dances; and cultural practices – that have developed over time on the basis of the beliefs and values of the culture and that are respected, honoured, and passed on from generation to generation to express and communicate those shared beliefs and values. These forms employ various symbols, practices, images, sounds, and/or concrete forms to convey information and ideas. See [page 188](#) for background information and a chart identifying various types of cultural text forms.

identities, relationships, and self-determination, sovereignty, or self-governance, as reflected in various Indigenous text forms, and, as appropriate, in relevant non-Indigenous texts (e.g., factual question: “*What are some issues related to the legal status of the Two Row Wampum Treaty?*”; comparative question: “*What are some similarities and differences between First Nations, Métis, or Inuit accounts of the creation of the world and those of other cultures?*”; causal question: “*What are some consequences of the ways in which First Nations, Métis, and Inuit cultures have been represented in history, science, and geography texts written for Canadian schools?*”)

Sample questions: “What is an inquiry stance? How can you apply an inquiry stance to support your learning about First Nations, Métis, and Inuit perspectives in an English course?”

Exploring Identities

A1.3 identify and explain diverse themes, ideas, and issues related to First Nations, Métis, and Inuit identities, as reflected in various Indigenous text forms, and, as appropriate, in relevant non-Indigenous texts (e.g., with reference to *cultural identities, legal identification in Canada, self-identification and related terminology, the link between identity and traditional territories, individual roles and responsibilities within clan family structures*)

Sample questions: “Why do you think the theme of the extended family often occurs in Inuit text forms and literature related to Inuit culture? What does that reflect about Inuit concepts of individual versus collective identity?” “In what ways have Métis individuals and communities been affected by being dispossessed of their homelands? How are these effects reflected in Métis text forms? What do you think some consequences might be of feeling the need both to hide and to reclaim Métis identity?”

Exploring Relationships

A1.4 identify and explain diverse themes, ideas, and issues associated with relationships in First Nations, Métis, and Inuit cultures, as reflected in various Indigenous text forms, and, as appropriate, in relevant non-Indigenous texts (e.g., with reference to *the interconnectedness of all living things, the rights and responsibilities derived from natural law that shape the relationship between humankind and nature, ancestral relations between the spirit world and families, the relationship between Aboriginal title and treaty rights and human rights and freedoms, the connection between familial ties and community ties*)

Sample questions: “What specifically Inuit perspective on the relationship between the natural and human worlds does this song convey?” “In the novel you are studying, what aspects of the narrator’s perspective on the interconnectedness of all living things reflect an authentic First Nation world view?” “How does this poem convey the uniqueness of Métis culture while illustrating its relationship to First Nations and European cultures and to the fur trader way of life?”

Exploring Self-Determination, Sovereignty, and Self-Governance

A1.5 identify and explain diverse themes, ideas, and issues related to First Nations, Métis, and Inuit self-determination, sovereignty, or self-governance, as reflected in various Indigenous text forms, and, as appropriate, in relevant non-Indigenous texts (e.g., with reference to *nation-to-nation relations, land claim disputes and resolutions, traditional territories, linguistic and cultural revitalization, citizenship, colonialist policies, the principles of the Two Row Wampum*)

Sample questions: “Do the various informational narratives and reports you have read express an equitable relationship between Indigenous and non-Indigenous governments with respect to Indigenous rights? Why, or why not?”

Comparing Perspectives

A1.6 compare multiple perspectives on themes, ideas, and issues related to First Nations, Métis, and Inuit identities, relationships, and self-determination, sovereignty, or self-governance, as reflected in various texts from both Indigenous and non-Indigenous sources (e.g., compare *perspectives on the role of society in family affairs presented in the Two Row Times, Nunatsiak News, or Métis Voyageur and in one or more mainstream newspapers; identify how the perspectives on the commoditization or protection of natural resources such as seeds, water, soil, and air presented in a variety of texts contradict or confirm one another*)

Sample questions: “How might the perspective of a research report on the history and contemporary context of the Métis Nation vary depending on the sources it is drawn from?” “How would you characterize the perspectives of these two magazine articles on treaty processes and treaty relationships in Canada? Do they contradict or confirm one another?” “What are some similarities and differences between the way these two novels approach the theme of a First Nation family’s spiritual ties to its ancestors?”

A2. Deconstructing

Throughout this course, students will:

Viewpoint

A2.1 determine how the messages relating to First Nations, Métis, and Inuit cultures conveyed in various contemporary and historical Indigenous text forms, and, as appropriate, in non-Indigenous texts, might change if they were presented from a range of different perspectives (e.g., *the perspectives of contemporary federal politicians, Métis community leaders, First Nations women affected by gender discrimination in the Indian Act, children in residential school, women whose lives are depicted in the text, settlers, priests*), and make appropriate inferences about how the viewpoint of the creator/author is shaped by factors related to historical period, gender, culture, sexual orientation, ability, and/or politics

Sample questions: “What viewpoint did the author want to express about the topic? Who benefits from the perspectives expressed in this text?” “How might this text have been different if First Nations, Métis, and Inuit women’s voices had been included or better represented?” “Why is it important to interpret text forms related to First Nations, Métis, and Inuit cultures from various perspectives, using a range of analytical approaches?”

Contradictions

A2.2 identify contradictions in how First Nations, Métis, and Inuit cultures have been depicted in various contemporary and historical Indigenous text forms, and non-Indigenous texts (e.g., *“noble” and “philosophical” versus “uncivilized” “savages”, sovereign nations versus wards of the government, economically diverse versus impoverished, spiritually rich versus irreligious*), and analyse the reasons for the divergence of views

Sample questions: “Do you think this editorial response in a mainstream newspaper to an issue of importance to First Nations, Métis, or Inuit communities is accurate, fair, and complete? Why, or why not? How might it contradict an authentic First Nations, Métis, or Inuit response to the issue? How do you explain these differences in perspective?” “What contradiction underlies the concept of the ‘noble savage’ as depicted in some mid-twentieth-century movies?” “What are some factors that have helped change depictions of First Nations, Métis, and Inuit individuals in text forms in Canada over time?”

Positioning

A2.3 make inferences of increasing subtlety about attitudes towards First Nations, Métis, and Inuit content in various contemporary and historical text forms, providing explanations that draw on a range of appropriate evidence to support their opinions (e.g., *relative amount and prominence of material; placement of First Nations, Métis, or Inuit content in relation to other content; integration of First Nations, Métis, or Inuit content into, and/or degree of relevance to, the main theme or argument of the text; reliance on primary or secondary sources of information*)

Accessibility

A2.4 describe a range of contemporary and historical factors affecting public access to First Nations, Métis, and Inuit text forms, including cultural text forms (e.g., *the role and reasoning of the courts in regulating First Nations, Métis, and Inuit self-expression in the nineteenth and first half of the twentieth century; the number of people with knowledge of writing systems, such as the Inuktitut syllabic system, that are used in various First Nations, Métis, and Inuit text forms; the number of speakers of Indigenous languages used in various oral text forms; the role and reasoning of Elders, Métis Senators, knowledge keepers, and/or knowledge holders in protecting traditional and/or sacred knowledge*)

Asymmetries

A2.5 describe a range of issues related to attempts to apply Western cultural criteria to First Nations, Métis, and Inuit text forms, including cultural text forms (e.g., *issues arising from copyright law and notions of individual ownership of cultural products; the privileging of Western text forms, such as print, over other forms, such as oral expression; non-Indigenous appropriation of First Nations, Métis, and Inuit traditional knowledge*)

Sample questions: “What do non-Indigenous writers and publishers need to consider in relation to truth, sensitivity, and respect when they collect and publish stories that draw on First Nations, Métis, and Inuit knowledge, oral stories, and cultures? In what specific ways can applying Western cultural criteria to artistic and cultural expression lead to the appropriation of Indigenous knowledge?”

A3. Reconstructing

Throughout this course, students will:

Acknowledging

A3.1 demonstrate an understanding of the challenges First Nations, Métis, and Inuit individuals and communities face and have faced in controlling their own narratives and resisting colonialist views, as revealed in text forms studied in this course (*e.g., identify, in nineteenth- and early-twentieth-century text forms, representations of First Nations, Métis, and Inuit individuals and cultures that reflect unquestioning acceptance and perpetuation of negative stereotypes; explain how contemporary graphic novels by some First Nations, Métis, and Inuit authors demonstrate cultural resistance to colonialist views*)

Sample questions: “How can identifying misrepresentations in historical or contemporary text forms encourage more accurate representations of First Nations, Métis, and Inuit individuals and communities?” “In what ways does this narrative attempt to reassert a Métis perspective on subject matter related to Métis communities?” “How does this text question a colonialist view of Inuit life?”

Naming

A3.2 identify appropriate ways to refer to Indigenous peoples in diverse contexts (*e.g., judicial and legislative terminology, treaty language, global forums, historical narratives, personal communications that reflect individual naming preferences, texts relating to contemporary local communities*), and locate examples of inappropriate terminology in contemporary and historical text forms from both Indigenous and non-Indigenous sources and explain the significance of naming choices

Sample questions: “In what ways is naming particularly problematic for First Nations, Métis, and Inuit communities in Canada?” “How does knowledge of First Nations, Métis, and Inuit history help you appreciate the need to use appropriate terms in your own writing?” “As you read the terms used in contemporary written texts to describe various First Nations, Métis, and Inuit world views, how do you think they affect your comprehension of the message?” “What is your reaction to the use of the words ‘Indian’, ‘half-breed’, or ‘Eskimo’ instead of ‘First Nation’, ‘Métis’, or ‘Inuit’ to refer to Indigenous peoples in Canada? What contexts can you think of in which such usage

might be justified or even required (for example, direct quotations from historical documents or dialogue consistent with the speaker’s character and the period in historical novels)?”

Diversity

A3.3 analyse and compare the ways in which the diversity of First Nations, Métis, and Inuit lives, knowledge, cultures, and world views is represented or under-represented in various contemporary and historical text forms (*e.g., compare depictions of a specific First Nation, Métis, or Inuit culture in a contemporary documentary and a mid-twentieth-century documentary to determine how accurately the culture is differentiated from other cultures in each case; describe some ways in which contemporary Indigenous authors such as Richard Wagamese and Eden Robinson have shaped literary representations of First Nations, Métis, and Inuit diversity; describe how the use of words such as ‘Aboriginal’, ‘Indian’, and ‘Indigenous’ in historical text forms might undermine the concept of First Nations, Métis, and Inuit diversity, and explain the challenge this represents for contemporary historians*)

Sample questions: “Given the widespread use of the word ‘Indian’ in earlier centuries to refer to diverse groups of Indigenous people in North America, what strategies can contemporary historians and writers use to differentiate each nation’s contribution to Canadian history?” “How does this text written in the mid-twentieth century about First Nations, Métis, and Inuit art forms compare to one written in the early twenty-first century? In your opinion, how does the change in the way that the art forms and their origins are described affect the reader’s understanding of the diversity of First Nations, Métis, and Inuit cultures?”

Relevance

A3.4 evaluate a variety of contemporary text forms to determine how accurately they represent the lives and activities of First Nations, Métis, and Inuit individuals and communities, past and present (*e.g., compare how the political interests of First Nations, Métis, and Inuit voters are depicted in the media by Indigenous and non-Indigenous media sources; assess the currency of information about First Nations, Métis, and Inuit communities in various history textbooks; compare various literary portrayals of First Nations, Métis, and Inuit individuals and cultures by Indigenous and non-Indigenous writers*), and explain, with increasing insight, how updated representations can influence society (*e.g., television programs representing First Nations, Métis, and Inuit*

individuals engaged in a wide range of activities and careers broaden awareness of contemporary lifestyles; new textbook editions reflecting current perspectives on historical events involving First Nations, Métis, and Inuit communities ensure that misconceptions are not perpetuated; short stories and poetry by First Nations, Métis, and Inuit authors raise awareness of continued injustices and inequalities, and of the significance of cultural revitalization)

Sample questions: “In your opinion, how well do Indigenous and non-Indigenous media sources reflect the political interests of contemporary First Nations, Métis, and Inuit individuals and communities? In what ways do Indigenous and non-Indigenous media representations differ from one another? How might these differences affect the way non-Indigenous Canadians view First Nations, Métis, and Inuit aspirations?”

Affirmation

A3.5 describe various contemporary efforts to affirm the value and counteract the undervaluation of First Nations, Métis, and Inuit cultural text forms (e.g., as texts of foundational importance with respect to world views rather than artefacts or crafts; as historical records rather than legends; as affirmations of the interconnectedness of humans and the natural world rather than myths), and analyse the influence of these efforts on society

Sample questions: “How do labels such as ‘legend’, ‘myth’, and ‘artefact’ attached to First Nations, Métis, and Inuit text forms make it more difficult for individuals to understand and value First Nations, Métis, and Inuit belief systems appropriately?” “What can you learn about Indigenous beliefs from campaigns for the return of medicine bundles and other culturally sensitive materials currently stored in Canadian museums to the communities that produced them? What consequences might such repatriation have?” “How do the sacred spaces being created in some urban school environments, such as medicine wheel gardens, traditional food and plant gardens, and mural gardens, respectfully support and reflect First Nations, Métis, and Inuit spirituality, teachings, and symbols?”

B. ORAL COMMUNICATION

OVERALL EXPECTATIONS

By the end of this course, students will:

- B1. The Oral Tradition:** demonstrate an understanding of text forms, figures, and practices associated with the oral traditions of First Nations, Métis, and Inuit cultures, explaining how these traditions communicate meaning and how they are used in contemporary communities, and demonstrate the use of culturally appropriate listening practices;
- B2. Listening to Understand:** listen to oral texts from and/or related to First Nations, Métis, and Inuit cultures in order to understand and respond appropriately in a variety of situations for a variety of purposes;
- B3. Speaking to Communicate:** use speaking skills and strategies appropriately to communicate with different audiences, for a variety of purposes, about themes, ideas, and issues related to First Nations, Métis, and Inuit cultures;
- B4. Reflecting on Skills and Strategies:** reflect on and identify their strengths as listeners and speakers, areas for improvement, and the strategies they found most helpful in oral communication contexts related to First Nations, Métis, and Inuit cultures.

SPECIFIC EXPECTATIONS

B1. The Oral Tradition

By the end of this course, students will:

Oral Text Forms and Their Use

- B1.1** identify various text forms associated with the oral traditions of First Nations, Métis, and Inuit cultures; explain their purpose and symbolic meaning (*e.g., reiterative storytelling affirms the spirit and intent of the teaching through repetition and variation; creation stories offer a spiritual foundation for human life and explain the relationship between humanity and the natural world; acknowledgements are simple greetings that are exchanged in recognition of the speakers' family and clan connections; spiritual or traditional names offered by speakers when they introduce themselves affirm the connection between the person, his or her community, and the spiritual realm*); and describe various customs governing their use (*e.g., protocols determined by the time of year or the age of the listener govern the sharing of stories about seasonal change or the transition from one life stage to the next; cultural norms assign the task of oral teaching to Elders, Métis Senators, knowledge keepers, and knowledge holders; storytellers have specific roles and responsibilities within a particular culture;*

metaphor is used to develop listeners' deeper thinking; culturally specific practices ensure the preservation, maintenance, and accuracy of stories; humour is used to engage listeners)

Sample questions: "Why are Elders, Métis Senators, knowledge keepers, and knowledge holders assigned the task of oral teaching? In what specific ways do they protect and preserve traditional teachings?" "Do you think the protection of oral tradition and special status for knowledge holders such as Elders remain relevant in contemporary society? Why, or why not?"

Figures and Their Function

- B1.2** describe a variety of significant figures from First Nations, Métis, and Inuit oral stories (*e.g., Chikapash, Nulijuk or Sedna, Kiviug, Waynaboozhoo or Nanabush, Great Spirit or Creator, Mother Earth, clan animals, Windigo*), including their origins, roles, characteristics, and behaviour, and explain, with increasing insight, how they reflect a particular culture's world view (*e.g., Sedna's vengeful character defines the relationship between Inuit and the sea; Coyote's use of humour and trickery provokes thoughtful contemplation of how various aspects of the natural world have come to be;*

Waynaboozhoo's shape-shifting spirit demonstrates to the Anishinaabe people how to live in harmony with nature)

Sample questions: “What are tricksters? How do trickster figures interact with humans in oral stories? What is the purpose of their trickery?” “What aspects of [the culture’s] world view are explained by the behaviour of the figures in this story?” “What traits does Coyote share with Raven? What does that suggest about [the culture’s] world view?” “Which figures can you identify who mediate between life and death?”

Societal Influences

B1.3 explain, with increasing insight, the influence of a range of social, economic, and/or political forces (e.g., colonization, forced relocation, cultural and political oppression, decolonization, cultural revitalization, territorial disputes and resulting court decisions regarding oral history, the erosion of social structures that support oral knowledge transmission as a result of changing lifestyles, the evolving legal definition of intellectual property) on the disruption or continuation of oral traditions in contemporary First Nations, Métis, and Inuit communities

Sample questions: “In what ways do you think laws governing intellectual property rights, digital media, and the writing process have affected the role of oral traditions in contemporary First Nations and Métis sharing circles?” “What role has oral history played in court decisions regarding territorial disputes? What is the current legal status of oral history in the courts?” “What are some cultural revitalization efforts aimed specifically at supporting the continuation of oral traditions?”

Culturally Appropriate Listening Practices

B1.4 select and use culturally appropriate listening practices during oral teachings by First Nations, Métis, and Inuit speakers (e.g., refrain from interrupting to clarify a point unless invited to do so by the Elder, Métis Senator, knowledge keeper, or knowledge holder who is giving the teaching; make a mental note of key points while listening to deduce the lesson of the teaching; make personal connections to the content of a story to develop meaning from a traditional teaching; refrain from taking notes, making a recording, or reproducing a teaching without explicit permission from the traditional knowledge holder and/or community)

Sample questions: “Why might it be inappropriate to make an audio or video recording of an oral teaching or to take notes while an Elder, Métis Senator, knowledge keeper, or knowledge holder is talking? How do the members of a

culture ensure that such protocols are understood by all? How do these restrictions affect the transmission of traditional knowledge and skills from one generation to the next?”

B2. Listening to Understand

By the end of this course, students will:

Purpose

B2.1 identify the purpose of a range of listening tasks, with a focus on listening to oral texts from and/or related to First Nations, Métis, and Inuit cultures, and set goals for specific tasks (e.g., to note the cultural terminology used by a presenter; to determine the merits of a viewpoint before providing a response in a discussion; to gather suggestions for improvement during a student-teacher conference; to identify a life lesson from the oral teaching of an Elder, Métis Senator, knowledge keeper, or knowledge holder; to take effective notes while listening to a lecture; to develop patience, trust, and empathy through repeated listening to oral stories)

Sample questions: “What are you expecting to learn from this speaker?” “How do you determine which points in the presentation represent the speaker’s perspective rather than describing substantive facts?” “Why is it important to pay attention to your emotions while listening to an Elder, Métis Senator, knowledge keeper, or knowledge holder speak?”

Using Active Listening Strategies

B2.2 select and use the most appropriate active listening strategies when interacting in a range of oral communication contexts related to First Nations, Métis, and Inuit cultures (e.g., formulate questions to help them understand the viewpoint of a speaker; ask a speaker to clarify historical details, such as a reference to non-interference and the Two Row Wampum Treaty; respond to a speaker’s viewpoint while showing respect for diverse ideas and cultural perspectives; affirm and build on the contributions of others in a small-group discussion)

Sample questions: “What does it mean to disagree respectfully?” “What beliefs or attitudes do you hold that could hinder your willingness to consider the speaker’s viewpoint? What are some listening strategies that might help you listen with an open mind?”

Using Listening Comprehension Strategies

B2.3 select and use the most appropriate listening comprehension strategies before, during, and after listening to understand oral texts from and/or related to First Nations, Métis, and Inuit

cultures, including increasingly complex or difficult texts (e.g., review background materials that present a First Nation, Métis, or Inuit perspective before listening to a debate on a related topic; refer to their own research to facilitate or confirm their understanding of an oral teaching by an Elder, Métis Senator, knowledge keeper, or knowledge holder)

Sample questions: “How did your research on the world view of this cultural group help you understand the debaters’ viewpoints?” “What questions could you prepare before listening to a news report about an event within a First Nation, Métis, or Inuit community? How is it helpful to identify key verbs in the report that are used to describe the actions the community is taking?”

Demonstrating Understanding of Content

B2.4 identify, in a variety of ways, important information and ideas in oral texts from and/or related to First Nations, Métis, and Inuit cultures, including increasingly complex or difficult texts (e.g., identify recurring themes in a variety of presentations on an issue related to First Nations, Métis, and Inuit cultures; identify evidence in an oral text that substantiates the text’s central claim; create a musical compilation that supports the message and tone of a dramatic reading about the history of a First Nation community)

Sample questions: “What similar important ideas did the presentations make? What ideas did they disagree on?” “What theme(s) emerged from the presentations?”

Interpreting Texts

B2.5 develop and explain interpretations of oral texts from and/or related to First Nations, Métis, and Inuit cultures, including increasingly complex or difficult texts, using evidence from the text, including oral and visual cues, to support their interpretations effectively (e.g., explain how the speaker’s selection of supporting details in a seminar on contemporary Inuit communities affected their interpretation of the message; explain the challenges to Métis identity outlined and solutions proposed by a guest speaker, identifying how the speaker’s use of anecdotes, repetition, and tone of voice helped them to interpret the message; describe similarities and differences between two singers’ interpretations of the same song lyrics, identifying non-verbal cues that support those interpretations)

Sample questions: “What information did the speaker’s tone of voice convey about his or her attitude to the topic? How did that affect your interpretation of the message?”

Extending Understanding of Texts

B2.6 extend their understanding of oral texts from and/or related to First Nations, Métis, and Inuit cultures, including increasingly complex or difficult texts, by making effective connections between the ideas in them and in other texts and to their own knowledge, experience, and insights (e.g., compare and contrast the values expressed in a traditional oral teaching with their own beliefs; connect the issues discussed in a public forum about on-reserve First Nations youth to their own and their peers’ experience)

Sample questions: “In what ways did your experience of learning another language or your heritage language help you understand the Elder’s oral report on the challenges of promoting the use of Indigenous languages in First Nations communities? What questions do you still have about the Elder’s main points that other oral texts might help you answer?”

Analysing Texts

B2.7 analyse oral texts from and/or related to First Nations, Métis, and Inuit cultures, including increasingly complex or difficult texts, focusing on the ways in which they communicate information, themes, ideas, and issues and influence the listener’s/viewer’s response (e.g., describe how a speaker’s use of non-verbal cues in a presentation about Canada’s shared history with Indigenous peoples influenced their response to the message; explain how the Crown–Indigenous Relations and Northern Affairs critic used particular figures of speech during Question Period in the House of Commons to influence their audience; analyse the use of “expert opinions” to establish authority in a news broadcast about an issue of importance to First Nations, Métis, or Inuit communities)

Sample questions: “What figures of speech did the Official Opposition’s Crown–Indigenous Relations and Northern Affairs critic use during Question Period? What do you think was the intended effect? Do you think the language was chosen primarily to persuade the minister and other MPs, visitors in the public gallery, the press, or the television audience? What reasons can you give for your opinion?”

Critical Literacy

B2.8 identify and analyse the perspectives and/or biases evident in oral texts from and/or related to First Nations, Métis, and Inuit cultures, including increasingly complex or difficult texts, and comment with growing understanding on any questions they may raise about beliefs, values, identity, and power (e.g., identify the perspective of a speaker discussing the impact of

proposed government legislation on Indigenous sovereignty or self-governance and predict how people with different perspectives might react; identify any omission of relevant information in an oral report on missing and murdered Indigenous women in Canada and explain how the inclusion of those facts might affect the viewpoint being presented)

Sample questions: “What viewpoint is represented in this oral text? Is any important information omitted in order to sustain the viewpoint? Whose interests are served by this perspective?” “Whose voice is left out of this presentation? How can you find out about other perspectives?”

Understanding Presentation Strategies

B2.9 evaluate the effectiveness of a variety of presentation strategies used in oral texts from and/or related to First Nations, Métis, and Inuit cultures, including increasingly complex or difficult texts, and suggest other strategies that could be used effectively (e.g., describe a First Nation leader’s change of tone when addressing a provincial premier and explain what makes it effective; identify and assess the effectiveness of the strategies a politician used to establish respect in a speech to an Inuit community; evaluate how effectively and respectfully a group used costumes and props to engage the audience during a presentation)

Sample questions: “How well did the organizational structure of the presentation support the group’s argument? What could the presenters have done differently to improve the presentation?” “Which visual aid was the most effective at reinforcing the subject matter? How did it do so?” “What are some types of presentation that might benefit from using audience participation?”

B3. Speaking to Communicate

By the end of this course, students will:

Purpose

B3.1 orally communicate information and ideas related to First Nations, Métis, and Inuit cultures and/or perspectives for a range of purposes, using language and following social codes appropriate for the intended purpose and audience (e.g., deliver a presentation about local history, beginning by acknowledging the Indigenous peoples of the territory under discussion; participate in a sharing circle, providing examples of their life experiences when introducing themselves; tell a traditional story to an audience of young children, using simple, vivid language; participate

in a panel discussion on First Nations, Métis, and Inuit educational initiatives; host a seminar analysing a play by a contemporary First Nation, Métis, or Inuk playwright; stage a mock trial of Louis Riel, presenting arguments from both sides of the case)

Sample questions: “How could you adapt a traditional oral text to present it to an audience of young children?” “How can you effectively incorporate terms used in literary analysis into your seminar?”

Interpersonal Speaking Strategies

B3.2 demonstrate an understanding of a variety of interpersonal speaking strategies, and adapt them effectively to suit the purpose, situation, and audience, exhibiting sensitivity to cultural differences (e.g., contribute to and lead productive group discussions; allow sufficient time for differences of opinion to be expressed in the audience-response portion of a presentation; use language that all participants in a seminar will understand)

Sample questions: “What speaking strategies can you use to encourage other participants in a group to think about contentious issues in new ways?” “What strategies can you use to encourage other speakers to express their opinions openly?”

Clarity and Coherence

B3.3 orally communicate information and ideas related to First Nations, Métis, and Inuit cultures and/or perspectives in a clear, coherent manner, using a structure and style effective for the purpose, subject matter, and intended audience (e.g., select and use relevant information from research to support key points in a presentation; use a variety of examples to support an oral argument; refer to First Nations, Métis, or Inuit text forms to support and clarify the information in an oral presentation about the traditional knowledge and world view associated with a particular culture; select and use appropriate strategies to respond to audience needs)

Sample questions: “What is the most effective order of key points in your group presentation to ensure that your audience follows the argument?” “What examples can you incorporate into your presentation to make your argument more effective?”

Diction and Devices

B3.4 use appropriate words, phrases, and terminology, and a variety of stylistic devices, to communicate information and ideas related to First Nations, Métis, and Inuit cultures and/or perspectives effectively and to engage

their intended audience (e.g., select words that are relevant to their topic, such as the names of First Nations, Métis, and Inuit communities and significant individuals, and pronounce them correctly when delivering a presentation; use metaphors and analogies to enhance the message of a speech; use rhetorical questions to engage their audience and to spark small- or large-group discussions)

Sample questions: “How will this metaphor engage your listeners?” “How could you change your diction to evoke the character in the role play more effectively?” “How might you effectively embed humour into your oral presentation?”

Vocal Strategies

B3.5 identify a variety of vocal strategies, including tone, pace, pitch, and volume, and use them effectively and with sensitivity to audience needs and cultural differences (e.g., use a calm tone in a debate to maintain a non-adversarial atmosphere when expressing an opposing view; adjust pitch and volume to ensure that their audience can hear clearly; clearly enunciate words to communicate the nuances of their message)

Sample questions: “How can you use context clues such as audience, subject matter, and intention to determine the appropriate volume for speaking? What examples can you give?” “How might you use silences to communicate meaning in an oral presentation?”

Non-Verbal Cues

B3.6 identify a variety of non-verbal cues, including facial expressions, gestures, and eye contact, and use them effectively and with sensitivity to audience needs and cultural differences to help convey their meaning (e.g., use body language, physical proximity, and gestures that are culturally appropriate to their audience; identify an interviewer’s use of non-verbal cues to determine their effectiveness and applicability, and use them when conducting their own interviews; use facial expressions that convey impartiality when presenting information that their audience may find controversial or surprising)

Sample question: “What background knowledge enables you to determine the types of non-verbal communication that are appropriate for you to use in a discussion with peers?”

Audio-Visual Aids

B3.7 use a variety of audio-visual aids effectively to support and enhance oral presentations on subject matter related to First Nations, Métis, and Inuit cultures, and to engage their intended audience (e.g., incorporate interactive elements

into a presentation to encourage audience involvement; use visual materials such as photographs and video clips to illustrate key points; use sound recordings of First Nations, Métis, or Inuit speakers to support a presentation on Indigenous oral traditions)

Sample question: “How can you ensure that your audio-visual materials are a support rather than a distraction?”

B4. Reflecting on Skills and Strategies

By the end of this course, students will:

Metacognition

B4.1 explain which of a variety of strategies they found most helpful before, during, and after listening to and speaking about texts from and/or related to First Nations, Métis, and Inuit cultures, then evaluate their areas of greater and lesser strength in oral communication and identify the steps they can take to improve their skills (e.g., explain how they adapt their participation strategies to the context in culturally diverse groups; set specific goals for raising their current oral communication knowledge and skills, and keep a personal journal to monitor their progress; plan to improve their presentation skills by identifying effective strategies and skills used by other presenters)

Sample questions: “How does rehearsing the pronunciation of unfamiliar words help both you and your intended audience?” “What strategies do you see others using that you could adapt to strengthen your oral presentation skills?”

Interconnected Skills

B4.2 identify a variety of skills they have in reading, writing, viewing, and representing, and explain, with increasing insight, how these skills help them interpret and discuss oral texts from and/or related to First Nations, Métis, and Inuit cultures more effectively (e.g., describe various ways in which viewing muted videos of debates and interviews helps them improve their use of body language and facial expressions when speaking; explain how reading background material about First Nations, Métis, and Inuit cultural protocols helps them select and use appropriate listening skills during oral teachings)

Sample question: “How has the knowledge of cultural diversity you have gained from reading texts related to First Nations, Métis, and Inuit cultures made you a better listener?”

C. READING AND LITERATURE STUDIES

OVERALL EXPECTATIONS

By the end of this course, students will:

- C1. Reading for Meaning:** read and demonstrate an understanding of a variety of literary, informational, and graphic texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, using a range of strategies to construct meaning;
- C2. Understanding Form and Style:** identify a variety of text forms, text features, and stylistic elements in texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, and demonstrate an understanding of how they help communicate meaning;
- C3. Reading with Fluency:** use knowledge of words and cueing systems to read fluently;
- C4. Reflecting on Skills and Strategies:** reflect on and identify their strengths as readers, areas for improvement, and the strategies they found most helpful before, during, and after reading texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources;
- C5. First Nations, Métis, and Inuit Voices in Contemporary Literature:** identify various contributions of individuals, organizations, and initiatives, including technological initiatives, to the development of contemporary First Nations, Métis, and Inuit literature, and analyse the social and cultural influence of those contributions.

SPECIFIC EXPECTATIONS

C1. Reading for Meaning

By the end of this course, students will:

Variety of Texts

- C1.1** read a variety of student- and teacher-selected contemporary texts from diverse First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources and historical texts, identifying specific purposes for reading (e.g., *to compare their own perspective on a topic with the perspective of the main character in a First Nation, Métis, or Inuit work of fiction; to identify ways in which elements such as the thesis statement, structure, and stylistic features of an essay on an issue of importance to First Nations, Métis, or Inuit communities can serve as a model for their own writing; to compare treatments of similar themes in texts from diverse First Nations, Métis, and Inuit cultures*)

Sample questions: “What stylistic elements of the essay did you find effective? Why? How might you incorporate similar features into your own writing?” “What do you hope to learn by comparing various creation stories?”

Using Reading Comprehension Strategies

- C1.2** select and use the most appropriate reading comprehension strategies before, during, and after reading to understand texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, including increasingly complex or difficult texts (e.g., *compare two or more accounts of an historical event, written from different perspectives, to identify information gaps and inaccurate assumptions about First Nations, Métis, or Inuit individuals and communities in a novel set in the past; use a graphic organizer to record and clarify the messages in an essay on an issue of importance to a First Nation, Métis, or Inuit community*)

Sample questions: “How has your research on Métis life in the nineteenth century prepared you for reading the novel? What further information do you need in order to visualize the setting?”

Demonstrating Understanding of Content

C1.3 identify the most important ideas and supporting details in texts from First Nations, Métis, and Inuit cultures, and, as appropriate, in relevant texts from non-Indigenous sources, including increasingly complex or difficult texts (*e.g., outline various definitions of sovereignty or self-governance explored in a poem; explain what the subheadings in an essay reveal about the writer's attitude to the events described; create a mind map to illustrate character relationships in a short story or novel with a First Nation, Métis, or Inuit setting*)

Sample question: "What key facts in the story support the author's interpretation of events?"

Making Inferences

C1.4 make and explain inferences of increasing subtlety about texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, including increasingly complex or difficult texts, supporting their explanations with well-chosen stated and implied ideas from the texts (*e.g., explain how the narrative voice supports the text's message about the nature of social and spiritual relationships; explain what the table of contents of a magazine suggests about the target audience; explain how the introduction to a novel foreshadows certain events in the plot*)

Sample questions: "What do the layout and typography of this poem contribute to its meaning?" "What details in the introduction to this historical novel about the Métis Nation convey the austerity of life in the nineteenth century?"

Extending Understanding of Texts

C1.5 extend their understanding of texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, including increasingly complex or difficult texts, by making rich connections between the ideas in them and in other texts and to their own knowledge, experience, and insights (*e.g., compare the ways in which the beliefs and values of a fictional character shape his or her response to a crisis with their own probable reactions in similar circumstances; apply their knowledge of First Nations, Métis, or Inuit traditions to identify and explain symbolic elements of a novel; identify similarities and differences between the ideas expressed in an editorial on a current issue related to First Nations, Métis, and Inuit communities and the ideas on the same topic expressed in at least two other texts*)

Sample questions: "How does your knowledge of First Nations, Métis, or Inuit spirituality help you understand the narrative?" "How is the thesis of this essay supported by Elders'

teachings, academic storywork, and/or First Nations, Métis, and Inuit world views?"

Analysing Texts

C1.6 analyse texts, including increasingly complex or difficult texts, in terms of the information, themes, ideas, and issues they explore in relation to First Nations, Métis, and Inuit cultures, explaining with increasing insight how various aspects of the texts contribute to the presentation or development of these elements (*e.g., explain how the poem's theme of spirit as a life force is reinforced through repetition, diction, and choice of images; trace the evolving moral or spiritual values of a character through the development of a story; explain why internal conflict frequently appears in novels with central First Nations, Métis, and Inuit characters, and identify aspects of the characterization in a particular novel that heighten the expression of this theme*)

Sample questions: "How do the metaphors in this poem reinforce the ideas about identity that the poem expresses?" "How does the structure of the story reflect the character's spiritual journey?"

Evaluating Texts

C1.7 evaluate the effectiveness of texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, including increasingly complex or difficult texts, using evidence from the text to support their opinions (*e.g., evaluate the effectiveness of a text on the basis of specific criteria, such as authenticity of setting, psychological depth of portrayals of First Nations, Métis, or Inuit characters, and accuracy of cultural information; evaluate how effectively the visual elements of a graphic novel featuring a First Nation protagonist contribute to the satirical intent; evaluate the historical accuracy of a biography of a prominent First Nation, Métis, or Inuk figure by researching reliable sources; compare the relationship between humans and the natural world expressed in a selection of short stories, and explain why they consider one treatment of the theme to be more effective than the others*)

Sample questions: "In what ways does the author's use of dialogue reveal character more effectively than a third-person description could? What kinds of information can dialogue give that could not be readily conveyed through a third-person description? What kinds of information could a third-person description give that is not communicated through the dialogue?" "Was the use of flashback an effective way to explain the factors that influenced the central character's choices? What other techniques could the author have used? Do you think they would have been as effective? Why, or why not?"

Critical Literacy

C1.8 identify and analyse the perspectives and/or biases evident in texts dealing with themes, ideas, and issues related to First Nations, Métis, and Inuit cultures, including increasingly complex or difficult texts, commenting with growing understanding on any questions they may raise about beliefs, values, identity, and power (e.g., *explain, on the basis of research, how the historical and/or cultural context of a novel accounts for the social values expressed by its characters; compare the perspectives on an issue of importance to First Nations, Métis, and Inuit communities expressed in editorials or feature articles in different newspapers and magazines; identify the perspective implied in a historical treaty and explain how it supports or undermines the power of the signatory parties*)

Sample questions: “What groups are most prominent in this historical account of colonization? What groups are marginalized or ignored? Why do you think this is?” “What social and legal conditions of this period might help explain the actions, attitudes, and treatment of women represented in this text?” “How do the political perspectives expressed in these newspapers differ?” “What social perspective on First Nations, Métis, or Inuit identities is expressed in the text? What does that suggest about the author’s beliefs and values?”

C2. Understanding Form and Style

By the end of this course, students will:

Text Forms

C2.1 identify a variety of characteristics of literary, informational, and graphic text forms, and explain, with increasing insight, how they help communicate meaning or reflect a world view (e.g., *the choice of narrator affects the tone and content of a historical narrative; a parody achieves a satirical effect by using a serious tone to describe an absurd situation; the structure of an epic poem or a narrative text can reflect the stages of the archetypal heroic quest; the organization of a persuasive essay can be used to build an argument*)

Sample questions: “How might the ideas and themes expressed by the various design elements of a wampum belt be conveyed in an informational text? What might be lost – or gained – by using a written form of expression?” “How does the choice of narrator in this story affect the reader’s perception of Métis perspectives on the subject matter?”

Text Features

C2.2 identify a variety of features of texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, and explain, with increasing insight, how they help communicate meaning or reflect a world view (e.g., *describe the type of information that captioned photographs add to a report on Inuit communities; explain how the layout or punctuation of a poem on the theme of First Nations, Métis, or Inuit spirituality adds to its meaning or emotional impact; identify how fonts are used to reflect the different characters in a graphic novel*)

Sample questions: “How do the illustrations in this report on Inuit communities enhance the information supplied by the text? What new ideas do they add?” “How does this infographic support the Métis perspectives expressed in this newspaper article? Is it effective? Why, or why not?” “How does the layout of this poem add to its emotional impact?”

Elements of Style

C2.3 identify a variety of elements of style in texts from First Nations, Métis, and Inuit cultures, and, as appropriate, in relevant texts from non-Indigenous sources, and explain, with increasing insight, how they help communicate meaning or reflect a world view and enhance the effectiveness of the text (e.g., *explain how the use of first-person narrative in a novel enhances its theme about relationships with ancestral spirits; analyse how the diction used to describe First Nations, Métis, or Inuit individuals in a news report or characters in a story affects the message; explain the function of hyperbole in a satirical essay or play script about life in a First Nation, Métis, or Inuit community*)

Sample questions: “How does the use of alliteration help convey the main character’s feelings about the challenges he or she faces?” “How does the diction the author uses to describe nature and the weather reflect or enhance the theme of the story?” “How does the playwright infuse the play script with humour and philosophy to engage the audience on a topic of concern to First Nations, Métis, and Inuit communities?” “Why do you think the author uses hyperbole in the essay? How does it affect your response as a reader?”

C3. Reading with Fluency

By the end of this course, students will:

Reading Familiar Words

C3.1 demonstrate an automatic understanding of most words in a variety of reading contexts related to First Nations, Métis, and Inuit cultures (e.g., *read with understanding vocabulary used in grade-level texts on topics of importance to First Nations, Métis, and Inuit cultures, words used figuratively in literary texts, and slang words used in fiction and non-fiction texts; identify the origin of a word commonly used in the context of First Nations, Métis, or Inuit cultures and trace the evolution of its meaning*)

Sample questions: “How are the words ‘decolonization’ and ‘settler Canadian’ defined in the texts you are reading in class?” “The words ‘Indian’, ‘Indigenous’, and ‘Aboriginal’ are familiar but their meaning can be ambiguous. What are some concerns they raise in various reading contexts?”

Reading Unfamiliar Words

C3.2 use decoding strategies effectively to read and understand unfamiliar words, including words of increasing difficulty, in texts from First Nations, Métis, and Inuit cultures, and, as appropriate, in relevant texts from non-Indigenous sources (e.g., *use an etymological dictionary to identify the original and evolving meanings of new words; use a glossary of literary terms to decode unfamiliar words encountered in literary criticism*)

Sample question: “The dictionary provides several different meanings for this word. How can you use context to determine which meaning applies in this poem?”

Developing Vocabulary

C3.3 use a variety of strategies, with increasing regularity, to explore and expand vocabulary (e.g., *refer to specialized resources such as dictionaries; identify various ways to refer to the same cultural group and determine the most appropriate in contemporary contexts*), focusing on words and phrases that have particular significance for First Nations, Métis, and Inuit communities (e.g., *nation, self-governance, sovereignty, identity/identities, non-status, band, Indian, Aboriginal, Indigenous, Haudenosaunee, Cree, Métis, minority group, special interest group, Elder, treaty, residential school*) and evaluating the precision with which these words are used in the texts they are reading

Sample questions: “Why might the word ‘adopted’ be difficult for Inuit families to interpret? What aspects of Inuit tradition make

the concepts of step-children and adopted children foreign to the culture?”

C4. Reflecting on Skills and Strategies

By the end of this course, students will:

Metacognition

C4.1 explain which of a variety of strategies they found most helpful before, during, and after reading texts from and/or related to First Nations, Métis, and Inuit cultures, then evaluate their areas of greater and lesser strength as readers and identify the steps they can take to improve their skills (e.g., *record their reflections about how often and how proficiently they use various reading strategies, and set targets for improving their use of strategies that have been less effective; confer with the teacher to develop new strategies for understanding more challenging texts*)

Sample questions: “What pre-reading strategy did you use before starting your independent reading of the novel? Did it help you to make sense of the introduction? Why, or why not?” “How did small-group discussions influence the predictions you made about the story? How might you improve your use of small-group discussions?”

Interconnected Skills

C4.2 identify a variety of skills they have in listening, speaking, writing, viewing, and representing, and explain, with increasing insight, how these skills help them read texts from and/or related to First Nations, Métis, and Inuit cultures more effectively (e.g., *explain specific ways in which their knowledge of how to structure a piece of writing can help them analyse the structure of a text they are reading; identify the listening skills they drew on when reading a play script to interpret the tone of a character’s dialogue*)

Sample question: “How did staging a debate about the central argument of the text you read in class help you understand the issues raised in it?”

C5. First Nations, Métis, and Inuit Voices in Contemporary Literature

By the end of this course, students will:

Development of Contemporary Literature

C5.1 describe the contributions of a variety of individuals, organizations, and initiatives to the development of contemporary First Nations, Métis, and Inuit literature (e.g., individuals: *Thomas King, Rachel Attituq Qitsualik-Tinsley,*

Lee Maracle, Kateri Akiwenzie-Damm, Taqralik Partridge; organizations: the Ontario Native Literacy Coalition RIEL Centre, Indigenous- and non-Indigenous-owned publishing companies and booksellers, library associations; initiatives: Kimiwan zine, the Ânskohk Aboriginal Literature Festival, various book awards, book clubs that focus on works by Indigenous writers)

Sample questions: “How have Indigenous and non-Indigenous publishing houses supported the emergence of new First Nations, Métis, and Inuit writers?” “What awards can you name that have helped raise public awareness of First Nations, Métis, and Inuit literature? Who are some of the recipients and what were their contributions?”

Influence of Contemporary Literature

C5.2 analyse the influence of contemporary First Nations, Métis, and Inuit literary works on identities and heritage in Canada (*e.g., in terms of offering alternative perspectives on historical events in Canada; of incorporating First Nations, Métis, and Inuit voices, world views, and identities into Canadian literary heritage; of shaping the content and delivery of postsecondary history and literature courses*), commenting with increasing insight on the role of literature as a social and cultural force in First Nations, Métis, and Inuit communities

Sample questions: “What are some specific ways in which Basil Johnston’s works have contributed to linguistic and cultural revitalization in First Nations communities?” “What major themes are represented in the collective works gathered in *Honouring Indigenous Women: Hearts of Nations, vol. 2*? What event made the Toronto launch of the book especially significant?” “What are some specific benefits that contemporary Canadian society receives from First Nations, Métis, and Inuit literature?”

Influence of Technology

C5.3 analyse the role of technology in helping promote the work of contemporary First Nations, Métis, and Inuit writers and publishers, drawing on evidence from a variety of initiatives to support their conclusions (*e.g., Atlantic Canada’s First Nation Help Desk offers video-conferencing and other technologies to help writers co-create community narratives and co-write publications; the Historica Canada Indigenous Arts & Stories competition for First Nations, Métis, and Inuit youth gives a start to emerging writers by sharing their work online; social media influencers use online chats and blog posts to review and promote new Indigenous literature*)

D. WRITING

OVERALL EXPECTATIONS

By the end of this course, students will:

- D1. Developing and Organizing Content:** generate, gather, and organize ideas and information to write for an intended purpose and audience on subject matter related to First Nations, Métis, and Inuit cultures;
- D2. Using Knowledge of Form and Style:** draft and revise their writing, using a variety of literary, informational, and graphic forms and stylistic elements appropriate for the purpose and audience;
- D3. Applying Knowledge of Conventions:** use editing, proofreading, and publishing skills and strategies, and knowledge of language conventions, to correct errors, refine expression, and present their work effectively;
- D4. Reflecting on Skills and Strategies:** reflect on and identify their strengths as writers, areas for improvement, and the strategies they found most helpful at different stages of writing texts on subject matter related to First Nations, Métis, and Inuit cultures.

SPECIFIC EXPECTATIONS

D1. Developing and Organizing Content

By the end of this course, students will:

Identifying Topic, Purpose, and Audience

- D1.1** identify the topic, purpose, and audience for a variety of writing tasks on subject matter related to First Nations, Métis, and Inuit cultures (*e.g., an expository essay comparing the themes of two short stories or poems about family relationships in an Inuit community; a letter to the editor to rebut or endorse a news story about urban life as experienced by First Nations teens; an adaptation of a children’s story to better reflect Métis life; a blog post about privilege and oppression, their effect on individuals and groups, and ways to address the consequences; a statement of personal commitment to reconciliation between Indigenous and non-Indigenous peoples*)

Sample questions: “Before you begin your letter to the editor, think about your audience. Are you writing for teens like those in the news story you are responding to, or for a more general audience? Do you want to persuade your readers to accept a new viewpoint, or to endorse the perspective of the original article?” “How would you dramatize an event in a story to appeal to an audience of children?”

Generating and Developing Ideas

- D1.2** generate, expand, explore, and focus ideas for potential writing tasks, using a variety of strategies and print, electronic, and other resources, as appropriate and with increasing effectiveness (*e.g., use a graphic organizer to group ideas and to help them determine the focus of an essay on symbolism in First Nations, Métis, and Inuit children’s stories; after obtaining permission, make jot notes of ideas and questions arising during an oral teaching by an Elder, Métis Senator, knowledge keeper, or knowledge holder for later reference in preparing in a written report; create a mind map or a Venn diagram to explore connections between the concepts they wish to express in a poem on the theme of First Nations, Métis, and Inuit sovereignty or self-governance; consult bibliographies and reference lists in books and periodicals, including e-books and e-journals, to identify potential sources of new information and ideas*)

Sample questions: “What questions would you like to investigate in preparing to write this essay?” “What have you identified as a possible thesis?”

Research

- D1.3** locate and select information to effectively support ideas for writing, using a variety of strategies and print, electronic, and other

resources, as appropriate (e.g., create a research plan and track their progress; identify a range of sources that contain material related to First Nations, Métis, and Inuit customs and concerns; use keyword searches to locate online information relevant to their topic; create a detailed template to evaluate sources for relevance, reliability, viewpoint, and inclusive perspectives; record all sources of information, observing conventions for proper documentation, to ensure that all sources and extracts are fully acknowledged in their final piece of work)

Sample question: “What steps have you taken to ensure that you will be able to credit all research sources fully and accurately?”

Organizing Ideas

D1.4 identify, sort, and order main ideas and supporting details for writing tasks, using a variety of strategies and selecting the organizational pattern best suited to the content and the purpose for writing (e.g., reorganize the plot outline for a story to include a series of flashbacks; identify a pattern to guide their use of imagery in writing a poem; work in groups to sort and organize their ideas for writing a spoken-word story or poem, focusing on categories such as voice, power, and the depiction and/or exclusion of certain groups; use a graphic organizer to refine their ideas about a thesis or topic in preparation for writing a literary essay; determine the organizational pattern, such as chronological order, climactic order, or cause and effect, best suited to presenting ideas and information in an essay on a specific topic)

Sample questions: “How will you determine the best pattern of imagery to use in your poem?” “How will you organize the information you have gathered for your essay to best develop your thesis?”

Reviewing Content

D1.5 determine whether the ideas and information gathered are accurate and complete, interesting, and effectively meet the requirements of the writing task (e.g., draft a variety of opening statements and read them aloud for peer group feedback about which one will engage readers most effectively; review the information gathered for a persuasive essay and, after eliminating irrelevant material, assess the remaining details to ensure that they meet the information requirements of the writing task)

Sample questions: “Which of the quotations you have collected are the most relevant to your analysis of this short story?” “Would including a First Nation, Métis, or Inuit perspective on your topic make your argument more complete and persuasive? Why, or why not?”

D2. Using Knowledge of Form and Style

By the end of this course, students will:

Form

D2.1 write for different purposes and audiences using a variety of literary, informational, and graphic text forms (e.g., a report comparing the responses of classmates to a graphic novel studied in class; a narrative poem for peers, based on a short story about cultural identity; a film critique for a First Nation community newspaper; descriptive paragraphs that will form part of a public relations campaign to raise the profile of First Nations, Métis, and Inuit course offerings; the text of a speech for a peer running for student trustee; an opinion piece about the effect of stereotypes, racism, sexism, or culturally inappropriate language on readers)

Sample question: “What text form have you chosen to present the findings of your survey comparing the political priorities of urban and on-reserve First Nations individuals?”

Voice

D2.2 establish a distinctive voice in their writing, modifying language and tone skilfully and effectively to suit the form, audience, and purpose for writing (e.g., use an authoritative tone in a persuasive essay on the necessity of bilateral negotiations between Indigenous governments and various levels of government in Canada; use repeated sentence patterns in the dialogue of a specific character in their script of a skit or short play to establish a distinct personality)

Sample questions: “How can you convey the emotions of a character who has been confronted by a false accusation? What words might this character use?” “How can you project an authoritative tone in this persuasive essay on nation-to-nation negotiations?”

Diction

D2.3 use appropriate descriptive and evocative words, phrases, and expressions imaginatively to make their writing clear, vivid, and interesting for their intended audience (e.g., vary the use of concrete and abstract words appropriately in a poem; use evocative words and phrases accurately and effectively in describing their response to a text, object, or person; use precise words and clear, straightforward sentences to present information and to answer questions in informational texts)

Sample questions: “Where in your essay could you state an idea more clearly or precisely? Where might you add descriptive details?” “Have you used a sufficient variety of concrete words to give your poem energy?”

Sentence Craft and Fluency

D2.4 write complete sentences that communicate their meaning clearly and effectively, skilfully varying sentence type, structure, and length to suit different purposes and making smooth and logical transitions between ideas (*e.g., use coordination and subordination, as appropriate, to emphasize ideas and enhance the readability of sentences; repeat sentences of the same structure to provide rhetorical emphasis*)

Sample questions: “Where in your text might you vary the length of the sentences? What effect would that have on the reader?” “How have you ensured that the transition from one idea to the next is logical?”

Critical Literacy

D2.5 explain, with increasing insight, how their own beliefs, values, and experiences are revealed in their writing, and how these may either reflect or conflict with a First Nation, Métis, or Inuit world view (*e.g., determine whether the ideas in their writing and the language they use to express them are inclusive and non-discriminatory, and explain how they checked for bias; explain how their description of a specific event reveals their values, even if they are not stated explicitly, and make connections between these values and a First Nation, Métis, or Inuit world view*)

Sample questions: “Does your description of this character present her in a positive light or a negative one? How well does that reflect your intention?” “What attitudes and values have you conveyed in this piece of informational writing, even though you have not expressed them explicitly?”

Revision

D2.6 revise drafts to improve the content, organization, clarity, and style of their written work, using a variety of teacher-modelled strategies with increasing effectiveness (*e.g., add precise and appropriate transitional words and phrases to show more clearly the logical relationship between ideas in an argument or position paper; change the order in which types of imagery occur in a poem to heighten the emotional impact*)

Sample questions: “What details in your essay might detract from the overall impression you are trying to achieve?” “How could you reorganize the elements of your poem so that it will appeal more strongly to your readers’ emotions?” “How might you restate the ideas in your opening paragraph to ensure that the core message about First Nations, Métis, or Inuit perspectives is clearly and energetically expressed?”

Producing Drafts

D2.7 produce revised drafts of a variety of texts, including increasingly complex texts, written to meet criteria identified by the teacher, based on the curriculum expectations and respecting First Nations, Métis, and Inuit communication styles (*e.g., adequate development of information and ideas, logical organization, appropriate use of form and style, appropriate use of conventions*)

Sample questions: “If you were to cut your essay into its separate paragraphs and mix the paragraphs up, would you be able to determine the original order? What does that reveal about the development of your argument?” “What other organizational pattern could you have used in this essay to prove your thesis?”

D3. Applying Knowledge of Conventions

By the end of this course, students will:

Spelling

D3.1 consistently use knowledge of spelling rules and patterns, a variety of resources, and appropriate strategies to identify and correct their own and others’ spelling errors (*e.g., select and use print and electronic spelling resources judiciously, demonstrating awareness of variant spellings, such as U.S. spellings; distinguish between homonyms when editing a peer’s writing; use irregular spellings for effect in an advertisement aimed at a teenaged audience; use electronic dictionaries to check spelling regularly and without prompting; identify words that they regularly misspell and implement appropriate strategies to avoid repeating the errors*)

Sample questions: “What steps can you take to remember the correct spelling of that word and avoid repeating the error in the future?” “Where have you seen irregular spellings used on purpose? Why do you suppose they were used in those cases?”

Vocabulary

D3.2 build vocabulary for writing by confirming word meaning(s) and reviewing and refining word choice, using a variety of resources and strategies, as appropriate for the purpose and with increasing effectiveness (*e.g., consult specialized dictionaries and relevant websites to identify appropriate, current terminology to use in referring to various cultural groups in Canada; incorporate specialized terminology appropriate to the topic in an essay on an issue related to First Nations, Métis, or Inuit cultures or communities; use an etymological dictionary to identify the original meaning of a word and meanings it has acquired over time*)

Sample questions: “How could you explore other ways of wording this idea? What Indigenous and non-Indigenous resources could you consult?” “What other texts could you read to expand the vocabulary you use to write about this topic?” “Are the words you have used in this description likely to be familiar to your audience? If not, what other words might you select?”

Punctuation

D3.3 use punctuation correctly and effectively to communicate their intended meaning (e.g., use commas correctly to separate words, phrases, and clauses; correctly introduce and punctuate both short and long quotations in the body of an essay, properly setting off block quotations; use semicolons where appropriate to create balance and parallelism in sentences with two or more clauses)

Sample questions: “How do you know when to run a quotation into the text and when to set it off as a block? What is the accepted way to set off a quotation?”

Grammar

D3.4 use grammar conventions correctly and appropriately to communicate their intended meaning clearly and effectively (e.g., use a variety of sentence structures correctly to communicate complex ideas; use coordination and subordination correctly and appropriately; use parallelism and balance to aid clarity; use pronoun case, number, and person correctly; use verb tenses correctly in reported dialogue; use active and passive voice appropriately for the purpose and audience)

Sample questions: “How would you rewrite this series of sentences to create parallelism?” “In general, your consistent use of the active voice to persuade readers of your point of view is appropriate, but where in your essay might you use the passive voice effectively?”

Proofreading

D3.5 regularly proofread and correct their writing (e.g., ask peers to check their drafts for errors in spelling, vocabulary, punctuation, and grammar, then consult print and electronic resources to confirm the accuracy of the feedback they receive and make corrections where necessary; use the Track Changes function in their word-processing program when entering proofreading changes, and keep a file of these corrections for future reference)

Sample questions: “What steps can you take to confirm that peer feedback is accurate and appropriate?” “How can the Track Changes tool be of help in the writing process?”

Publishing

D3.6 use a variety of presentation features, including print and script, fonts, graphics, and layout, to improve the clarity and coherence of their written work and to heighten its appeal and effectiveness for their audience (e.g., select an appropriate format for a letter they are writing to the editor of a specific newspaper; choose design features that will appeal to their peers when creating a blog for that audience)

Sample questions: “Who is the audience for your blog? How does your choice of design features and layout reflect that audience?”

Producing Finished Works

D3.7 produce pieces of published work to meet criteria identified by the teacher, based on the curriculum expectations and respecting First Nations, Métis, and Inuit communication styles (e.g., adequate development of information and ideas, logical organization, appropriate use of form and style, appropriate use of conventions)

Sample questions: “How might incorporating some quotations into your poetry critique help your readers understand your point of view? Where would they be most effective?”

D4. Reflecting on Skills and Strategies

By the end of this course, students will:

Metacognition

D4.1 explain which of a variety of strategies they found most helpful before, during, and after writing texts on subject matter related to First Nations, Métis, and Inuit cultures, then evaluate their areas of greater and lesser strength as writers and identify the steps they can take to improve their skills (e.g., identify different ways of organizing research prior to writing, and explain the most appropriate use for each; share with peers a strategy or technique that they have found helpful in writing effective introductions and conclusions; assess their approach to editing and proofreading their work, and plan to make changes where necessary)

Sample questions: “How did peer editing improve the quality of a recent piece of your writing? How might you incorporate what you learned into other pieces of written work?” “What have you observed about similarities and differences in your writing process for different text forms?” “Name one aspect of your writing that you have strengthened recently and one aspect that needs more attention. How did you improve in the first area? What will you do to improve in the other area?”

Interconnected Skills

D4.2 identify a variety of skills they have in listening, speaking, reading, viewing, and representing, and explain, with increasing insight, how these skills help them write texts on subject matter related to First Nations, Métis, and Inuit cultures more effectively (*e.g., describe some ways in which reading widely has helped them discover new models for their own writing; explain how listening to speeches and oral teachings can help them improve their essay writing and narrative writing*)

Sample question: “How has listening to teachings by Elders, Métis Senators, knowledge keepers, and/or knowledge holders helped you improve your ability to write persuasive essays?”

Portfolio

D4.3 select examples of a variety of types of writing that express themes, ideas, and perspectives explored in this course and that they think most clearly reflect their growth and competence as writers, and explain the reasons for their choice (*e.g., select a finished piece of writing for a class anthology of creative writing, and explain why they think it is a good example of their work; select a finished piece of writing that caused them frustration to produce, and explain the problems they encountered and how they attempted to resolve them, and select another finished piece that shows their growth as a writer, and explain how and where it shows improvement*)

Sample questions: “What pieces of your writing represent the style of writing you prefer or the text form you feel most comfortable writing? How can you explain your choice?” “Do you see yourself as a stronger creative writer or technical writer? To what do you attribute this strength?”

E. MEDIA STUDIES

OVERALL EXPECTATIONS

By the end of this course, students will:

- E1. Understanding Media Texts:** demonstrate an understanding of a variety of media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media texts from non-Indigenous sources;
- E2. Understanding Media Forms, Conventions, and Techniques:** identify some media forms and explain how the conventions and techniques associated with them are used to create meaning in the context of First Nations, Métis, and Inuit cultures;
- E3. Creating Media Texts:** create a variety of media texts on subject matter related to First Nations, Métis, and Inuit cultures, for different purposes and audiences, using appropriate forms, conventions, and techniques;
- E4. Reflecting on Skills and Strategies:** reflect on and identify their strengths as interpreters and creators of media texts, areas for improvement, and the strategies they found most helpful in understanding and creating media texts on subject matter related to First Nations, Métis, and Inuit cultures;
- E5. First Nations, Métis, and Inuit Voices in Contemporary Media:** identify various contributions of individuals, organizations, and initiatives, including technological initiatives, to the development of contemporary First Nations, Métis, and Inuit media production, analysing the social and cultural influence of those contributions and the role of media literacy.

SPECIFIC EXPECTATIONS

E1. Understanding Media Texts

By the end of this course, students will:

Purpose and Audience

- E1.1** explain how media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media texts from non-Indigenous sources, including increasingly complex or difficult texts, are created to suit particular purposes and audiences (*e.g., describe how a news broadcast by the Aboriginal Peoples Television Network reflects the priorities and interests of its target audience; identify the primary audience for a video game featuring a First Nation character and explain their reasoning; explain the purpose of selecting certain images over others in a documentary about remote Inuit communities*)

Sample questions: “In your opinion, why do some news items about First Nations, Métis, or Inuit individuals fuel misconceptions while others do not? How might the intended audience of the piece affect the journalist’s accuracy?”
“Whose interests are served by this news item?”

In your opinion, why was this text produced?
“What is the likely purpose of a museum website showing mainly historical images of First Nations, Métis, and Inuit cultures rather than contemporary images? Who is the primary audience?”

Interpreting Messages

- E1.2** interpret media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media texts from non-Indigenous sources, including increasingly complex or difficult texts, identifying and explaining the overt and implied messages they convey (*e.g., identify some underlying social and/or political messages in a documentary on First Nations, Métis, or Inuit housing, access to clean drinking water, or mental health services, and explain how statistics are used to support those messages; identify the implied message about government legislation and Indigenous peoples in an online broadcast by a major Canadian news network and suggest possible reasons why the message is not openly expressed*)

Sample questions: “What societal values or beliefs do you think are revealed by online news coverage of recent legislation affecting First Nations, Métis, and Inuit cultures?” “What is the overt message of this documentary about missing and murdered Indigenous women in Canada? What message or messages are implied? How are the implied messages conveyed? On what facts are they based?”

Evaluating Texts

E1.3 evaluate how effectively information, themes, ideas, issues, and opinions are communicated in media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media texts from non-Indigenous sources, including increasingly complex or difficult texts, and decide whether the texts achieve their intended purpose (e.g., *determine whether a televised press conference about an initiative to improve health services to First Nations, Métis, and Inuit communities effectively communicated all the information needed by the target audience; assess the relative effectiveness of interviews with filmmakers and actors and interviews with film historians in the documentary Reel Injun*)

Sample questions: “In what ways might a virtual museum exhibition focused on traditional customs and past achievements both help and hinder First Nations, Métis, and Inuit efforts to realize contemporary aspirations?” “In your opinion, what Aboriginal Peoples Television Network programming has changed Canadian attitudes about First Nations, Métis, or Inuit individuals the most? In what ways has it altered these perspectives? Does that reflect the goals of the network? Why, or why not?”

Audience Responses

E1.4 explain why the same media text might prompt a variety of different responses from different audiences (e.g., *provide historical reasons why a First Nation, Métis, or Inuk war veteran and a youth from the same community might have different reactions to the Canadian flag and/or the nation flag representing their home community; identify various possible responses to background information provided by an Indigenous women’s organization in a statement about a government policy position on an issue concerning First Nations, Métis, and Inuit women*)

Sample questions: “Why might some people be offended by a news broadcast suggesting wrongdoing by the Crown in its dealings with Indigenous peoples? Why might a First Nation, Métis, or Inuk activist find such a broadcast refreshing?”

Critical Literacy

E1.5 identify the perspectives and/or biases evident in media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media texts from non-Indigenous sources, including increasingly complex or difficult texts, and comment on any questions they may raise about beliefs, values, identity, and power (e.g., *identify First Nations, Métis, or Inuit archetypes and/or stereotypes portrayed in a film, and explain how they are used to confirm or contradict the audience’s expectations about plot or character; assess the realism or lack of realism in the depiction of a First Nation, Métis, or Inuk character in a mainstream television sitcom or drama*)

Sample questions: “Were you expecting this character to be depicted as ‘good’ or ‘bad’? Why? What prior experiences informed your predictions about the character?” “How does the depiction of family structures on mainstream television sitcoms represent or fail to represent First Nations, Métis, and Inuit perspectives on family life and relationships? What issues does that raise about Canadian social values?” “What power imbalance is implied between the characters in this Western? How is this typical of mid-twentieth-century films in this genre?”

Production Perspectives

E1.6 explain how production, marketing, financing, distribution, and legal/regulatory factors influence the First Nations, Métis, and Inuit media industry (e.g., *describe some ways in which the concentration of media ownership affects First Nations, Métis, and Inuit media creators; determine whether the Canadian-content regulations of the Canadian Radio-television and Telecommunications Commission [CRTC] contain any provisions for Indigenous content, and explain how that affects First Nations, Métis, and Inuit communities; identify some challenges that First Nations, Métis, and Inuit media creators face in financing projects, and describe some recent attempts to address those challenges*)

Sample questions: “What considerations drove the decision to establish the Aboriginal Peoples Television Network?” “What are some marketing factors that hinder the distribution of media texts intended for First Nations, Métis, and Inuit audiences? How is technology being used to address this challenge?”

E2. Understanding Media Forms, Conventions, and Techniques

By the end of this course, students will:

Form

E2.1 identify general and specific characteristics of a variety of media forms and explain, with increasing insight, how they shape content and create meaning in the context of First Nations, Métis, and Inuit cultures (*e.g., digital learning platforms use sound, video, and interactivity to make an Indigenous language accessible and meaningful to learners in communities where there are no speakers of the language; First Nations, Métis, and Inuit websites use links to similar or related content to invite and facilitate further exploration of cultural themes*)

Sample questions: “What characteristics of the Internet make it a good vehicle to promote and support the revitalization of Indigenous languages in First Nations, Métis, and Inuit communities?” “How has clothing been used in historical and contemporary contexts to convey messages about First Nations, Métis, and Inuit cultural perspectives?”

Conventions and Techniques

E2.2 identify conventions and/or techniques used in a variety of media forms and explain, with increasing insight, how they convey meaning and influence their audience in the context of First Nations, Métis, and Inuit cultures (*e.g., the inclusion of regional news feeds on the Aboriginal Peoples Television Network website fosters awareness of both the diversity and the shared perspectives of First Nations, Métis, and Inuit communities across Canada; the integration of elements of traditional music into songs by contemporary First Nations, Métis, and Inuit musicians expresses both pride in culture and heritage and resistance to colonialist views*)

Sample questions: “What elements of traditional music did you hear in the *Mother Earth* music recording by Eagle & Hawk? What message do you think those elements were intended to convey, and what was your emotional response?”

E3. Creating Media Texts

By the end of this course, students will:

Purpose and Audience

E3.1 describe the topic, purpose, and audience for media texts they plan to create on subject matter related to First Nations, Métis, and Inuit cultures (*e.g., a documentary about First Nations, Métis, and Inuit artists who are using new technologies, with the purpose of encouraging a teenaged*

audience to explore media forms), and identify significant challenges they may face in achieving their purpose (*e.g., gaining permission from artists to incorporate their work into new media texts; learning how to use the technology needed to create their media texts; finding ways to engage their intended audience on a serious topic*)

Sample questions: “Who is the audience for your radio program about First Nations, Métis, and Inuit musicians? What is the purpose of broadcasting these contributions to the music industry? What copyright issues will you need to address before choosing the music examples to include in your program? How might it be helpful to approach some of the musicians you want to showcase?” “What challenges might you face in creating an advertisement to be broadcast during a sporting event? How might you overcome these challenges?”

Form

E3.2 select a media form to suit the topic, purpose, and audience for a media text they plan to create on subject matter related to First Nations, Métis, and Inuit cultures, and explain why it is the most appropriate choice (*e.g., explain why interviewing a cultural resource person from the local community is an appropriate way to promote an upcoming school event focusing on Métis culture; explain why an editorial cartoon is an effective way to communicate a political viewpoint about an issue of importance to First Nations, Métis, and Inuit communities*)

Sample questions: “Why might you find a social media advertisement more effective than other forms of communication to promote clothing designs that reflect First Nations, Métis, or Inuit influences?” “Why might a photo-sharing site be a good way to celebrate the diversity of art forms produced in a local Ojibwe community?”

Conventions and Techniques

E3.3 identify a variety of conventions and/or techniques appropriate to a media form they plan to use, and explain how these will help communicate a specific aspect of their intended meaning effectively (*e.g., a ticker tape banner on a website they plan to create will include features such as local news, weather, and sports updates to promote and engage their community; a soundtrack featuring music from the same period as the images in their digital photographic essay will establish the tone and convey the historical context*)

Sample questions: “Which visual and audio techniques will you select in the presentation software to make the transition from one image to the next in your digital photographic essay? How will that help convey your message?”

Producing Media Texts

E3.4 produce media texts, including increasingly complex texts, on subject matter related to First Nations, Métis, and Inuit cultures, for a variety of purposes and audiences, using appropriate forms, conventions, and techniques (*e.g., a blog to share views about First Nations, Métis, and Inuit art works; a video to document the evolution of the Indigenous music industry in Canada*)

E4. Reflecting on Skills and Strategies

By the end of this course, students will:

Metacognition

E4.1 explain which of a variety of strategies they found most helpful in interpreting and creating media texts on subject matter related to First Nations, Métis, and Inuit cultures, then evaluate their areas of greater and lesser strength as media interpreters and producers and identify the steps they can take to improve their skills (*e.g., identify successful and less successful examples of interpretive and creative tasks they carried out, describe the strategies they used, and explain which strategies worked well and what they would do differently another time*)

Sample questions: “How has your strategy of recording First Nations, Métis, and Inuit content on different media outlets to determine frequency and type of coverage influenced your approach to interpreting media productions? What similar strategy might you use in other contexts?” “How helpful did you find peer feedback when you were making a shortlist of photos to use in your collage? When, or in what way, might the strategy of seeking feedback be counterproductive?”

Interconnected Skills

E4.2 identify a variety of skills they have in listening, speaking, reading, and writing, and explain, with increasing insight, how these skills help them interpret and create media texts on subject matter related to First Nations, Métis, and Inuit cultures more effectively (*e.g., explain how analysing newspaper articles can help them develop the structure and content of an online petition about the federal government’s response to an Inuit concern; describe the listening skills they drew on to create an effective video interview*)

Sample question: “How did your listening and speaking skills help you develop a short video about Métis families in urban settings?”

E5. First Nations, Métis, and Inuit Voices in Contemporary Media

By the end of this course, students will:

Media Development

E5.1 describe the contributions of a variety of individuals, organizations, and initiatives to the development and production of contemporary First Nations, Métis, and Inuit media texts (*e.g., individuals: Jeff Barnaby, Carla Robinson, Lisa Meeches, Nina Wilson, Sylvia McAdam, Chief Dan George, Alanis Obomsawin; organizations: the National Film Board of Canada, TVOntario, the Aboriginal Peoples Television Network, the Inuit Broadcasting Corporation, Unikkaar Studios Inc., IsumaTV, CBC Indigenous; initiatives: the Idle No More movement; college programs in Indigenous visual and media arts; Indigenous-focused television programs, films, and documentaries; the partnership of SAY Magazine and NationTalk newswire to provide access to First Nations, Métis, and Inuit content across media platforms*)

Sample questions: “What recent videos and films have been made by First Nations, Métis, or Inuit directors and producers? What types of support do Indigenous-owned distribution and production companies provide to them? What are some examples of such companies?”

Influence of Media Production

E5.2 analyse the influence of contemporary First Nations, Métis, and Inuit media texts on identities and heritage in Canada (*e.g., in terms of offering alternative perspectives on contemporary events in Canada; of incorporating First Nations, Métis, and Inuit voices, world views, and identities into Canadian media productions; of shaping the content and delivery of representations of First Nations, Métis, and Inuit individuals or communities offered through contemporary mainstream media channels*), commenting with increasing insight on the role of media production as a social and cultural force in First Nations, Métis, and Inuit communities

Sample questions: “What are some examples of media texts that have changed Canadian perceptions of the lives of contemporary First Nations, Métis, and Inuit individuals? What are some specific changes that have resulted from their production?”

Media Literacy and Media Access

E5.3 analyse the role of media literacy and media access in promoting the work of contemporary First Nations, Métis, and Inuit media creators, drawing on evidence from a variety of technological initiatives to support their conclusions (*e.g., the use of social media to disseminate media texts reflecting Indigenous perspectives on issues that affect First Nations, Métis, and Inuit communities and individuals; the introduction of accessible and affordable technology and media platforms; the expansion of broadband systems to deliver public service to remote and rural First Nations, Métis, and Inuit communities; initiatives to support local decision making about specific community technology needs*)

Sample questions: “Do you think contemporary First Nations, Métis, and Inuit media texts have become more accessible through the use of contemporary social media platforms? Why, or why not? What barriers might remote and rural media creators face in using these social media?” “How does the First Nations Innovation project support First Nations ownership and control of, and access to, information and communication technologies and infrastructure?”

English: Understanding Contemporary First Nations, Métis, and Inuit Voices, Grade 11

College Preparation

NBE3C

This course explores the themes, forms, and stylistic elements of literary, informational, graphic, oral, cultural, and media text forms emerging from First Nations, Métis, and Inuit cultures in Canada, and also looks at the perspectives and influences of texts that relate to those cultures. In order to understand contemporary text forms and their themes of identity, relationship, and self-determination, sovereignty, or self-governance, students will study the use of text forms by Indigenous authors/creators from other periods in expressing ideas related to these themes. Students will also create oral, written, and media texts to explore their own ideas and understanding, focusing on the development of literacy, communication, and critical and creative thinking skills necessary for success in academic and daily life. The course is intended to prepare students for the compulsory Grade 12 English college preparation course.

Prerequisite: English, Grade 10, Academic or Applied

A. FIRST NATIONS, MÉTIS, AND INUIT PERSPECTIVES AND TEXT FORMS IN CANADA

OVERALL EXPECTATIONS

Throughout this course, students will:

- A1. Exploring:** explore themes related to First Nations, Métis, and Inuit identities, relationships, and self-determination, sovereignty, or self-governance, as reflected in text forms created in Canada, formulating questions and comparing perspectives to stimulate a well-reasoned exchange of ideas about these topics;
- A2. Deconstructing:** demonstrate an understanding of how representations of First Nations, Métis, and Inuit individuals, communities, and cultures in text forms created in Canada are influenced by perspectives related to or shaped by historical period, cultural background, and social and political conditions and events, including perspectives related to gender and the role of women;
- A3. Reconstructing:** demonstrate an understanding of the role of contemporary and historical text forms created in Canada in representing the diversity of First Nations, Métis, and Inuit lives, cultures, and world views, and assess the impact on Canadian society of efforts to challenge colonialist views and incomplete or inaccurate representations.

SPECIFIC EXPECTATIONS

A1. Exploring

Throughout this course, students will:

Identifying Text Forms

- A1.1** identify various cultural text forms* and associated customs from First Nations, Métis, and Inuit cultures, and explain how they support the communication of meaning within the society (*e.g., Anishinaabe pictographs painted on rocks communicate visions and messages through images of humans and animals; a traditional talking stick is a means to facilitate discussion at various circles, ceremonies, and cultural events through the use of symbolism and honoured protocols; clothing or regalia created to be worn at First Nations powwows and other cultural gatherings reflects identity and collective values; the Haudenosaunee Thanksgiving Address is said before all else at ceremonies and significant meetings to give thanks for the natural world*)

Sample questions: “How does the Hiawatha Belt record the development of the Five Nations Confederacy? What are the teachings behind its symbolism? How do the oral stories that accompany the belt help the beneficiary understand the Great Law of Peace?”

Formulating Questions

- A1.2** formulate appropriate questions to guide their explorations of themes, ideas, and issues related to First Nations, Métis, and Inuit identities, relationships, and self-determination, sovereignty, or self-governance, as reflected in various Indigenous text forms, and, as appropriate, in relevant non-Indigenous texts (*e.g., factual question: “How are the designations ‘status’ and ‘non-status’ determined?”; comparative question: “What are some similarities and differences in the expression of cultural identity by Métis and Inuit individuals?”; causal question: “What are some consequences of presenting a*

* The term “cultural text form” is used in this document to refer to forms and means of communication – including, for example, elements of material culture, such as clothing and regalia; stories; songs, music, dances; and cultural practices – that have developed over time on the basis of the beliefs and values of the culture and that are respected, honoured, and passed on from generation to generation to express and communicate those shared beliefs and values. These forms employ various symbols, practices, images, sounds, and/or concrete forms to convey information and ideas. See [page 188](#) for background information and a chart identifying various types of cultural text forms.

decolonizing perspective in contemporary informational narratives about Canada?”)

Sample questions: “What is an inquiry stance? How does using an inquiry stance help you understand the divergence of views presented in these two texts?”

Exploring Identities

A1.3 identify and describe several different themes, ideas, and issues related to First Nations, Métis, and Inuit identities, as reflected in various Indigenous text forms, and, as appropriate, in relevant non-Indigenous texts (*e.g., with reference to the challenge of reconciling multiple cultural identities, self-identification and naming, a sense of isolation and marginalization*)

Sample questions: “As you reflect on a local First Nation gathering that you attended, what aspects of the experience did you find personally meaningful? What did you learn about individual or cultural identity? How did you make meaning of the cultural text forms that were present?”

Exploring Relationships

A1.4 identify and describe several different themes, ideas, and issues associated with relationships in First Nations, Métis, and Inuit cultures, as reflected in various Indigenous text forms, and, as appropriate, in relevant non-Indigenous texts (*e.g., with reference to the ways in which natural law shapes the relationship between humanity and nature in many Indigenous cultures, the relationship between community aspirations and individual aspirations*)

Sample questions: “How is the concept of relationships expressed in various treaties? Why is it important to explore how nation-to-nation relationships are reflected not only in written text forms such as treaties but also in cultural text forms such as wampum belts?”

Exploring Self-Determination, Sovereignty, and Self-Governance

A1.5 identify and describe several different themes, ideas, and issues related to First Nations, Métis, and Inuit self-determination, sovereignty, or self-governance, as reflected in various Indigenous text forms, and, as appropriate, in relevant non-Indigenous texts (*e.g., with reference to traditional territories; international, national, and provincial political leadership; Métis governance structures and community charter membership; grassroots civic action*)

Sample question: “Why do you think the author of this article took time to tell the story of the geography of this territory and

its importance to the first peoples before making his or her main point about sovereignty or self-governance?”

Comparing Perspectives

A1.6 compare several different perspectives on themes, ideas, and issues related to First Nations, Métis, and Inuit identities, relationships, and self-determination, sovereignty, or self-governance, as reflected in various texts from both Indigenous and non-Indigenous sources (*e.g., compare the perspectives on the role of humanity within the natural environment expressed in a text by a First Nation, Métis, or Inuk writer and one by a non-Indigenous Canadian writer; after reviewing several different texts, define the concept of community from a First Nations, Métis, or Inuit perspective and identify various similarities and differences with a non-Indigenous perspective*)

Sample questions: “How might the perspective of a magazine article on the history and contemporary context of Inuit in Canada vary depending on the sources it is drawn from?” “How would you outline the perspectives of these two news articles about the role of Indigenous men and fathers today?” “What are some of the similarities and differences between the way these two short stories approach the theme of a family’s connection to the urban Indigenous community?”

A2. Deconstructing

Throughout this course, students will:

Viewpoint

A2.1 determine how the messages relating to First Nations, Métis, and Inuit cultures conveyed in various contemporary and historical Indigenous text forms, and, as appropriate, in non-Indigenous texts, might change if they were presented from different perspectives (*e.g., the perspectives of veterans, landowners, non-Indigenous immigrants, elderly community members, First Nations women, individuals who live off the land*), and make inferences about how the viewpoint of the creator/author is shaped by factors related to historical period, gender, culture, sexual orientation, ability, and/or politics

Sample questions: “What cultural factors do you think are shaping the perspective presented in this news article? On what evidence do you base your opinion?” “From whose perspective is this article about fishing, hunting, and gathering written? How might the article differ if it

had been written from the perspective of a First Nation hunter or fisher?" "Whose perspective is reflected in this non-Indigenous historical account of the fur trade? How might the account change if it were written from the perspective of a First Nation, Métis, or Inuk woman?"

Contradictions

A2.2 identify contradictions in how First Nations, Métis, and Inuit cultures have been depicted in various contemporary and historical Indigenous text forms, and non-Indigenous texts (e.g., *militant versus peaceful, stewards of the land versus territorially acquisitive*), and analyse possible reasons for the divergence of views

Sample questions: "What are some different perspectives on current treaty relations presented in contemporary texts? What reason can you offer for any contradictions in those perspectives?" "How did listening to a First Nation treaty researcher talk about treaty relations and nationhood change your view of treaties in Ontario? What elements of the talk contradicted your earlier understanding of treaties?" "In some European historical accounts of encounters between First Nations peoples and European settlers, First Nations individuals are depicted as inherently gentle and in other accounts as inherently violent. How can you explain this contradiction?"

Positioning

A2.3 make inferences about attitudes towards First Nations, Métis, and Inuit content in various contemporary and historical text forms, providing explanations that draw on appropriate evidence to support their opinions (e.g., *the juxtaposition of ideas; the context within which traditional knowledge is presented; the application of Western academic criteria to First Nations, Métis, or Inuit knowledge sources*)

Sample question: "How might your interpretation of the Anishinaabe Ojibwe creation story have changed if the story had been presented in the context of diverse belief systems, rather than as a myth?"

Accessibility

A2.4 describe various contemporary and historical factors affecting public access to First Nations, Métis, and Inuit text forms, including cultural text forms (e.g., *the ability of publishers in Canada to widen or restrict the audience for texts by First Nations, Métis, and Inuit creators/authors; the development of Indigenous publishers and book-sellers with a commitment to promote, preserve, and publish First Nations, Métis, and Inuit stories and knowledge; the protection of cultural text forms by First Nations, Métis, and Inuit societies*)

Sample questions: "Why do certain First Nations, Métis, and Inuit societies protect the publication of cultural text forms containing traditional knowledge? What is the significance of this protection to the represented cultures? What are some similar practices in your own culture or others around the world?"

Asymmetries

A2.5 describe various issues related to attempts to apply Western cultural criteria to First Nations, Métis, and Inuit text forms, including cultural text forms (e.g., *the privileging of finite knowledge over evolving and contextual knowledge, the undervaluation of communal knowledge banks in favour of individual intellectual property*)

Sample question: "How do copyright requirements challenge First Nations, Métis, and Inuit beliefs about knowledge and knowledge transfer?"

A3. Reconstructing

Throughout this course, students will:

Acknowledging

A3.1 demonstrate an understanding of several different challenges First Nations, Métis, and Inuit individuals and communities face and have faced in controlling their own narratives and resisting colonialist views, as revealed in text forms studied in this course (e.g., *describe various factors that impeded the ability of First Nations, Métis, and Inuit creators/authors to find mainstream audiences for their work during the movement towards self-determination in the mid-twentieth century; identify some examples of appropriation of First Nations, Métis, and Inuit cultural production*)

Sample questions: "What are some themes that contemporary First Nations, Métis, and Inuit authors are exploring as a way to challenge and change the legacy of colonialism through new narratives?" "Who is the target audience for contemporary First Nations, Métis, and Inuit literature? Has that audience changed since the mid-twentieth century? In what ways?"

Naming

A3.2 identify appropriate ways to refer to Indigenous peoples in various contexts (e.g., *in the text of treaties, in land claim agreements, in descriptions of courses within a First Nations, Métis, and Inuit studies program*), and locate examples of inappropriate terminology in contemporary and historical text forms from both Indigenous and non-Indigenous sources

Sample questions: “Why might the terms ‘First Nations’, ‘Métis’, and ‘Inuit,’ or ‘Indigenous’ be more appropriate than ‘Native’ or ‘Aboriginal’ in a Canadian context?” “Why might the term ‘band’ be inappropriate to use in reference to Métis communities?” “What are some of the connotations of terms used in historical novels to refer to First Nations, Métis, or Inuit individuals?”

Diversity

A3.3 describe several different ways in which the diversity of First Nations, Métis, and Inuit lives, knowledge, cultures, and world views is represented or under-represented in contemporary and historical text forms (*e.g., compare texts from different historical periods to determine how the imagery in each text either romanticizes Indigenous peoples or accurately reflects the diversity of First Nations, Métis, and Inuit cultures, and construct a timeline to show the changing use of images and symbols; locate an example of First Nations, Métis, and Inuit world views being depicted as a single world view in a contemporary film or a book they are reading in class; describe various different world views represented in written descriptions of courses offered in a First Nations, Métis, and Inuit studies program*)

Sample questions: “What are some ways in which First Nations, Métis, and Inuit individuals and communities are referred to in historical informational texts such as newspapers and treaties? What does that reflect about colonial views of Indigenous diversity?” “How does the author of this municipal history represent the role of diverse First Nations in the development of the town? In your opinion, is this representation accurate? Why, or why not?”

Relevance

A3.4 evaluate a variety of contemporary text forms to determine how accurately they represent the lives and activities of First Nations, Métis, and Inuit individuals and communities, past and present (*e.g., explain how the images in a multimedia text reinforce or undermine the message that First Nations, Métis, and Inuit communities are contemporary and vibrant*), and describe several different ways in which updated representations can influence society (*e.g., contemporary text forms such as video blogs enable First Nations, Métis, and Inuit youth to express personal perspectives and find common ground with non-Indigenous youth; increasing the presence of First Nations, Métis, and Inuit journalists helps national news programs to better represent contemporary life in Canada*)

Sample questions: “Which type of text has most affected your ideas about First Nations, Métis, and Inuit cultures: literature, informational texts, or media texts? Why?” “What images in the text reinforced or dispelled the notion that Indigenous peoples are peoples of the past?” “In what ways does the use of a contemporary text form, such as a video blog, to express First Nations, Métis, and Inuit perspectives encourage intercultural connections and understanding?”

Affirmation

A3.5 describe several different contemporary efforts to affirm the value and counteract the undervaluation of First Nations, Métis, and Inuit cultural text forms (*e.g., as reflections of the interconnectedness of cultural and spiritual identity rather than distinct and separate expressions of culture or spirituality*), and analyse some of the ways in which these efforts have influenced society

Sample questions: “What are some cultural text forms that contemporary First Nations, Métis, and Inuit writers draw on to change non-Indigenous perceptions of the contemporary lives of Indigenous peoples?” “What are some ways in which Indigenous scholars are using cultural text forms to share First Nations, Métis, and Inuit perspectives on child care and custody in Canada?” “How has the use of talking circles changed the approach of courts of law to family mediation?”

B. ORAL COMMUNICATION

OVERALL EXPECTATIONS

By the end of this course, students will:

- B1. The Oral Tradition:** demonstrate an understanding of text forms, figures, and practices associated with the oral traditions of First Nations, Métis, and Inuit cultures, explaining how these traditions communicate meaning and how they are used in contemporary communities, and demonstrate the use of culturally appropriate listening practices;
- B2. Listening to Understand:** listen to oral texts from and/or related to First Nations, Métis, and Inuit cultures in order to understand and respond appropriately in a variety of situations for a variety of purposes;
- B3. Speaking to Communicate:** use speaking skills and strategies appropriately to communicate with different audiences, for a variety of purposes, about themes, ideas, and issues related to First Nations, Métis, and Inuit cultures;
- B4. Reflecting on Skills and Strategies:** reflect on and identify their strengths as listeners and speakers, areas for improvement, and the strategies they found most helpful in oral communication contexts related to First Nations, Métis, and Inuit cultures.

SPECIFIC EXPECTATIONS

B1. The Oral Tradition

By the end of this course, students will:

Oral Text Forms and Their Use

- B1.1** identify various text forms associated with the oral traditions of First Nations, Métis, and Inuit cultures; explain their purpose and symbolic meaning (*e.g., welcoming addresses, oral stories, affirmations, and songs acknowledge past, present, and future creation and provide the context for various gatherings; the Haudenosaunee Great Law connects the past to current and future ways of life by providing an in-depth reiteration of history*); and describe several different customs governing their use (*e.g., youth are encouraged to participate in ceremonies and offer welcoming addresses to ensure that cultural protocols and Indigenous languages are sustained; welcoming songs are sung as women give birth to accept the baby into the community*)

Sample questions: “What important information do the Tlingit people convey through song? Why do you think it might be challenging in contemporary society to settle a dispute by gifting a song? What conditions must be present for such a peace-making strategy to work?”
 “What does the relationship between pipe and pipe carrier in many First Nations cultures

imply about the beliefs and perspectives of the culture with respect to communicating something of importance? How is the pipe carrier role connected to oral tradition? What might be an equivalent relationship and/or oral cultural text form in contemporary society?”

Figures and Their Function

- B1.2** describe a variety of significant figures from First Nations, Métis, and Inuit oral stories (*e.g., Grandfather Sun, Kuikuhâchâu or Wolverine, Great Spirit or Creator, Mother Earth, Weesageechak, Coyote, the Three Sisters*), including their origins, roles, characteristics, and behaviour, and explain how they reflect a particular culture’s world view (*e.g., spirit helpers known by the Métis as Ma-ma-kwa-se-sak or the “Little People” come to the aid of those in need, demonstrating the close connection between the human and spiritual worlds*)

Sample questions: “How does the trickster in Cree oral stories compare to the trickster in Mi’kmaq stories? In what ways do the teachings of the characters from these two traditions differ? In what ways are they the same? How do their actions explain elements of nature?”
 “What differences or similarities can you identify in the Raven of Inuit and West Coast Salish oral traditions?”

Societal Influences

B1.3 explain the influence of a variety of social, economic, and/or political forces (*e.g., political oppression as a result of colonialist policies, rapid technological change, the movement of First Nations and Inuit youth away from their communities*) on the disruption or continuation of oral traditions in contemporary First Nations, Métis, and Inuit communities

Sample questions: “How does transcribing an oral text into writing affect its interpretation? What are the social implications for the transmission of knowledge?”

Culturally Appropriate Listening Practices

B1.4 select and use culturally appropriate listening practices during oral teachings by First Nations, Métis, and Inuit speakers (*e.g., demonstrate respect for the length of time a speaker needs to convey ideas; refrain from writing notes during a telling unless specifically permitted to do so; make personal connections to a teaching by an Elder, Métis Senator, knowledge keeper, or knowledge holder for the purpose of applying the learning to their own circumstances*)

Sample questions: “Why might it be important to hear an oral teaching repeatedly?” “What strategies can you use to remember oral information without taking notes or using recording devices?”

B2. Listening to Understand

By the end of this course, students will:

Purpose

B2.1 identify the purpose of a variety of listening tasks, with a focus on listening to oral texts from and/or related to First Nations, Métis, and Inuit cultures, and set goals for specific tasks (*e.g., to take note of terminology specific to a Métis context in a lecture by a guest speaker; to offer classmates constructive advice as they rehearse their oral presentations; to make a personal connection to a teaching by an Elder, Métis Senator, knowledge keeper, or knowledge holder*)

Sample questions: “What do you hope to learn by listening to this text? How can you ensure that you achieve that goal?”

Using Active Listening Strategies

B2.2 select and use appropriate active listening strategies when interacting in a variety of oral communication contexts related to First Nations, Métis, and Inuit cultures (*e.g., pause*

before responding to diverse opinions to moderate reflexive internal reactions during discussions about controversial topics; choose a seating position close to a presenter to remove the possibility of any distractions while listening)

Sample questions: “What stereotypes or biases might be preventing you from listening with an open mind? What are some listening strategies that might help you consider the speaker’s perspective?”

Using Listening Comprehension Strategies

B2.3 select and use appropriate listening comprehension strategies before, during, and after listening to understand oral texts from and/or related to First Nations, Métis, and Inuit cultures, including increasingly complex texts (*e.g., make connections between the ideas presented and previous knowledge to facilitate their understanding of an Elder’s or Métis Senator’s sharing; note a First Nation, Métis, or Inuk speaker’s preferences about terminology and prepare questions about the appropriate use of these terms; restate key points in a peer conference to confirm their understanding of the information; read the lyrics of a song before listening to it*)

Sample questions: “What listening strategies can you use when the subject matter is unfamiliar?” “How did knowing the expected order of introductory information about name, clan, and nation for speakers from a particular First Nation help you prepare to listen to the presenter’s opening remarks? How might researching cultural expectations about making introductions help you prepare to receive such information more effectively in future?” “How does having some background information about the speaker help you ask appropriately focused questions during a presentation?”

Demonstrating Understanding of Content

B2.4 identify, in a variety of ways, important information and ideas in oral texts from and/or related to First Nations, Métis, and Inuit cultures, including increasingly complex texts (*e.g., identify recurring themes and structures in two or more oral stories from the same culture; write a summary of the key points in an oral presentation about a current initiative affecting a local First Nation community; cite examples from an oral text to support their personal opinions in a small-group discussion*)

Sample question: “What were some key points the Inuk artist made in his presentation about his career path?”

Interpreting Texts

B2.5 develop and explain interpretations of oral texts from and/or related to First Nations, Métis, and Inuit cultures, including increasingly complex texts, using evidence from the text, including oral and visual cues, to support their interpretations appropriately (e.g., *identify the specific comedic techniques used by a First Nation stand-up performer and explain how they affect the message of the comedy routine; compare how an Indigenous filmmaker and a non-Indigenous filmmaker use visual cues or visual aids to convey messages, and offer reasons for the differences and similarities*)

Sample questions: “What world view is the actor representing when she speaks with spirit beings in the play? What visual elements influenced your interpretation of this moment in the play?”

Extending Understanding of Texts

B2.6 extend their understanding of oral texts from and/or related to First Nations, Métis, and Inuit cultures, including increasingly complex texts, by making connections between the ideas in them and in other texts and to their own knowledge, experience, and insights (e.g., *make connections between the themes highlighted in oral accounts of creation from two or more First Nations, Métis, or Inuit groups; explain how personal testimony by residential school survivors and/or intergenerational survivors enriched their understanding of the legacy of the Indian residential school system in Canada and the meaning of reconciliation beyond what they learned from a documentary on the same topic*)

Sample questions: “What insights did you gain from listening to a Cree Elder speak about life in his community that helped you prepare to interview a residential school survivor or intergenerational survivor from the same community effectively? What kinds of connections might you make between the interviewee’s responses and your own knowledge to solidify your understanding of the issue while respecting his or her experience?”

Analysing Texts

B2.7 analyse oral texts from and/or related to First Nations, Métis, and Inuit cultures, including increasingly complex texts, focusing on the ways in which they communicate information, themes, ideas, and issues and influence the listener’s/viewer’s response (e.g., *compare the conclusions of two speeches to determine how the final message might influence the listener’s response to the whole speech in each case; analyse how a speaker uses statistics to persuade an audience;*

explain how figurative language establishes a particular tone and mood in a television or online commentary on an issue of importance to First Nations, Métis, and Inuit communities; explain the techniques used in a radio commercial for a First Nations festival to spark listeners’ interest in the event)

Sample questions: “Why do you think the speaker ended with a particular message? How did that influence your response to the whole speech? What other message might the speaker have ended with, and how would that have changed your response to the topic?”

Critical Literacy

B2.8 identify and analyse the perspectives and/or biases evident in oral texts from and/or related to First Nations, Métis, and Inuit cultures, including increasingly complex texts, and comment on any questions they may raise about beliefs, values, identity, and power (e.g., *compare the perspectives expressed by two or more First Nations leaders in public addresses on nation-to-nation relations and identify the beliefs and values that shape these perspectives; after listening to a radio panel about an issue of importance to Inuit communities and conducting research on the backgrounds of the commentators, suggest reasons for their differences of opinion; identify points that were relevant to a speaker’s argument but were not included in the presentation and suggest reasons for the omission*)

Sample questions: “What personal values did the commentator convey in the current affairs program on environmental protests by First Nations, Métis, and Inuit communities?” “In your opinion, what influence does a national news commentator have on the beliefs of Canadians with respect to issues of importance to First Nations, Métis, and Inuit individuals and communities?”

Understanding Presentation Strategies

B2.9 evaluate the effectiveness of a variety of presentation strategies used in oral texts from and/or related to First Nations, Métis, and Inuit cultures, including increasingly complex texts, and suggest other strategies that could be used effectively (e.g., *compare an audio recording and a video recording of a comic monologue and explain how the performer adjusts the material to suit the format; explain how an Indigenous storyteller uses tone of voice, pauses, and facial expressions to heighten the effect of an oral teaching; evaluate the areas of greater and lesser strength in a peer’s presentation on an aspect of Inuit cultural practice and offer constructive feedback about alternative strategies to use*)

Sample questions: “How did the speaker establish credibility early on in the presentation about the impact of climate change on Inuit cultural practices? Why was it important for the speaker to establish a personal connection to Arctic communities at the beginning of the presentation?”

B3. Speaking to Communicate

By the end of this course, students will:

Purpose

B3.1 orally communicate information and ideas related to First Nations, Métis, and Inuit cultures and/or perspectives for a variety of purposes, using language and following social codes appropriate for the intended purpose and audience (e.g., *acknowledge a gift or offering and the context in which it was given before proceeding to speak about an issue they are familiar with; deliver a presentation on art forms produced by a local First Nation, using appropriate terminology; present a dramatic monologue in the character of a historically significant First Nation, Métis, or Inuk individual, using language appropriate to the period*)

Sample questions: “As you prepare to present a monologue from the perspective of this historical Métis figure, what elements of the social, political, and economic context must you keep in mind?” “Who is the intended audience for your presentation on First Nations contemporary art? How might that affect the language you use?”

Interpersonal Speaking Strategies

B3.2 demonstrate an understanding of a variety of interpersonal speaking strategies, and adapt them appropriately to suit the purpose, situation, and audience, exhibiting sensitivity to cultural differences (e.g., *prepare a flexible seminar agenda to facilitate the free flow of ideas; ensure that all participants in a small-group discussion have the opportunity to voice their opinions*)

Sample questions: “How can you acknowledge dissenting voices in a conversation?” “How can you effectively demonstrate respect for diversity during a group discussion about First Nations, Métis, and Inuit stereotypes?”

Clarity and Coherence

B3.3 orally communicate information and ideas related to First Nations, Métis, and Inuit cultures and/or perspectives in a clear, coherent manner, using a structure and style appropriate for the purpose, subject matter, and intended audience (e.g., *anticipate gaps in the knowledge of their audience and prepare speaking points to address them; use a logical structure for an informational*

presentation that includes an opening statement, a point-by-point argument, and a conclusion; tailor a speech to make an emotional appeal to a particular audience)

Sample questions: “How can you incorporate a variety of examples to make your oral arguments more effective?” “What data can you use to support the arguments in your presentation?”

Diction and Devices

B3.4 use appropriate words, phrases, and terminology, and a variety of stylistic devices, to communicate information and ideas related to First Nations, Métis, and Inuit cultures and/or perspectives and to engage their intended audience (e.g., *use analogies to enhance their spoken messages; choose diction to effectively communicate the ideas they wish to emphasize in a spoken-word performance about reconciliation or Indigenous children’s rights in Canada; repeat key points at appropriate moments in an oral presentation to keep their audience focused; use personal anecdotes to engage their audience*)

Sample question: “How might you change your diction to communicate the message of your spoken-word performance more effectively?”

Vocal Strategies

B3.5 identify a variety of vocal strategies, including tone, pace, pitch, and volume, and use them appropriately and with sensitivity to audience needs and cultural differences (e.g., *incorporate deliberate pauses into a speech to enhance the impact of the message and to allow their audience sufficient time to process information; increase their speaking volume to emphasize important points; enunciate technical and unfamiliar words and phrases to ensure that their audience hears them clearly*)

Sample question: “How might you use silence to communicate meaning in an oral presentation?”

Non-Verbal Cues

B3.6 identify a variety of non-verbal cues, including facial expressions, gestures, and eye contact, and use them appropriately and with sensitivity to audience needs and cultural differences to help convey their meaning (e.g., *use culturally acceptable body language and gestures when addressing a diverse audience; use a range of facial expressions to convey different emotions during a presentation*)

Sample question: “What contextual clues might you look for to determine the types of non-verbal communication your audience will consider appropriate?”

Audio-Visual Aids

B3.7 use a variety of audio-visual aids appropriately to support and enhance oral presentations on subject matter related to First Nations, Métis, and Inuit cultures, and to engage their intended audience (*e.g., use presentation software to highlight the key points of a seminar; create a brochure that summarizes key points in an oral presentation on a First Nation poet to enable their audience to focus on the presentation without taking notes*)

Sample questions: “What can a presenter do to ensure that audio-visual material is a support rather than a distraction?” “What culturally specific images might you include in your slideshow? How would they support your message?” “How might links to First Nations, Métis, or Inuit websites enhance your presentation?” “How might the use of graphs help the audience understand your argument?”

B4. Reflecting on Skills and Strategies

By the end of this course, students will:

Metacognition

B4.1 describe a variety of strategies they used before, during, and after listening to and speaking about texts from and/or related to First Nations, Métis, and Inuit cultures, then explain which ones they found most helpful and identify appropriate steps they can take to improve their oral communication skills (*e.g., plan to monitor audience response during an oral presentation in order to adjust their delivery; plan to*

include visual prompts in their presentations to elicit audience participation that will develop a deeper understanding of the content being presented)

Sample questions: “How does rehearsing a presentation help you respond to questions from the teacher and your peers during the actual presentation?” “What note-taking strategy do you find most effective while you are listening? What makes it effective?”

Interconnected Skills

B4.2 identify a variety of skills they have in reading, writing, viewing, and representing, and explain how these skills help them interpret and discuss oral texts from and/or related to First Nations, Métis, and Inuit cultures more effectively (*e.g., describe how viewing television and online video interviews of First Nations, Métis, and Inuit leaders can help them improve the speaking and listening skills they use in debates; explain how a specific writing skill can be used to create an effective audio-visual presentation; explain how understanding their own needs as listeners can help them improve their speaking skills*)

Sample question: “How does observing communication protocols at a community gathering or event prior to speaking help you to address that audience respectfully?”

C. READING AND LITERATURE STUDIES

OVERALL EXPECTATIONS

By the end of this course, students will:

- C1. Reading for Meaning:** read and demonstrate an understanding of a variety of literary, informational, and graphic texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, using a range of strategies to construct meaning;
- C2. Understanding Form and Style:** identify a variety of text forms, text features, and stylistic elements in texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, and demonstrate an understanding of how they help communicate meaning;
- C3. Reading with Fluency:** use knowledge of words and cueing systems to read fluently;
- C4. Reflecting on Skills and Strategies:** reflect on and identify their strengths as readers, areas for improvement, and the strategies they found most helpful before, during, and after reading texts from First Nations, Métis, and Inuit cultures, and, as appropriate, texts from non-Indigenous sources;
- C5. First Nations, Métis, and Inuit Voices in Contemporary Literature:** identify various contributions of individuals, organizations, and initiatives, including technological initiatives, to the development of contemporary First Nations, Métis, and Inuit literature, and analyse the social and cultural influence of those contributions.

SPECIFIC EXPECTATIONS

C1. Reading for Meaning

By the end of this course, students will:

Variety of Texts

- C1.1** read a variety of short, contemporary student- and teacher-selected texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, identifying specific purposes for reading (*e.g., to prepare for a debate by reading newspaper articles about events that demonstrate the importance of self-determination, sovereignty, and/or self-governance to contemporary First Nations, Métis, and Inuit individuals and communities; to gather information from several First Nations websites in order to create a chart illustrating the connections between diverse cultures*)

Sample questions: “In what ways do you approach a text differently when reading for pleasure and when reading to gather information for a research project?” “What specific reading tasks might support your preparation for a debate?”

Using Reading Comprehension Strategies

- C1.2** select and use appropriate reading comprehension strategies before, during, and after reading to understand texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, including increasingly complex texts (*e.g., plot events in a novel on a timeline and add significant historical events to help them understand the context within which a First Nations, Métis, or Inuit storyline occurs; use a graphic organizer to record details about the characters in a short story and their relationships to one another; preview terminology, particularly as it relates to First Nations, Métis, and Inuit communities and cultural identity, before reading an informational text about a specific cultural group*)

Sample question: “What historical knowledge can you draw on to develop your understanding of the setting of this story?”

Demonstrating Understanding of Content

- C1.3** identify the most important ideas and supporting details in texts from First Nations, Métis, and Inuit cultures, and, as appropriate, in relevant texts from non-Indigenous sources,

including increasingly complex texts (e.g., explain how a scatter graph enhances the reader's understanding of an article about urban and rural Inuit populations; create a concept map illustrating the challenges related to identity that the main character faces in a short story with a Métis protagonist)

Sample question: “What supporting details make the writer’s thesis compelling?”

Making Inferences

C1.4 make and explain inferences about texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, including increasingly complex texts, supporting their explanations with well-chosen stated and implied ideas from the texts (e.g., based on its cover, make inferences about the content of an Indigenous print or digital magazine; make inferences about the political values reflected in editorial cartoons about a current issue of importance to First Nations, Métis, or Inuit communities, using a graphic organizer to compare the stated and implied ideas in the cartoons; explain what motivates a character in a short story on the basis of his or her actions)

Sample questions: “What inferences can you make about the cultural identities of the characters in the opening scene of this play? In what specific ways did their conversation convey ideas about First Nations, Métis, or Inuit identity?”

Extending Understanding of Texts

C1.5 extend their understanding of texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, including increasingly complex texts, by making appropriate connections between the ideas in them and in other texts and to their own knowledge, experience, and insights (e.g., compare the trickster figure in two or more texts, explain the effect of the trickster’s actions on the moral development of the main character in each case, and identify a “trickster” who has influenced their own behaviour; compare a fictional protagonist’s struggles to conform to social expectations in a short story with similar struggles depicted in a recent film and with their own experience or the experience of their peers; relate Statistics Canada data on employment rates in First Nations communities to what they know about unemployment in their own community)

Sample questions: “How did your experience of your own community affect your understanding of the social context of the play?” “Which of the various traditional stories you recently read in class did you find the greatest personal connection to? Why?”

Analysing Texts

C1.6 analyse texts, including increasingly complex texts, in terms of the information, themes, ideas, and issues they explore in relation to First Nations, Métis, and Inuit cultures, explaining how various aspects of the texts contribute to the presentation or development of these elements (e.g., outline the role of the trickster figure in the play and explain the effect of his dual nature on the intended message; analyse how graphs are used to present information in a report about First Nations, Métis, and Inuit small businesses; compare the use of landscape imagery to illustrate the theme of coming of age in two or more First Nations, Métis, or Inuit traditional stories)

Sample questions: “How do the metaphors in this poem help the reader understand the ideas, emotions, and connection to the spirit that it describes?” “What elements of the story emphasize the theme of the interconnectedness of all things?” “What recurring themes emerge in your study of creation stories from various nations?” “In what specific ways does Sophie Pierre née Eustace’s ‘The Little Girl Who Would Be Chief’, a chapter in *Speaking My Truth: Reflections on Reconciliation and Residential School*, promote deeper understanding of the role of women in Indigenous leadership and governance? How does the author use perspective and voice to help explain the context for the truth and reconciliation movement in Canada today?”

Evaluating Texts

C1.7 evaluate the effectiveness of texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, including increasingly complex texts, using evidence from the text to support their opinions (e.g., after reading a selection of short stories, explain why the exploration of the theme of identity is more culturally authentic in one particular story than in others; explain how a biography of a well-known Métis figure has deepened their understanding of its subject; compare two reviews of a new release by an Inuk musician and explain what makes one seem more or less reliable than the other)

Sample questions: “How authentically has the author captured the connection between humankind and the natural world?” “What aspects of this poem make it an effective expression of individual and cultural identity? How are these two forms of identity connected?”

Critical Literacy

C1.8 identify and analyse the perspectives and/or biases evident in texts dealing with themes, ideas, and issues related to First Nations, Métis, and Inuit cultures, including increasingly complex texts, commenting on any questions they may raise about beliefs, values, identity, and power (e.g., explain how the perspective of a news columnist is revealed in the selection of facts in an article; analyse several issues of a popular print or digital magazine to identify which ethno-cultural groups are under-represented; identify messages about power relations in the lyrics of a popular song; explain how the organization of a letter can imply a power imbalance when the introductory remarks do not contextualize the writer and his or her base of knowledge)

Sample questions: “What social and legal conditions of the historical period in which this story is set might help you understand the actions and attitudes of the First Nations characters?” “What different political perspectives do the editorials in these two publications present? In your opinion, do the texts represent First Nations, Métis, and Inuit individuals fairly? Why, or why not?”

C2. Understanding Form and Style

By the end of this course, students will:

Text Forms

C2.1 identify a variety of characteristics of literary, informational, and graphic text forms, and explain how they help communicate meaning or reflect a world view (e.g., conflict and characterization are used in a short story to convey the world views of the characters; the introductory sentence of a movie review often signals whether the review is positive or negative; information can be organized in a question-and-answer, problem-solution, or cause-and-effect pattern in an article, brochure, or other informational text form)

Sample questions: “How might the ideas about identity expressed through dialogue in this play be conveyed in a short story? What aspects of meaning would be gained or lost by using the narrative form?” “Why are safety instructions usually presented in a list of steps rather than in prose paragraphs? Why is the order in which the steps are listed important?”

Text Features

C2.2 identify a variety of features of texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, and explain how they help communicate

meaning or reflect a world view (e.g., explain how the subheadings in a magazine article on a First Nations, Métis, or Inuit theme help the reader make connections to the content; identify the non-narrative features of a report on housing in First Nations or Inuit communities and explain how they support the text; explain how the layout of the front page of a First Nation community newspaper draws the reader’s attention to main features)

Sample questions: “Which features of this magazine article made complex ideas about an issue of importance to Inuit communities more accessible to non-Inuit readers?” “Why did the poet use a different font at this point in the poem? How did that alter the meaning?” “What textual features does the author use to reveal the First Nations, Métis, or Inuit identity of the characters?”

Elements of Style

C2.3 identify a variety of elements of style in texts related to First Nations, Métis, and Inuit cultures, and, as appropriate, in relevant texts from non-Indigenous sources, and explain how they help communicate meaning or reflect a world view and enhance the effectiveness of the text (e.g., explain how the use of personification to define what a living being is reflects a particular world view in works by First Nations, Métis, and Inuit writers; identify how the use of dialect affects the reader’s interpretation of a character; identify the purpose of rhetorical questions in a report)

Sample questions: “What information about setting does the dialect of the character in this story convey?” “What is the effect of the rhetorical questions in this section of the report?”

C3. Reading with Fluency

By the end of this course, students will:

Reading Familiar Words

C3.1 demonstrate an automatic understanding of most words in a variety of reading contexts related to First Nations, Métis, and Inuit cultures (e.g., correctly identify terms used in newspapers to refer to First Nations, Métis, and Inuit individuals, communities, and governments; read with understanding words in grade-level texts on topics of importance to First Nations, Métis, and Inuit cultures and terms associated with cooperative education courses and placements; read and correctly define terms used in various tax and budget forms)

Sample question: “What does the term ‘settlement’ mean when used by Métis communities in reference to their homelands?”

Reading Unfamiliar Words

C3.2 use appropriate decoding strategies to read and understand unfamiliar words in texts from First Nations, Métis, and Inuit cultures, and, as appropriate, in relevant texts from non-Indigenous sources (*e.g., use a glossary to decode new words encountered in First Nations, Métis, and Inuit literature; use knowledge of word order and of the relationship between words to guess the meaning of a new word; look for unfamiliar words within familiar words; use knowledge of roots, prefixes, and suffixes to predict meaning*)

Sample questions: “What did you see in this word that helped you connect it to a word you already knew?” “In what context have you seen part of this word within another word? What does that suggest about its meaning in this text?”

Developing Vocabulary

C3.3 identify and use a variety of strategies to expand vocabulary (*e.g., compile a list of specialized vocabulary; use a thesaurus to find synonyms for new words encountered while reading and record them in a reading log*), focusing on words and phrases that have particular significance for First Nations, Métis, and Inuit communities (*e.g., citizenship, good life, First Nation community, traditional territory, unceded territory, on reserve, sovereignty, self-governance, ways of knowing*) and explaining the evolving usage of these terms

Sample questions: “What different synonyms might contemporary Indigenous and non-Indigenous readers find for the term ‘homeland’? What synonyms might a person from another historical period assign to this word?” “What contextual clues suggest that the characters in the story understand this term in a way that differs from contemporary understanding?” “Which abstract words in this report could be changed to concrete words to make the meaning clearer? What strategies would you use to identify appropriate synonyms?”

C4. Reflecting on Skills and Strategies

By the end of this course, students will:

Metacognition

C4.1 describe a variety of strategies they used before, during, and after reading texts from and/or related to First Nations, Métis, and Inuit cultures, explain which ones they found most helpful, and identify appropriate steps they can take to improve as readers (*e.g., create a mind map of strategies, using colours, symbols, or fonts*

to illustrate the usefulness of the strategies and their mastery of them; select one strategy they found helpful when reading complex informational texts and describe how they used it)

Sample questions: “What pre-reading strategy did you use before starting your independent reading of the novel? How did it help you to make sense of the introduction?” “What effect did small-group discussions have on the predictions you made about the story? How might you improve your participation in similar discussions?”

Interconnected Skills

C4.2 identify a variety of skills they have in listening, speaking, writing, viewing, and representing, and explain how these skills help them read texts from and/or related to First Nations, Métis, and Inuit cultures more effectively (*e.g., explain how listening to live presentations and radio talks by First Nations, Métis, and Inuit writers can help them analyse the themes of texts they are reading in class; identify specific ways in which writing summaries of reports and other informational texts they read can clarify their understanding of the contents*)

Sample question: “What insight into the text did you gain from listening to the author’s online talk about personal achievements with respect to reclaiming cultural identity and reaching professional goals?”

C5. First Nations, Métis, and Inuit Voices in Contemporary Literature

By the end of this course, students will:

Development of Contemporary Literature

C5.1 identify the contributions of several different individuals, organizations, and initiatives to the development of contemporary First Nations, Métis, and Inuit literature (*e.g., individuals: Richard Wagamese, Drew Hayden Taylor, Rachel Attitug Qitsualik-Tinsley; organizations: publishers with a First Nations, Métis, or Inuit focus; the Canada Council for the Arts and other funding organizations that offer grants to First Nations, Métis, and Inuit writers and storytellers; initiatives: the First Nation Communities Read program, national and regional writing contests, special interest columns in mainstream publications*)

Sample questions: “What is the First Nation Communities Read program? What is its specific contribution to the development of First Nations literature?”

Influence of Contemporary Literature

C5.2 describe several different ways in which contemporary First Nations, Métis, and Inuit literary works contribute to identities and heritage in Canada (*e.g., widening the diversity represented in Indigenous literature in Canada; encouraging non-Indigenous Canadians to embrace First Nations, Métis, and Inuit perspectives as part of reconciliation; allowing First Nations, Métis, and Inuit readers to see their identities reflected in literature by Indigenous writers in Canada*), commenting on the role of literature as a social and cultural force in First Nations, Métis, and Inuit communities

Sample questions: “What impact have the works of Leanne Simpson had on the ways non-Indigenous individuals in Canada understand cultural identity? What reasons can you offer for your opinion?”

Influence of Technology

C5.3 identify and describe several different ways in which technology is being used to help promote the work of contemporary First Nations, Métis, and Inuit writers and publishers (*e.g., websites and social media networks allow publishers to promote the works of Indigenous writers; print-on-demand self-publishing sites allow First Nations, Métis, and Inuit writers to distribute their work as their audience grows, without the financial commitment of printing a fixed number of copies in advance; video links make it possible for arts journalists to interview and promote writers who live far from mainstream media studios*)

Sample questions: “Why might First Nations, Métis, and Inuit writers and publishers consider using print-on-demand publishing rather than traditional printing and distribution channels?” “How are First Nations, Métis, and Inuit writers using social media to draw attention to their work as well as to the realities that Indigenous peoples face?”

D. WRITING

OVERALL EXPECTATIONS

By the end of this course, students will:

- D1. Developing and Organizing Content:** generate, gather, and organize ideas and information to write for an intended purpose and audience on subject matter related to First Nations, Métis, and Inuit cultures;
- D2. Using Knowledge of Form and Style:** draft and revise their writing, using a variety of literary, informational, and graphic forms and stylistic elements appropriate for the purpose and audience;
- D3. Applying Knowledge of Conventions:** use editing, proofreading, and publishing skills and strategies, and knowledge of language conventions, to correct errors, refine expression, and present their work effectively;
- D4. Reflecting on Skills and Strategies:** reflect on and identify their strengths as writers, areas for improvement, and the strategies they found most helpful at different stages of writing texts on subject matter related to First Nations, Métis, and Inuit cultures.

SPECIFIC EXPECTATIONS

D1. Developing and Organizing Content

By the end of this course, students will:

Identifying Topic, Purpose, and Audience

- D1.1** identify the topic, purpose, and audience for a variety of writing tasks on subject matter related to First Nations, Métis, and Inuit cultures (*e.g., an opinion piece for a local magazine expressing a youth's perspective on media portrayals of First Nations, Métis, and Inuit individuals; a responsive text to help someone from a different background better understand the First Nations, Métis, and Inuit attachment to land and place described in various narratives; a review of several websites that provide information about Inuit history, culture, geography, and current events; a speech to a youth forum about an issue of importance to Métis youth*)

Sample questions: “Who are the readers for your essay about the safety and well-being of youth? How might you use an opening scenario to engage them?”

Generating and Developing Ideas

- D1.2** generate, expand, explore, and focus ideas for potential writing tasks, using a variety of strategies and print, electronic, and other resources, as appropriate (*e.g., brainstorm with peers about potential writing topics; research First*

Nations, Métis, and Inuit media channels to identify potential sources of information for an essay about challenges facing contemporary Indigenous families; conduct online keyword searches related to First Nations, Métis, and Inuit content before finalizing their topic to see which ones generate the most results; create and use a step-by-step plan to research different perspectives about an issue of importance to First Nations, Métis, and Inuit individuals)

Sample questions: “If the purpose of your paragraph is to emphasize the value of understanding the history and impact of the residential school system in Canada, where will you begin to look for information?” “How might you use oral stories from survivors, Elders, Métis Senators, knowledge holders, knowledge keepers, or community members as a source of information about your topic?”

Research

- D1.3** locate and select information to appropriately support ideas for writing, using a variety of strategies and print, electronic, and other resources, as appropriate (*e.g., compare various resources that portray the cultural diversity of First Nations, Métis, and Inuit cultures, and seek the perspectives of local Elders, Métis Senators, knowledge holders, knowledge keepers, and/or community members on the accuracy and comprehensiveness of the material they have chosen to support their topic; record all sources of information,*

observing conventions for proper documentation, to ensure that all sources and extracts are fully acknowledged in their final piece of work; before completing their research, conduct a conference with the teacher or teacher-librarian to help them determine whether the sources they have consulted are adequate and the information they have selected is complete, authentic, accurate, and respectful and represents a range of views)

Sample questions: “What resource selection strategies have you developed to guide your search for information about Cree culture and heritage in Ontario?” “What questions could you ask to help expand your research and ensure that the information you find is relevant, authentic, reliable, and up to date?” “What is the most important criterion to consider when authenticating material to support your ideas and citing the material correctly?”

Organizing Ideas

D1.4 identify, sort, and order main ideas and supporting details for writing tasks, using a variety of strategies and organizational patterns suited to the content and the purpose for writing (e.g., use a concept map to organize the ideas, information, and graphics they wish to include in an information sheet about school board initiatives with a First Nations, Métis, and Inuit focus; use a four directions model, informed by teachings from a knowledge holder, to clarify the balance or imbalance between physical, mental, emotional, and spiritual concepts in preparation for writing a spoken-word poem; use a storyboard to order elements chronologically for a short history of a particular First Nation)

Sample questions: “How will you sort the information you have gathered from various sources to use in writing your report on school board initiatives with a First Nations, Métis, or Inuit focus?” “What strategies will best help you make connections between the various pieces of information you have gathered?”

Reviewing Content

D1.5 determine whether the ideas and information gathered are relevant to the topic, accurate, complete, and appropriately meet the requirements of the writing task (e.g., ask a peer knowledgeable in the subject matter to review their article on First Nations, Métis, and Inuit hunting, fishing, and trapping rights and to recommend additional perspectives to include; skim their notes to confirm that the information and ideas address all the specific assignment requirements and to determine if any aspect of the topic is missing)

Sample questions: “Why did you wish to include a personal anecdote in your newspaper article about the negative consequences of racially motivated name calling? How is it relevant to your topic?” “Does your research reflect the diversity of First Nations, Métis, and Inuit cultures?”

D2. Using Knowledge of Form and Style

By the end of this course, students will:

Form

D2.1 write for different purposes and audiences using a variety of literary, informational, and graphic text forms (e.g., a survey comparing the responses of classmates to a short story on the theme of cultural change studied in class; the table of contents for a report on the cultural practices of various First Nations in Ontario in the twenty-first century; an information booklet highlighting the contributions of First Nations, Métis, and Inuit individuals and communities to Canadian society; an informational text explaining a technical procedure; a short article for the school newspaper proposing a solution to an environmental problem)

Sample questions: “What text form will you use to support a public awareness campaign about the treaty or treaties governing the territory in which the school community is located? What makes this form a good choice?”

Voice

D2.2 establish a distinctive voice in their writing, modifying language and tone skilfully to suit the form, audience, and purpose for writing (e.g., write as if speaking to convey sincerity in a letter to a close friend summarizing their thoughts about First Nations experiences in contemporary urban settings; use an authoritative tone in a letter to a school newspaper about the consequences of unsafe drinking water; incorporate expressions frequently used in social media to convey immediacy in a free-verse poem articulating their response to the impact of climate change on the people, environment, and/or economy of the Arctic)

Sample questions: “What tone do you think is suitable for a written account of an incident that will be presented at a consultation with a local First Nation, Métis, or Inuit organization? What specific phrases and sentence structures might you use to establish an appropriate tone?”

Diction

D2.3 use appropriate descriptive and evocative words, phrases, and expressions imaginatively to make their writing clear, vivid, and interesting for their intended audience (*e.g., engage in rapid writing focused on a First Nations, Métis, or Inuit theme, and then select words from the text that will be effective for their specific writing task; underline any words in their writing that are culturally insensitive or stereotypical and replace them with precise, powerful synonyms or antonyms; incorporate words and phrases into their writing that respectfully, accurately, and appropriately emphasize First Nations, Métis, and Inuit perspectives*)

Sample questions: “Do the words your character uses to express emotions at this point in the story ring true? Why, or why not? What synonyms might be more precise or powerful?” “What are some ways in which writers choose diction to ensure that their stories contain authentic Indigenous characters? What examples can you give from the text you are reading?”

Sentence Craft and Fluency

D2.4 write complete sentences that communicate their meaning clearly and accurately, varying sentence type, structure, and length to suit different purposes and making smooth and logical transitions between ideas (*e.g., combine short sentences to add variety to a paragraph or to improve the narrative flow; shorten overly long sentences to hold the reader’s attention*)

Sample question: “How could you combine these two short sentences, which refer to different aspects of the same idea, to make the relationship between these elements clearer to the reader?”

Critical Literacy

D2.5 explain how their own beliefs, values, and experiences are revealed in their writing, and how these may reflect or conflict with a First Nation, Métis, or Inuit world view (*e.g., determine whether a perspective expressed in their writing reflects bias and explain why; write a short script in which two characters express different perspectives on a current issue of concern to a local First Nation community, and explain how these viewpoints reflect or conflict with their own opinion and the opinions expressed by community leaders; ask themselves whether someone from a different background would be able to understand the attachment to an object or place described in their narrative, and adjust the text to help others better understand*)

Sample questions: “In what specific ways do the ideas or attitudes expressed in your text reflect your own beliefs? Are these beliefs

shared by everyone in your community? If not, how might you explain the differences?” “How could you alter your text to help someone with a different background understand your ideas?”

Revision

D2.6 revise drafts to improve the content, organization, clarity, and style of their written work, using a variety of teacher-modelled strategies (*e.g., delete irrelevant arguments to enhance the impact of a persuasive essay; add details to clarify the motivations of a character in a short narrative; reorganize the information in a news report to engage the reader from the beginning; apply the four directions model to determine whether their writing is balanced appropriately for the specific task*)

Sample questions: “Review the supporting details in your persuasive essay. What information might you add in order to convince readers of your viewpoint?” “How might you reorganize your narrative to make the ideas clearer?” “Consider whether your readers will be familiar with the concepts you mention in your news report. Which ones need to be explained more fully?” “In what ways does your writing align with or diverge from the four directions model?”

Producing Drafts

D2.7 produce revised drafts of texts, including increasingly complex texts, written to meet criteria identified by the teacher, based on the curriculum expectations and respecting First Nations, Métis, and Inuit communication styles (*e.g., adequate development of information and ideas, logical organization, appropriate use of form and style, appropriate use of conventions*)

Sample questions: “Ask a peer who is unfamiliar with your topic to read your report. What important aspects did he or she find difficult to understand? How might you develop your ideas more fully?”

D3. Applying Knowledge of Conventions

By the end of this course, students will:

Spelling

D3.1 use knowledge of spelling rules and patterns, a variety of resources, and appropriate strategies to recognize and correct their own and others’ spelling errors (*e.g., apply their knowledge of spelling rules and patterns correctly, such as when adding a suffix to a word ending in a y or a silent e and when considering whether to double the final consonant before a suffix; maintain a list showing the correct spelling of words they frequently*

misspell, and consult it when writing; use their knowledge of root words, prefixes, and suffixes to spell unfamiliar words correctly)

Sample questions: “Which English spelling patterns give you trouble? How might you organize a personal spelling reference list to help you apply these patterns correctly?”

Vocabulary

D3.2 build vocabulary for writing by confirming word meaning(s) and reviewing and refining word choice, using a variety of resources and strategies, as appropriate for the purpose (e.g., use a thesaurus to find a more precise word to suit the context, and record the results of their search in a writing log; create and maintain lists of subject-specific and technical terms, and consult these lists to enhance their writing; accurately and respectfully incorporate language associated with First Nations, Métis, and Inuit cultures into their formal writing)

Sample questions: “Why is it important to consult local resources and/or speakers of an Indigenous language before using terms associated with a specific First Nations, Métis, or Inuit cultural group in your writing?” “Which Indigenous cultural terms might you include in a glossary to support your writing in English?”

Punctuation

D3.3 use punctuation correctly and appropriately to communicate their intended meaning (e.g., use semicolons correctly in compound sentences; use the appropriate punctuation to introduce a list of items)

Sample questions: “Which punctuation mark would signal to readers that you are introducing a list – for example, a list of helpful sources of information about Métis culture?” “What kind of information might you put within parentheses in a sentence? What kind of information in a sentence does *not* belong in parentheses?”

Grammar

D3.4 use grammar conventions correctly and appropriately to communicate their intended meaning clearly and fluently (e.g., use a variety of sentence types correctly in their writing; use prepositions and conjunctions correctly and appropriately; apply correct verb tenses in an essay that outlines the historical background of contemporary events; ensure that their sentences demonstrate parallelism)

Sample questions: “When you read this sentence aloud, does it sound awkward or do you think it flows smoothly? If it seems awkward, how might you fix it? How does your revision alter the grammar?”

Proofreading

D3.5 regularly proofread and correct their writing, using guidelines developed with the teacher and peers (e.g., review drafts using an editing checklist based on the task rubric and/or the four directions concept model; read drafts aloud to identify and correct errors; refer to appropriate sources to determine whether they have correctly used terminology related to First Nations, Métis, and Inuit cultures)

Sample questions: “Why do you think it is easier to find errors in someone else’s writing than in your own? What strategy might you use to address that difficulty?”

Publishing

D3.6 use a variety of presentation features, including print and script, fonts, graphics, and layout, to improve the clarity and coherence of their written work and to heighten its appeal for their audience (e.g., select an appealing title and appropriate fonts and graphics for the cover of a booklet they are publishing; use design features such as sufficient white space and clearly labelled diagrams to enhance a fact sheet about a social issue of importance to a First Nation, Métis, or Inuit community)

Sample questions: “What impression would you like your book cover to give prospective readers? Which font is most likely to help convey that impression?”

Producing Finished Works

D3.7 produce pieces of published work to meet criteria identified by the teacher, based on the curriculum expectations and respecting First Nations, Métis, and Inuit communication styles (e.g., adequate development of information and ideas, logical organization, appropriate use of form and style)

Sample questions: “Review your written description of a procedure. Are the steps introduced in logical order? Are any steps missing? How might you make the procedure easier to follow?”

D4. Reflecting on Skills and Strategies

By the end of this course, students will:

Metacognition

D4.1 describe a variety of strategies they used before, during, and after writing texts on subject matter related to First Nations, Métis, and Inuit cultures, explain which ones they found most helpful, and identify appropriate steps they can take to improve as writers (e.g., describe their use

of one or more graphic organizers to order their ideas at the drafting stage of a writing task; explain how informally conferring with the teacher or peers at various stages of the writing process allowed them to see and correct specific problems; describe a specific area in which they think their writing skills need strengthening and set a time-limited goal for making improvements)

Sample questions: “What do you do to prepare for a writing conference with the teacher?”
 “What have you realized about your own written work by reading the work of your peers?” “If you were to redo this writing assignment, what specific strategies would you use to improve your work?”

Interconnected Skills

D4.2 identify a variety of skills they have in listening, speaking, reading, viewing, and representing, and explain how these skills help them write texts on subject matter related to First Nations, Métis, and Inuit cultures more effectively (e.g., describe specific ways in which listening to First Nations, Métis, and Inuit spoken-word artists has improved their ability to write realistic dialogue; identify some ways in which they apply their persuasive speaking skills to their persuasive writing)

Sample questions: “What have you noticed about the way advertisers use language that you could apply to your persuasive writing?”
 “How has the work of First Nations, Métis, and Inuit authors, storytellers, poets and spoken-word artists, musicians, and new media artists influenced your writing?”

Portfolio

D4.3 select examples of a variety of types of writing that they think most clearly reflect their growth and competence as writers, and explain the reasons for their choice (e.g., select a finished piece of their writing for a class project on the impact of the Indian residential school system and the Truth and Reconciliation Commission of Canada and explain why they think it is a good example of their work; explain why they find certain text forms more natural or appealing to use than others and identify how these preferences affect their growth as writers)

Sample questions: “Which pieces of writing best demonstrate your improvement as a writer? Why did you choose these pieces?” “In what specific areas has your writing improved?”
 “In what ways have you developed your understanding of what a cultural text form is? How has this affected your writing?”

E. MEDIA STUDIES

OVERALL EXPECTATIONS

By the end of this course, students will:

- E1. Understanding Media Texts:** demonstrate an understanding of a variety of media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media texts from non-Indigenous sources;
- E2. Understanding Media Forms, Conventions, and Techniques:** identify some media forms and explain how the conventions and techniques associated with them are used to create meaning in the context of First Nations, Métis, and Inuit cultures;
- E3. Creating Media Texts:** create a variety of media texts on subject matter related to First Nations, Métis, and Inuit cultures, for different purposes and audiences, using appropriate forms, conventions, and techniques;
- E4. Reflecting on Skills and Strategies:** reflect on and identify their strengths as interpreters and creators of media texts, areas for improvement, and the strategies they found most helpful in understanding and creating media texts on subject matter related to First Nations, Métis, and Inuit cultures;
- E5. First Nations, Métis, and Inuit Voices in Contemporary Media:** identify various contributions of individuals, organizations, and initiatives, including technological initiatives, to the development of contemporary First Nations, Métis, and Inuit media production, analysing the social and cultural influence of those contributions and the role of media literacy.

SPECIFIC EXPECTATIONS

E1. Understanding Media Texts

By the end of this course, students will:

Purpose and Audience

- E1.1** explain how media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media texts from non-Indigenous sources including increasingly complex texts, are created to suit particular purposes and audiences (*e.g., explain the purpose of showing a variety of First Nations, Métis, and Inuit role models in urban and rural community settings on reality television programs with an Indigenous target audience; explain the purpose of inviting experts with a spectrum of opinions to speak about issues of importance to First Nations, Métis, and Inuit communities on mainstream news programs*)

Sample questions: “Who is the audience for this reality television show? What evidence can you offer?” “How might you revise promotional material for a television or web program with primarily First Nations, Métis, or Inuit content in order to increase the number of non-Indigenous viewers?”

Interpreting Messages

- E1.2** interpret media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media texts from non-Indigenous sources, including increasingly complex texts, identifying and explaining the overt and implied messages they convey (*e.g., identify the overt and implied messages about First Nations youth conveyed in a documentary about youth entrepreneurship and suggest reasons for any contradictions between these messages; explain the implied message of an advertising campaign featuring First Nations, Métis, or Inuit imagery*)

Sample questions: “What message is conveyed by the use of an Inuit symbol in this advertising campaign? Why might its use be considered cultural appropriation or offensive?”

Evaluating Texts

- E1.3** evaluate how effectively information, themes, ideas, issues, and opinions are communicated in media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, in relevant media texts from non-Indigenous

sources, including increasingly complex texts, and decide whether the texts achieve their intended purpose (e.g., *determine the credibility of a website based on an evaluation of the various voices it incorporates; explain why social media are effective or ineffective channels for communicating First Nations, Métis, and Inuit community news*)

Sample question: “How effectively does the inclusion of multiple first-hand accounts of living in the same Indian residential school support the documentary’s key findings?”

Audience Responses

E1.4 explain why the same media text might prompt different responses from different audiences (e.g., *explain why a Métis leader and a non-Indigenous elected politician might respond differently to a news report on changes to legislation regulating traditional harvesting rights; explain why sports fans might have a variety of responses to a team name, mascot, and/or logo embodying an Indigenous stereotype*)

Sample questions: “In your opinion, why has this documentary on treaty rights and obligations prompted widely conflicting responses among viewers? What specific information may have sparked the polarized reactions?”

Critical Literacy

E1.5 identify the perspectives and/or biases evident in media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, in relevant media texts from non-Indigenous sources, including increasingly complex texts, and comment on any questions they may raise about beliefs, values, identity, and power (e.g., *identify issues of individual identity and power raised by the representation of First Nations, Métis, and/or Inuit women on an Indigenous organization’s website; explain how the perspective of a news program is revealed in its choice of experts to discuss an issue of importance to First Nations, Métis, and Inuit communities; describe how First Nations individuals were portrayed in Wild West shows in the late nineteenth century, and assess the influence of these portrayals on popular beliefs about Indigenous identity*)

Sample questions: “What topics covered by First Nations, Métis, and Inuit news outlets are under-reported in mainstream news media?” “How does the use of the term ‘settler Canadian’ in an advertisement for a webinar on Indigenous peoples in Canada imply a particular historical perspective? What values does the use of this term imply? What does the term suggest about cultural identity?”

Production Perspectives

E1.6 explain how a variety of production, marketing, and distribution factors influence the First Nations, Métis, and Inuit media industry (e.g., *identify some challenges that First Nations, Métis, and Inuit media producers face in gaining access to conventional marketing channels, and describe some recent attempts to address those challenges; explain how product placement works, what the benefits are for the product manufacturer and the media producer, and what First Nations, Métis, and Inuit media producers are doing to secure this form of marketing partnership; suggest reasons why a college with a predominantly Indigenous student population might supplement its course information with promotional materials about the college culture and extra-curricular programs*)

Sample question: “What factors might influence the number of visits that a promotional website for a First Nations, Métis, or Inuit video receives?”

E2. Understanding Media Forms, Conventions, and Techniques

By the end of this course, students will:

Form

E2.1 identify general and specific characteristics of a variety of media forms and explain how they shape content and create meaning in the context of First Nations, Métis, and Inuit cultures (e.g., *social media feeds function in real time to disseminate comments from a broad spectrum of people, allowing First Nations, Métis, and Inuit scholars and journalists to engage an audience of non-scholars as they debate and support one another’s opinions; online cultural performance spaces include digital interactivity to enable First Nations, Métis, and Inuit artists to upload and share their work*)

Sample questions: “Which characteristics of this video about Inuit history indicate that it was made as an educational resource for classrooms rather than as a movie for general release?” “What aspects of this program tell you that you are watching a drama rather than a documentary?”

Conventions and Techniques

E2.2 identify conventions and/or techniques used in a variety of media forms and explain how they convey meaning and influence their audience in the context of First Nations, Métis, and Inuit cultures (e.g., *the inclusion of text translated into syllabics on a playbill advertising an Inuit-related play encourages an Inuit audience*)

to attend; having interview subjects address the camera directly creates a sense of immediacy in a public awareness campaign about a community health or safety issue)

Sample question: “How might having those personally affected by a community health or safety issue address the camera directly influence viewers of a televised public service campaign?”

E3. Creating Media Texts

By the end of this course, students will:

Purpose and Audience

E3.1 describe the topic, purpose, and audience for media texts they plan to create on subject matter related to First Nations, Métis, and Inuit cultures (e.g., a blog for their peers explaining insights they gained in a class about First Nations, Métis, and Inuit communities in Canada and commenting on why they were unfamiliar with the information and ideas prior to the lesson), and identify some significant challenges they may face in achieving their purpose (e.g., summarizing information concisely and clearly for an audience that is unfamiliar with the topic, finding appropriate channels to promote their blog to its target audience, presenting historical events for which no photographs or video clips exist)

Sample questions: “Who do you want to address in your blog on First Nations, Métis, and Inuit histories? What insights might your intended audience find most interesting? Is there a specific view you wish to promote, or should you present a variety of perspectives?” “What challenges do you face in presenting information about historical events that occurred before the widespread use of photography and sound recording?”

Form

E3.2 select a media form to suit the topic, purpose, and audience for a media text they plan to create on subject matter related to First Nations, Métis, and Inuit cultures, and explain why it is a highly appropriate choice (e.g., explain why an online invitation to an upcoming Indigenous speaker series is an effective way to raise the cultural awareness of their peers; explain which elements of a multimedia text make it an effective form to promote the work of Inuit artists)

Sample question: “Why might an online calendar highlighting the dates of community events be an appropriate way to promote local heritage?”

Conventions and Techniques

E3.3 identify a variety of conventions and/or techniques appropriate to a media form they plan to use, and explain how these will help communicate specific aspects of their intended meaning (e.g., embedding a video clip with a call to action in a presentation about the environment will help audience members make a personal connection to the material by conveying a sense of urgency; adding cultural music to a photo presentation about a Métis settlement will emphasize the rich musical heritage of the community)

Sample questions: “What techniques might you use to make your blog about traditional Indigenous cuisine appealing? What key information might a virtual menu include, for example? How might you use this technique to encourage your audience to read the entire blog?”

Producing Media Texts

E3.4 produce media texts on subject matter related to First Nations, Métis, and Inuit cultures, for a variety of purposes and audiences, using appropriate forms, conventions, and techniques (e.g., a multimedia presentation on current North American clothing trends inspired by First Nations, Métis, and Inuit cultures, using a voiceover to discuss the line between appreciation and appropriation; an infographic on the changing use of sports mascots that employ First Nations imagery; a video demonstrating how to prepare traditional Métis dishes; a photo essay depicting human connections to the natural environment)

Sample question: “What type of media text would you create to voice your opinion directly to politicians on an issue of importance to First Nations, Métis, and Inuit individuals?”

E4. Reflecting on Skills and Strategies

By the end of this course, students will:

Metacognition

E4.1 describe a variety of strategies they used in interpreting and creating media texts on subject matter related to First Nations, Métis, and Inuit cultures, explain which ones they found most helpful, and identify appropriate steps they can take to improve as media interpreters and producers (e.g., describe the strategies they used to present a viewpoint persuasively in a media text, identify which were the most effective, and plan to use them in future projects; plan to view a media text multiple times to develop a deeper understanding of its structure and meaning)

Sample questions: “What process did you use to select an appropriate soundtrack for your media text showcasing Inuit musicians? What might you do differently next time?”

Interconnected Skills

E4.2 identify a variety of skills they have in listening, speaking, reading, and writing, and explain how these skills help them interpret and create media texts on subject matter related to First Nations, Métis, and Inuit cultures more effectively (e.g., describe how their skill in scanning Internet resources for specific content can help them prepare an effective presentation on access to mainstream media for First Nations, Métis, and Inuit media creators in the twenty-first century; explain how writing an outline can help them produce a short video)

Sample question: “How did the listening skills you drew on while participating in a First Nation, Métis, or Inuit community event prepare you for a debate on the needs of Indigenous residents in large urban centres?”

E5. First Nations, Métis, and Inuit Voices in Contemporary Media

By the end of this course, students will:

Media Development

E5.1 identify the contributions of several different individuals, organizations, and initiatives to the development and production of contemporary First Nations, Métis, and Inuit media texts (e.g., individuals: *Alanis Obomsawin*, *Paul Qulitalik*, *Tracey Deer*; organizations: *the Alliance of Aboriginal Media Professionals*, *CBC News Indigenous*, *Igloodik Isuma Productions*; initiatives: *Muskrat Magazine*, *Wawatay News*)

Sample questions: “How have Indigenous film festivals in Canada brought attention to First Nations, Métis, and Inuit voices in the media industry? What festivals can you name?” “Which specific college programs can you identify that focus on First Nations, Métis, and Inuit visual and media arts?”

Influence of Media Production

E5.2 describe several different ways in which contemporary First Nations, Métis, and Inuit media texts contribute to heritage and identities in Canada (e.g., *encouraging diverse interpretations of identities in Canada; promoting understanding and acceptance of First Nations, Métis, and Inuit perspectives on issues of importance to Indigenous individuals and communities*), commenting on the role of media production as a social and cultural force in First Nations, Métis, and Inuit communities

Sample questions: “What are some stories that First Nations, Métis, and Inuit media creators are choosing to tell in the twenty-first century? How similar or different are they from those produced in the late twentieth century? What influence do those stories have on identities in Canada?”

Media Literacy and Media Access

E5.3 explain the role of media literacy, media access, and technology in supporting contemporary First Nations, Métis, and Inuit media creation and consumption (e.g., *explain how improving media literacy for First Nations, Métis, and Inuit individuals helps broaden media access in rural and remote communities generally; identify some specific ways in which young First Nations, Métis, and Inuit media creators are using social media and/or demonstrating media literacy; describe some ways in which media technologies are being used to connect First Nations, Métis, and Inuit communities with the global community*)

Sample questions: “In what specific ways is media literacy related to the ability of First Nations, Métis, and Inuit videographers to get their product into mainstream channels?” “How are advances in communications technology expanding business opportunities in First Nations, Métis, and Inuit communities?”

English: Understanding Contemporary First Nations, Métis, and Inuit Voices, Grade 11

Workplace Preparation

NBE3E

This course explores themes, forms, and stylistic elements of literary, informational, graphic, oral, cultural, and media texts emerging from First Nations, Métis, and Inuit cultures in Canada, as well as some texts that relate to those cultures. In order to better understand contemporary texts, students will explore connections between traditional and contemporary text forms and cultural and community aspects of identity, relationships, and self-determination, sovereignty, or self-governance. Students will also create oral, written, and media texts focusing on the development of literacy, communication, and critical thinking skills necessary for success in the workplace and daily life. The course is intended to prepare students for the compulsory Grade 12 English workplace preparation course.

Prerequisite: English, Grade 10, Academic or Applied, or the Grade 10 locally developed compulsory credit (LDCC) course in English

A. FIRST NATIONS, MÉTIS, AND INUIT PERSPECTIVES AND TEXT FORMS IN CANADA

OVERALL EXPECTATIONS

Throughout this course, students will:

- A1. Exploring:** explore themes related to First Nations, Métis, and Inuit identities, relationships, and self-determination, sovereignty, or self-governance, as reflected in text forms created in Canada, formulating questions and comparing perspectives to stimulate a well-reasoned exchange of ideas about these topics;
- A2. Deconstructing:** demonstrate an understanding of how representations of First Nations, Métis, and Inuit individuals, communities, and cultures in text forms created in Canada are influenced by perspectives related to or shaped by historical period, cultural background, and social and political conditions and events, including perspectives related to gender and the role of women;
- A3. Reconstructing:** demonstrate an understanding of the role of contemporary and historical text forms created in Canada in representing the diversity of First Nations, Métis, and Inuit lives, cultures, and world views, and assess the impact on Canadian society of efforts to challenge colonialist views and incomplete or inaccurate representations.

SPECIFIC EXPECTATIONS

A1. Exploring

Throughout this course, students will:

Identifying Text Forms

A1.1 identify various cultural text forms* and associated customs from First Nations, Métis, and Inuit cultures, and explain how they support the communication of meaning within the society (e.g., *Métis medallions and clothing communicate kinship ties through colour and ornamentation; the song sung by Anishinaabe/Ojibwe women water keepers communicates their sacred responsibility to heal Mother Earth and take care of the water supply*)

Sample questions: “Why is a pipe considered a cultural text form in First Nations and Métis cultures? How does the role of pipe carrier communicate meaning in relation to the pipe?”

What similar cultural text form and associated role can you identify in contemporary non-Indigenous society? What do such roles imply about a culture’s beliefs and values?”

Formulating Questions

A1.2 formulate questions to guide their explorations of themes, ideas, and issues related to First Nations, Métis, and Inuit identities, relationships, and self-determination, sovereignty, or self-governance, as reflected in various Indigenous text forms, and, as appropriate, in relevant non-Indigenous texts (e.g., factual question: “What does ‘non-status’ mean?”; comparative question: “What are some similarities between *Sedna* in Inuit creation stories and *Kumugwe* in *Kwakwaka’wakw* creation stories?”; causal question: “What are some consequences of *Coyote’s* trickery for other characters in the story?”)

* The term “cultural text form” is used in this document to refer to forms and means of communication – including, for example, elements of material culture, such as clothing and regalia; stories; songs, music, dances; and cultural practices – that have developed over time on the basis of the beliefs and values of the culture and that are respected, honoured, and passed on from generation to generation to express and communicate those shared beliefs and values. These forms employ various symbols, practices, images, sounds, and/or concrete forms to convey information and ideas. See [page 188](#) for background information and a chart identifying various types of cultural text forms.

Sample question: “What questions might help you understand the meaning of the cultural text forms that are present at a local First Nations, Métis, or Inuit gathering?”

Exploring Identities

A1.3 identify and describe some themes, ideas, and issues related to First Nations, Métis, and Inuit identities, as reflected in various Indigenous text forms, and, as appropriate, in relevant non-Indigenous texts (e.g., with reference to spiritual beliefs, cultural identities, self-identification and legal identification in Canada, feelings of loss and marginalization)

Sample questions: “How does the main character of the story self-identify culturally?” “How does the residential school survivor in this narrative reveal feelings of loss? What are the survivor and the survivor’s family doing to relearn their culture?”

Exploring Relationships

A1.4 identify and describe some themes, ideas, and issues associated with relationships in First Nations, Métis, and Inuit cultures, as reflected in various Indigenous text forms, and, as appropriate, in relevant non-Indigenous texts (e.g., with reference to family ties, the continuance of traditional practices in urban settings to honour and renew a relationship with the spirit, the relationship between community goals and community-based educational programming and/or workplace training)

Sample questions: “In this story, the main character refers to friends of his mother as aunts. How does this reflect his world view about family and community?” “In these oral texts, what is the significance of Mother Earth? What is the relationship of Mother Earth to Father Sky, Grandfather Sun, and Grandmother Moon?”

Exploring Self-Determination, Sovereignty, and Self-Governance

A1.5 identify and describe some themes, ideas, and issues related to First Nations, Métis, and Inuit self-determination, sovereignty, or self-governance, as reflected in various Indigenous text forms, and, as appropriate, in relevant non-Indigenous texts (e.g., with reference to border crossing and citizenship, status and non-status legal classifications for members of First Nations communities; economic activity and sustainability)

Sample question: “What types of cultural text forms are traditionally associated with expressions of sovereignty or self-governance?”

Comparing Perspectives

A1.6 compare a few perspectives on themes, ideas, and issues related to First Nations, Métis, and Inuit identities, relationships, and self-determination, sovereignty, or self-governance, as reflected in various texts from both Indigenous and non-Indigenous sources (e.g., compare the perspectives on the role of the extended family presented in a text by an Inuk author and one by a non-Indigenous author; after reviewing two or more texts, define success and well-being from a First Nations, Métis, or Inuit perspective and identify some similarities and differences with a non-Indigenous perspective)

A2. Deconstructing

Throughout this course, students will:

Viewpoint

A2.1 determine how the messages relating to First Nations, Métis, and Inuit cultures conveyed in various contemporary and historical Indigenous text forms, and, as appropriate, in non-Indigenous texts, might change if they were presented from a different perspective (e.g., the perspective of a contemporary Métis woman who is attempting to reclaim her culture, of an Indigenous woman who has gone missing), and suggest some historical, socio-political, or cultural factors, including factors related to gender and/or sexual orientation, that are shaping the viewpoint of the creator/author

Sample questions: “Why do you think the reporter chose to present the perspective of a property developer in this article about a proposal to build on land within the traditional territory of a First Nation? How might the article have changed if it had included quotations from First Nation community members?” “From whose perspective does the Ontario barn quilt project present the roles of First Nations women during the War of 1812? Whose voices does the project include? How might the message have been different if the quilts had represented the vision of an individual artist rather than a community-based project?”

Contradictions

A2.2 identify contradictions in how First Nations, Métis, and Inuit cultures have been depicted in various contemporary and historical Indigenous text forms, and non-Indigenous texts (e.g., “unsophisticated” versus wise and spiritual beings, political activists versus passive targets of government policy), and suggest some reasons for the divergence of views

Sample question: “In some European historical accounts of encounters between First Nations peoples and European settlers, First Nations individuals are depicted as naïve and unsophisticated, and in other accounts as wise and spiritual. How do you explain this contradiction?”

Positioning

A2.3 make inferences about attitudes towards First Nations, Métis, and Inuit content in various contemporary and historical text forms, providing evidence to support their opinions (e.g., *the volume of print and broadcast news coverage of the environmental degradation of traditional territories compared to the attention given to other environmental problems*)

Sample questions: “How might the daily inclusion of First Nations, Métis, or Inuit news items in a prominent regional news program affect the audience’s perceptions of the importance of the Indigenous community within the region? What factors should the news programmer take into consideration when selecting which stories to broadcast?”

Accessibility

A2.4 describe some contemporary and historical factors affecting public access to First Nations, Métis, and Inuit text forms, including cultural text forms (e.g., *the availability of training on how First Nations, Métis, and Inuit cultural text forms can be respectfully and appropriately used in the workplace; the level of First Nations, Métis, and Inuit participation in the workforce; the development of digital content-sharing platforms*)

Sample question: “How do Métis communities in Ontario use digital content-sharing platforms to share cultural text forms containing traditional knowledge?”

Asymmetries

A2.5 identify some issues related to attempts to apply Western cultural criteria to First Nations, Métis, and Inuit text forms, including cultural text forms (e.g., *the undervaluation of the use of personal experience as a source of knowledge in First Nations, Métis, and Inuit oral texts*)

Sample questions: “Why do Indigenous knowledge holders often draw on personal experience as a source of authority when delivering oral texts? Why do you think Western audiences might misunderstand or undervalue the significance of that authority?”

A3. Reconstructing

Throughout this course, students will:

Acknowledging

A3.1 demonstrate an understanding of some challenges First Nations, Métis, and Inuit individuals and communities face and have faced in controlling their own narratives and resisting colonialist views, as revealed in text forms studied in this course (e.g., *identify stereotypes of First Nations, Métis, and Inuit individuals used in animated cartoons aimed at children*)

Sample question: “How does this particular stereotype in mainstream popular culture undermine authentic Inuit experience?”

Naming

A3.2 identify appropriate ways to refer to Indigenous peoples in several different contexts (e.g., *in community and workplace settings, in oral stories from or about different cultures*), and locate examples of inappropriate terminology in contemporary and historical text forms from both Indigenous and non-Indigenous sources

Sample questions: “What term should you use to describe the local First Nation community in your report on local economies?” “Why do you think the Aamjiwnaang First Nation changed its name from Sarnia Reserve? What does the new name convey?” “Why do you think the author of this text used a general term instead of identifying a specific First Nation? What is problematic about this form of naming?”

Diversity

A3.3 identify a few ways in which the diversity of First Nations, Métis, and Inuit lives, knowledge, cultures, and world views is represented or under-represented in contemporary and historical text forms (e.g., *locate an example of several distinct First Nations being depicted as a homogeneous group in a history textbook; identify the origins of diverse geographical place names in Canada to determine whether First Nations, Métis, and Inuit cultures are fully represented*)

Sample questions: “How does the textbook identify these First Nations? What is problematic about this representation?”

Relevance

A3.4 evaluate several different contemporary text forms to determine how accurately they represent the lives and activities of First Nations, Métis, and Inuit individuals and communities, past and present (*e.g., identify realistic and/or unrealistic elements in the portrayal of a First Nation, Métis, or Inuk character in a television or online drama*), and describe some ways in which updated representations can influence society (*e.g., eliminating the use of stereotyped images such as tomahawks and war bonnets on sports team logos helps advance understanding of contemporary First Nations, Métis, and Inuit identities*)

Sample questions: “In what ways does the use of a First Nations symbol in this team logo perpetuate a stereotype?” “In your opinion, how might popular culture have shaped the ideas about Inuit individuals expressed by the author of this text? Why do you think so?”

Affirmation

A3.5 describe some contemporary efforts to affirm the value and counteract the undervaluation of First Nations, Métis, and Inuit cultural text forms (*e.g., as reflections of the cultural benefits that First Nations, Métis, and Inuit workers can contribute to workplace settings rather than evidence of a lack of assimilation into the mainstream work environment*)

Sample questions: “What opportunities and barriers can you identify with respect to the use of a talking circle to address workplace conflicts?” “How might an Indigenous community member who uses a sacred item such as a talking stone or an eagle feather when making a presentation to co-workers have a positive effect?” “When you see an inuksuk being used as a cultural symbol in non-Inuit contexts, how do you think it is being valued? How might this differ from the valuation of an inuksuk placed within the Arctic landscape?”

B. ORAL COMMUNICATION

OVERALL EXPECTATIONS

By the end of this course, students will:

- B1. The Oral Tradition:** demonstrate an understanding of text forms, figures, and practices associated with the oral traditions of First Nations, Métis, and Inuit cultures, explaining how these traditions communicate meaning and how they are used in contemporary communities, and demonstrate the use of culturally appropriate listening practices;
- B2. Listening to Understand:** listen to oral texts from and/or related to First Nations, Métis, and Inuit cultures in order to understand and respond appropriately in a variety of situations for a variety of purposes;
- B3. Speaking to Communicate:** use speaking skills and strategies appropriately to communicate with different audiences, for a variety of purposes, about themes, ideas, and issues related to First Nations, Métis, and Inuit cultures;
- B4. Reflecting on Skills and Strategies:** reflect on and identify their strengths as listeners and speakers, areas for improvement, and the strategies they found most helpful in oral communication contexts related to First Nations, Métis, and Inuit cultures.

SPECIFIC EXPECTATIONS

B1. The Oral Tradition

By the end of this course, students will:

Oral Text Forms and Their Use

- B1.1** identify various text forms associated with the oral traditions of First Nations, Métis, and Inuit cultures; explain their purpose and symbolic meaning (*e.g., prayers and blessings are offered in thanks for the gifts of the natural world; acknowledgements verbalize the connections between the past, the present, and future generations of all human and other-than-human beings; petitions request spiritual guidance and/or intervention*); and describe a few customs governing their use (*e.g., recording oral teachings without explicit permission may be prohibited in order to protect traditional knowledge from misuse or appropriation; individual storytellers are selected from within clans, families, or a community to share and care for specific traditional stories*)

Sample questions: “How is oral storytelling viewed from a First Nations, Métis, or Inuit cultural perspective? How is this view different from or the same as a non-Indigenous view of oral storytelling roles and responsibilities?”
“Why are specific storytellers chosen to care for

creation stories and their expression? How do storytellers ensure that traditional stories remain true to their original telling?” “Why do you think Elders, Métis Senators, knowledge holders, and/or storytellers in various traditional First Nations, Métis, and Inuit societies continue to respect the practice of sharing customs orally?”

Figures and Their Function

- B1.2** describe several different significant figures from First Nations, Métis, and Inuit oral stories (*e.g., Glooscap, Raven, Mother Earth, clan animals, Sky Woman, Grandfather Sun*), including their origins, roles, characteristics, and behaviour (*e.g., Grandmother Moon explains the cycle of life and nature through the Thirteen Moon Teachings; the clan animals of the Haudenosaunee Nation represent the earthly elements of land [deer, wolf, bear], water [turtle, beaver, eel], and sky [hawk, heron, snipe]*)

Sample questions: “How does the trickster interact with children? How does he interact with the natural environment?” “What role does Grandmother Moon play in Anishinaabe Ojibwe oral traditions? What ideas does her behaviour help convey about the role of women and parenting?”

Societal Influences

B1.3 describe the influence of several different social, economic, and/or political forces (*e.g., the widespread availability of recording devices such as cell phone cameras, the transcription of previously exclusively oral stories, limited access to storytellers*) on the disruption or continuation of oral traditions in contemporary First Nations, Métis, and Inuit communities

Sample questions: “What are some specific ways in which First Nations, Métis, and Inuit families are keeping oral traditions alive today?” “What are some positive and negative effects of recording oral text forms in writing?”

Culturally Appropriate Listening Practices

B1.4 identify and use culturally appropriate listening practices during oral teachings by First Nations, Métis, and Inuit speakers (*e.g., listen for extended lengths of time without interrupting or appearing impatient; generate mental images during a storyteller’s narration in order to be able to recall the story precisely*)

Sample questions: “What are the elements of an ethical code of conduct for listening to a traditional teaching?” “How does visualizing key elements of an oral teaching as it is being told help you understand the events described and the time when they occurred?”

B2. Listening to Understand

By the end of this course, students will:

Purpose

B2.1 identify the purpose of several different listening tasks, with a focus on listening to oral texts from and/or related to First Nations, Métis, and Inuit cultures, and set goals for specific tasks (*e.g., to identify culturally specific terminology while listening to a presentation; to gather information on a topic of personal interest by conducting an interview*)

Sample questions: “What kinds of information will you be listening for in this task? What might interfere with your ability to understand?” “How does your purpose in listening to Inuit throat singing differ from your purpose in listening to song lyrics? What do you hope to learn from each?”

Using Active Listening Strategies

B2.2 identify and use several different active listening strategies when interacting in a variety of communication contexts related to First Nations, Métis, and Inuit cultures (*e.g., demonstrate an understanding of when to speak, when to listen, and how much to say; use body*

language to indicate that they are listening attentively to a storyteller’s narration; ask a speaker to clarify an idea with an example)

Sample question: “How might you respectfully signal that you wish to ask an Elder or a presenter a question?”

Using Listening Comprehension Strategies

B2.3 identify and use several different listening comprehension strategies before, during, and after listening to understand both simple and complex oral texts from and/or related to First Nations, Métis, and Inuit cultures (*e.g., skim an article providing background information before a teacher read-aloud; use a summary chart to record a discussion; write down what they already know about a topic, including relevant vocabulary, before listening to a presentation*)

Sample questions: “How might you prepare to listen to a presentation that is likely to include words that are unfamiliar to you? What strategies can you use to prevent the inclusion of such words from interfering with your ability to listen to or understand an Elder?”

Demonstrating Understanding of Content

B2.4 identify, in several different ways, important information and ideas in both simple and complex oral texts from and/or related to First Nations, Métis, and Inuit cultures (*e.g., identify terminology in a speaker’s presentation that is being used in a First Nations, Métis, or Inuit political context; list the key points of a chief’s address to the Assembly of First Nations; paraphrase a character’s speech from a dramatic reading*)

Sample questions: “What specific terms did the Senator use in her speech to describe who the Métis people are?” “What insights into Inuit identity did the speaker offer?”

Interpreting Texts

B2.5 develop and explain interpretations of both simple and complex oral texts from and/or related to First Nations, Métis, and Inuit cultures using evidence from the text, including oral and visual cues, to support their interpretations appropriately (*e.g., compare the experiences of learning a traditional dance by watching a live demonstration while listening to and following along with an instructor and by viewing an instructional video, and determine the strengths and weakness of each format; explain how the use of images or data affected their interpretation of a presentation about First Nations, Métis, and Inuit businesses*)

Sample question: “How did the personal story that the speaker shared affect your interpretation of the main ideas being presented in the oral report?”

Extending Understanding of Texts

B2.6 extend their understanding of both simple and complex oral texts from and/or related to First Nations, Métis, and Inuit cultures by making connections between the ideas in them and in other texts and to their own knowledge, experience, and insights (*e.g., listen to a classmate’s presentation on the Sixties Scoop and then share their own thoughts about custodial care practices*)

Sample question: “How can you connect the ideas the speaker expressed about the state of Indigenous-language use in First Nations communities to your own experience of learning another language or your heritage language?”

Analysing Texts

B2.7 analyse both simple and complex oral texts from and/or related to First Nations, Métis, and Inuit cultures, focusing on the ways in which they communicate information, themes, ideas, and issues and influence the listener’s/viewer’s response (*e.g., identify the specific techniques a presenter at a job fair uses to generate enthusiasm about employment opportunities for First Nations, Métis, and Inuit youth; explain how a speaker’s use of an Indigenous protocol to open and close a presentation affected the audience*)

Sample questions: “How did the speaker create enthusiasm about the topic? What gestures did she use while speaking? What dynamic words did she repeat?” “How did the Elder’s use of metaphor help you understand the message of the traditional teaching?”

Critical Literacy

B2.8 identify the perspectives and/or biases evident in both simple and complex oral texts from and/or related to First Nations, Métis, and Inuit cultures, and comment on any questions they may raise about beliefs, values, identity, and power (*e.g., describe the perspective expressed by an Inuk community leader in an interview about an environmental topic, identifying references to the natural world that reflect the leader’s belief system; compare the use of stereotypes in two comedy routines to identify the beliefs and values of the performers*)

Sample questions: “In your opinion, does the gender of the speaker affect the audience’s response to a speech about a controversial issue of importance to First Nations, Métis, or Inuit communities? Why, or why not? What questions does this raise about identity and power?” “How do these comedians use stereotypes to appeal to their target audiences? How would the routines have to change to present fairer cultural representations?” “After listening to this interview with Inuit Elders, how would

you describe their perspective on climate change? What does this perspective reveal about Inuit culture and the beliefs and values of the Elders?”

Understanding Presentation Strategies

B2.9 explain how several different presentation strategies are used in oral texts from and/or related to First Nations, Métis, and Inuit cultures to inform, persuade, or entertain (*e.g., view videos of comedy routines to identify and compare the ways in which different comedians use body language to appeal to a specific audience; critique a mock job interview to identify effective and ineffective verbal and non-verbal communication*)

Sample questions: “What visual materials could have been used to support the presentation on cultural art forms? What effect might their inclusion have had?” “How could the presenters have observed cultural protocols more closely? How would that have improved the quality of the presentation?”

B3. Speaking to Communicate

By the end of this course, students will:

Purpose

B3.1 orally communicate information and ideas related to First Nations, Métis, and Inuit cultures and/or perspectives for several different purposes, using language and following social codes appropriate for the intended purpose and audience (*e.g., introduce an Elder who is about to give an oral teaching, using culturally appropriate ways of naming; participate in a small-group discussion in order to reach consensus on a topic of importance to a local First Nation community; give specific and relevant examples about a recent field trip to inform fellow students who were not able to go*)

Sample question: “Why is it important to model the appropriate use of terminology when referring to First Nations, Métis, and Inuit themes or topics in an oral presentation to younger children?”

Interpersonal Speaking Strategies

B3.2 demonstrate an understanding of several different interpersonal speaking strategies, and adapt them appropriately to suit the purpose, situation, and audience, exhibiting sensitivity to cultural differences (*e.g., use humour to establish an inclusive tone in a presentation on a topic of concern; speak at appropriate points in a discussion, such as when another speaker pauses*)

Sample question: “How do you know when it is appropriate for you to speak during a work-related meeting?”

Clarity and Coherence

B3.3 orally communicate information and ideas related to First Nations, Métis, and Inuit cultures and/or perspectives in a clear, coherent manner appropriate for the purpose, subject matter, and intended audience (*e.g., use age-appropriate language in an oral report intended for younger children about a specific First Nation, Métis, or Inuit culture*)

Sample question: “How can you incorporate a variety of examples to make your oral statements more effective?”

Diction and Devices

B3.4 use appropriate words, phrases, and terminology, and several different stylistic devices, to communicate information and ideas related to First Nations, Métis, and Inuit cultures and/or perspectives and to engage their intended audience (*e.g., select specific words for a speaking task on a topic related to First Nations, Métis, or Inuit communities that acknowledge the cultural values of those communities; differentiate diction to explain the same task to a volunteer and to a community representative when preparing for a local community event*)

Sample question: “How does your word choice acknowledge the values held by your intended audience?”

Vocal Strategies

B3.5 identify several different vocal strategies and use them selectively and with sensitivity to audience needs and cultural differences (*e.g., project their voice to ensure their audience can hear; use an animated tone when reading aloud to children; use a tone that conveys authority when coordinating activities with peers*)

Sample question: “How can the contextual clues of audience, subject matter, and intention help you determine an appropriate volume for speaking?”

Non-Verbal Cues

B3.6 identify several different non-verbal cues and use them, with sensitivity to audience needs and cultural differences, to help convey their meaning (*e.g., identify a speaker’s use of non-threatening and inclusive non-verbal cues to encourage participation at a dance demonstration, and use these cues in their own group discussions*)

Sample question: “What non-verbal cues from the community Elder helped you determine the types of communication that were appropriate to use in your responses?”

Audio-Visual Aids

B3.7 use several different audio-visual aids to support and enhance oral presentations on subject matter related to First Nations, Métis, and Inuit cultures, and to engage their intended audience (*e.g., use video links in a seminar to provide visual context for key points they wish to make*)

Sample question: “How might adding a clip of an Indigenous journalist speaking about your topic support the facts you discuss in your presentation?”

B4. Reflecting on Skills and Strategies

By the end of this course, students will:

Metacognition

B4.1 describe several different strategies they used before, during, and after listening to and speaking about texts from and/or related to First Nations, Métis, and Inuit cultures, then explain which ones they found most helpful and identify several specific steps they can take to improve their oral communication skills (*e.g., describe how they adjust their questioning strategies in group discussions when they are particularly knowledgeable about the topic; plan to debate their topic with a critical friend before class presentations to improve their speaking skills*)

Sample questions: “What listening strategies do you use during a storytelling? Which ones do you find especially helpful, and why?” “What elements of public speaking do you find most challenging? What strategies might you use to improve in those areas?” “What specific speaking strategies encourage dialogue?”

Interconnected Skills

B4.2 identify several different skills they have in reading, writing, viewing, and representing, and explain how these skills help them interpret and discuss oral texts from and/or related to First Nations, Métis, and Inuit cultures more effectively (*e.g., describe how viewing television and online interviews can help them develop their ability to respond to questions in an interview for volunteer community service at a local Indigenous gathering or festival; identify how reading background material about First Nations, Métis, and/or Inuit protocols helped them use culturally appropriate listening strategies during an oral teaching*)

Sample question: “How does your ability to locate and read informational texts help you address an honorary guest respectfully?”

C. READING AND LITERATURE STUDIES

OVERALL EXPECTATIONS

By the end of this course, students will:

- C1. Reading for Meaning:** read and demonstrate an understanding of a variety of literary, informational, and graphic texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, using a range of strategies to construct meaning;
- C2. Understanding Form and Style:** identify a variety of text forms, text features, and stylistic elements used in texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, and demonstrate an understanding of how they help communicate meaning;
- C3. Reading with Fluency:** use knowledge of words and cueing systems to read fluently;
- C4. Reflecting on Skills and Strategies:** reflect on and identify their strengths as readers, areas for improvement, and the strategies they found most helpful before, during, and after reading texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources;
- C5. First Nations, Métis, and Inuit Voices in Contemporary Literature:** identify various contributions of individuals, organizations, and initiatives, including technological initiatives, to the development of contemporary First Nations, Métis, and Inuit literature, and analyse the social and cultural influence of those contributions.

SPECIFIC EXPECTATIONS

C1. Reading for Meaning

By the end of this course, students will:

Variety of Texts

- C1.1** read several different short, student- and teacher-selected contemporary texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, identifying specific purposes for reading (e.g., *to find further information about a specific location cited in a textbook in order to understand its significance to First Nations, Métis, and/or Inuit communities; to learn about a well-known First Nation, Métis, or Inuk individual by reading an online biography; to identify connections between traditional and contemporary clothing associated with a particular First Nation, as reflected in historical texts and contemporary fashion catalogues*)

Sample question: “What types of information do you hope to find in this biography?”

Using Reading Comprehension Strategies

- C1.2** select and use several different reading comprehension strategies before, during, and after reading to understand both simple and complex texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources (e.g., *visualize and sketch the characters in a short story, then use a mind map to represent and track their relationships; collaborate with a peer to identify key points in a newspaper article*)

Sample questions: “How did reading background material on the prevalent attitudes of settlers during the historical period help you understand this text?” “How does the character profile you prepared compare to that of your peers?”

Demonstrating Understanding of Content

- C1.3** identify important ideas and supporting details in both simple and complex texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources (e.g., *create a concept map illustrating the relationship between the characters and the land*)

delineated in a short story; compare the opinions on an issue of importance to First Nations, Métis, and Inuit communities expressed in two letters to the editor, using a Venn diagram)

Sample questions: “What is the main message of this media release? Which details support that message?”

Making Inferences

C1.4 make and explain inferences about both simple and complex texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, supporting their explanations with stated and implied ideas from the texts (*e.g., infer the general recommendations of the Truth and Reconciliation Commission of Canada: Calls to Action from the headings throughout the text; explain what the imagery in a poem implies about the natural world*)

Sample question: “How does the poet’s use of moon imagery affect the meaning of this poem?”

Extending Understanding of Texts

C1.5 extend their understanding of both simple and complex texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, by making connections between the ideas in them and in other texts and to their own knowledge, experience, and insights (*e.g., compare the challenges that conflicting world views pose for the protagonist of a short story with a similar challenge they have experienced personally*)

Sample questions: “How do the world views of the protagonist and antagonist conflict? What insights did you gain from this conflict that might lead you to act differently in a similar situation?”

Analysing Texts

C1.6 analyse both simple and complex texts in terms of the information, themes, ideas, and issues they explore in relation to First Nations, Métis, and Inuit cultures, identifying several different aspects of the texts that contribute to the presentation or development of these elements (*e.g., describe the main theme expressed in a song’s lyrics, identifying specific ways in which the message is reinforced; explain how the writer’s use of personal anecdote illuminates the theme of sovereignty or self-governance*)

Sample questions: “Why do you think the writer chose to repeat this particular phrase in the song’s lyrics? What effect does the repetition have on the development of the theme?” “How does the conflict between the characters reveal the theme of this story?” “What elements of the

play script help you understand that the events it describes are occurring in both the past and the present? How does this support the idea that human beings are connected to their ancestors?”

Evaluating Texts

C1.7 evaluate the effectiveness of both simple and complex texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, using evidence from the text to support their opinions (*e.g., evaluate the graphic elements of an informational website in terms of criteria such as currency and accuracy to determine how effectively they illustrate the lives of contemporary First Nations, Métis, and Inuit individuals*)

Sample questions: “What omissions or misrepresentations has your research revealed in this biographical sketch of Pontiac? In what specific ways do they make it less effective?”

Critical Literacy

C1.8 identify the perspectives and/or biases evident in both simple and complex texts dealing with themes, ideas, and issues related to First Nations, Métis, and Inuit cultures, and comment on any questions they may raise about beliefs, values, identity, and power (*e.g., identify elements and/or omissions in a brochure outlining a company’s human resources policy that support or detract from the promotion of inclusivity and diversity; identify examples of gender bias or gender empowerment in a handbook on First Nations governance*)

Sample questions: “What information does this brochure leave out that potential employees of various cultural backgrounds might find important?” “What world view does this short story present?” “Why do you think this story is told from the point of view of a young Inuk girl? Could the same ideas be conveyed as convincingly by a narrator who is an Elder?”

C2. Understanding Form and Style

By the end of this course, students will:

Text Forms

C2.1 identify several different characteristics of literary, informational, and graphic text forms, and explain how they help communicate meaning or reflect a world view (*e.g., a campaign poster includes a candidate photograph, party logo, and slogan to communicate political affiliation and platform efficiently; a graphic novel uses images and typography to convey some types of information and ideas more concisely than a narrative novel can*)

Sample questions: “How is the teaching of the Covenant Chain reflected in the designs and colours of the beads in the Two Row Wampum?” “Why do you think political campaign posters usually include the candidate’s photograph and party affiliation? Why might these provide relevant information to First Nations, Métis, or Inuit voters?” “Why do you think some contemporary writers choose the graphic novel form to communicate First Nations, Métis, and Inuit world views to non-Indigenous readers?”

Text Features

C2.2 identify several different features of texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, and explain how they help communicate meaning or reflect a world view (*e.g., describe how the layout of a graphic novel helps communicate the meaning of pivotal plot points; explain the function of sidebars in magazine articles; explain how visual elements such as colours and symbols support the message of a poster*)

Sample questions: “Why do you think this portion of the text is shaded?” “How does an index help you locate information?” “Which features of this website are designed to support the user’s navigation?” “What does the use of colour and symbolism on this poster advertising an Indigenous gathering communicate about the participating nations?”

Elements of Style

C2.3 identify several different elements of style in texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources, and explain how they help communicate meaning or reflect a world view and enhance the effectiveness of the text (*e.g., describe how metaphors referring to the natural world enrich the poet’s expression of a world view; identify specific words and phrases used to convey the importance of the subject in a pamphlet about community health and wellness*)

Sample questions: “Does the animal metaphor used to describe the character in this story reveal personality traits you hadn’t considered before? Why, or why not? What do you associate with this animal? How does the metaphor connect the character to one of the story’s themes?”

C3. Reading with Fluency

By the end of this course, students will:

Reading Familiar Words

C3.1 demonstrate an automatic understanding of most words in several different reading contexts related to First Nations, Métis, and Inuit cultures (*e.g., read with understanding words from texts chosen for shared, guided, and independent reading and vocabulary in grade-level texts on topics of importance to First Nations, Métis, and Inuit individuals; correctly identify terminology associated with contracts, reports, and other workplace documents*)

Sample questions: “What are some familiar terms in this report? Where else have you seen this kind of terminology?”

Reading Unfamiliar Words

C3.2 use decoding strategies to read and understand unfamiliar words in texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant texts from non-Indigenous sources (*e.g., consult online resources that define First Nations, Métis, and Inuit cultural terms within contemporary contexts; find previous uses of the word in the text and try to grasp its meaning from the context; create a career-specific vocabulary list to consult when reading work-related texts*)

Sample questions: “Which nations described in this text are unfamiliar to you? How did you decode the descriptions? What words prompted you to rethink how individuals identify their First Nation affiliation?” “What strategy can you use to develop your knowledge of the names and histories of Inuit communities?”

Developing Vocabulary

C3.3 identify and use several different strategies to expand vocabulary (*e.g., make a list of new words encountered in texts they are reading in class; consult the websites of specific First Nations, Métis, and Inuit communities to find the terms preferred by the particular community; identify familiar prefixes, suffixes, and root words in unfamiliar technical terminology*), focusing on words and phrases that have a particular significance for First Nations, Métis, and Inuit communities (*e.g., band, member, healing, Indian, reserve, residential school, smudge, status*)

Sample questions: “What does the term ‘status’ mean with respect to First Nations individuals? What is its significance for cultural identity?” “What is the difference between a ‘band’ and a ‘nation’?” “Why is it important to know that some words sound the same but are spelled differently?”

C4. Reflecting on Skills and Strategies

By the end of this course, students will:

Metacognition

C4.1 describe several different strategies they used before, during, and after reading texts from and/or related to First Nations, Métis, and Inuit cultures, explain which ones they found most helpful, and identify several specific steps they can take to improve as readers (*e.g., record their use of various strategies to help them identify the ones they find most helpful; describe similarities and differences in the strategies they use to read a workplace incident report and a creation story*)

Sample questions: “What pre-reading strategy did you use before starting your independent reading of the report about community safety? Did it help you understand the report more clearly? Why, or why not?” “What effect did small-group discussions have on the predictions you made about the story? How was this strategy helpful?”

Interconnected Skills

C4.2 identify several different skills they have in listening, speaking, writing, viewing, and representing, and explain how these skills help them read texts from and/or related to First Nations, Métis, and Inuit cultures more effectively (*e.g., describe how preparing written questions before reading informational texts can help them interpret key points; describe how listening to oral stories can help them understand written texts of the same stories*)

Sample question: “How did viewing a webcast about residential schools broaden your understanding of the character’s struggles in the short story?”

C5. First Nations, Métis, and Inuit Voices in Contemporary Literature

By the end of this course, students will:

Development of Contemporary Literature

C5.1 identify the contributions of a few individuals, organizations, and initiatives to the development of contemporary First Nations, Métis, and Inuit literature (*e.g., individuals: Ruby Slipperjack, Tomson Highway, David Bouchard, Alootook Ipellie; organizations: the Ontario Native Literacy Coalition RIEL Centre; the Canada Council for the Arts; initiatives: summer programs offered by district school boards, creative writing awards for Indigenous youth, the Indigenous Writers’ Gathering*)

Sample questions: “How does your local library promote First Nations, Métis, and Inuit authors, or books with First Nations, Métis, and Inuit content? What suggestions could you make to the library to support the development of First Nations, Métis, and Inuit writers?”

Influence of Contemporary Literature

C5.2 identify some ways in which contemporary First Nations, Métis, and Inuit literary works contribute to identities and heritage in Canada and/or to First Nations, Métis, and Inuit cultural revitalization (*e.g., educating non-Indigenous individuals about First Nations, Métis, and Inuit perspectives; teaching children about their own cultural and linguistic heritage*)

Sample questions: “What influence have storybooks for children written about First Nations, Métis, and Inuit cultures had on cultural revitalization in First Nations, Métis, and Inuit communities? What challenges do First Nations, Métis, and Inuit writers face in producing these books?”

Influence of Technology

C5.3 identify some ways in which technology is being used to help promote the work of contemporary First Nations, Métis, and Inuit writers and publishers (*e.g., blogging offers a writing format and distribution channel that gives First Nations, Métis, and Inuit writers an opportunity to express their personal views publicly; social media platforms provide a large audience for readers to share their opinions of new literary work*)

D. WRITING

OVERALL EXPECTATIONS

By the end of this course, students will:

- D1. Developing and Organizing Content:** generate, gather, and organize ideas and information to write for an intended purpose and audience on subject matter related to First Nations, Métis, and Inuit cultures;
- D2. Using Knowledge of Form and Style:** draft and revise their writing, using a variety of literary, informational, and graphic forms and stylistic elements appropriate for the purpose and audience;
- D3. Applying Knowledge of Conventions:** use editing, proofreading, and publishing skills and strategies, and knowledge of language conventions, to correct errors, refine expression, and present their work effectively;
- D4. Reflecting on Skills and Strategies:** reflect on and identify their strengths as writers, areas for improvement, and the strategies they found most helpful at different stages of writing texts on subject matter related to First Nations, Métis, and Inuit cultures.

SPECIFIC EXPECTATIONS

D1. Developing and Organizing Content

By the end of this course, students will:

Identifying Topic, Purpose, and Audience

- D1.1** identify the topic, purpose, and audience for several different types of writing tasks on subject matter related to First Nations, Métis, and Inuit cultures (*e.g., a short narrative text describing the traditions of a particular First Nation, Métis, or Inuit group to inform a specific audience; an opinion piece about an issue of importance to First Nations, Métis, and Inuit communities for a school or community newsletter; a letter of application for a job in a workplace that focuses on Indigenous community issues*)

Sample questions: “Who is the audience for your narrative text? What do you think this audience will already know and what does it need to know about the cultural group whose traditions you are describing?”

Generating and Developing Ideas

- D1.2** generate and focus ideas for potential writing tasks, using several different strategies and print, electronic, and other resources, as appropriate (*e.g., ask themselves questions to identify their prior knowledge about the topic and the information they need to find; confer with peers to identify*

local First Nations, Métis, and Inuit individuals who may be helpful sources of information; consult social media sites to identify sources of current First Nations, Métis, and Inuit news that would help them broaden their understanding of an issue they wish to write about; record the sources they consult and the ideas and information they gather in a form that is easy to understand and retrieve, such as a T-chart)

Sample questions: “What writing ideas were generated in your group discussion? How did you focus these ideas to decide on a particular topic?”

Research

- D1.3** locate and select information to support ideas for writing, using several different strategies and print, electronic, and other resources, as appropriate (*e.g., identify several types of sources that are likely to provide relevant information for their assignment, such as newspaper articles, multimedia resources, or interviews with local Métis community leaders; use keyword searches when browsing the Internet to locate specific information relevant to their topic; compile a works cited list or list of references to record all sources of information, observing conventions for proper documentation; use a checklist to evaluate sources and information for reliability, objectivity, and comprehensiveness*)

Sample questions: “How have discussions with your peers and local First Nations, Métis, or Inuit community partners about your project helped you focus your writing on current, relevant, and engaging perspectives?” “What does ‘plagiarism’ mean? Why do you think people plagiarize? Why is it wrong?”

Organizing Ideas

D1.4 identify, sort, and order main ideas and supporting details for writing tasks, using several different strategies and organizational patterns suited to the content and the purpose for writing (e.g., in small groups, cluster key ideas to develop an agenda for a meeting of the First Nations, Métis, and Inuit student advisory committee; use a graphic organizer such as a T-chart to list First Nations, Métis, and Inuit resources that the school library contains and does not contain, in preparation for writing a report recommending additional resources)

Sample questions: “Who is it important to consult when you are developing your agenda? How did you determine the most important items for the agenda? What ‘talking points’ will you use to generate discussion for each agenda item?”

Reviewing Content

D1.5 determine whether the ideas and information gathered are relevant to the topic, sufficient for the purpose, and meet the requirements of the writing task (e.g., re-read the information gathered to ensure that it does not present First Nations, Métis, and Inuit cultures as cultures of the past; review the information gathered from all sources to determine whether any important ideas are missing)

Sample questions: “As you review the assignment details and the notes you have made for your report, how closely do they match? What further research could you do to minimize gaps?”

D2. Using Knowledge of Form and Style

By the end of this course, students will:

Form

D2.1 write for different purposes and audiences using several different literary, informational, and graphic text forms (e.g., a poem on the theme of cultural identity, based on a model of a poem studied in class; a graphic chronology of the Mother Earth Water Walks around the Great Lakes to explain the initiative to elementary students; a letter to the editor offering a supported opinion about an Inuit community initiative; a memo to the school parent council summarizing the requests of the

First Nations, Métis, and Inuit student advisory committee)

Sample questions: “You’ve been asked to write a human interest story for a lifestyle magazine. In what other text forms have you encountered human interest stories? Who do you think the audience is?” “In what ways does a news report differ from a magazine article?”

Voice

D2.2 establish an identifiable voice in their writing, modifying language and tone to suit the form, audience, and purpose for writing (e.g., use vivid, descriptive language to establish a mood of urgency in a poem about an environmental issue; use a businesslike tone and an appropriate level of language in a letter to a provincial or territorial organization requesting youth representation in the organization)

Sample questions: “How might you change the language of your memo to make the tone more businesslike and authoritative? What synonyms would sound more formal?”

Diction

D2.3 use appropriate descriptive and evocative words, phrases, and expressions to make their writing clear and vivid for their intended audience (e.g., in an article for a community newsletter, respectfully incorporate words and phrases that emphasize a First Nations, Métis, or Inuit perspective in order to make a connection with their audience; describe the physical and emotional characteristics of an auntie, uncle, grandmother, grandfather, or Elder in some detail to convey personality; make a list of active verbs and vivid adjectives that evoke a character in a First Nation, Métis, or Inuit traditional story, and choose effective ones to use in a descriptive paragraph)

Sample questions: “Where might you respectfully add words from the Inuktitut language to give your article greater impact?” “Does your description of an auntie, uncle, or Elder provide enough detail to allow your reader to visualize the person? If not, what words might you add?”

Sentence Craft and Fluency

D2.4 write complete sentences that communicate their meaning clearly and accurately, varying sentence type, structure, and length for different purposes and making logical transitions between ideas (e.g., use transitional words to show the relationship between ideas in two or more sentences; combine short sentences where appropriate to clarify meaning)

Sample questions: “Which transitional words do you use repeatedly? What other words might you use to make the relationship between your

ideas more obvious?" "Where in your text do you use many short sentences in a sequence? How might you combine some of them?"

Critical Literacy

D2.5 explain how their own beliefs, values, and experiences are revealed in their writing, and identify how a belief or value may either reflect or conflict with a First Nation, Métis, and Inuit world view (e.g., *identify how their description of an object or a place, as expressed in a short narrative, reveals their cultural values; in a personal essay, describe their response to cultural expectations they have encountered in their work experiences and explain the belief or value that shaped their response; identify the specific ways in which a journal entry about their personal experiences during a camping trip reflects or conflicts with a First Nation world view about the relationship between the people and the land*)

Sample questions: "How do you think the language you have chosen to use in this piece of writing reflects your values?" "Have you considered diverse points of view in your writing? If so, how have you acknowledged them? If not, how might you do so?" "Which character in your text most closely reflects your own perspective on the subject?"

Revision

D2.6 revise drafts to improve the content, organization, clarity, and style of their written work, using several different teacher-modelled strategies (e.g., *identify wording in their work that indicates gender bias and substitute gender-neutral language; reorganize the sentences in a piece of writing to improve the flow of ideas; determine whether the inclusion and/or repetition of a word or phrase would reinforce their argument and enhance the effectiveness of their text*)

Sample questions: "How might you vary the type and length of your sentences to make your writing more interesting for the reader?" "Does your writing tell your readers everything they need to know in order to understand your perspective? If not, what might you add?" "How has your revision made your text clearer?" "In your description of the Mother Earth Water Walks, how might you incorporate a reference to a cultural text form from a specific First Nation to make your topic more immediate?"

Producing Drafts

D2.7 produce revised drafts of both simple and complex texts written to meet criteria identified by the teacher, based on the curriculum expectations and respecting First Nations, Métis, and Inuit communication styles (e.g., *adequate development of information and ideas, logical*

organization, appropriate use of form and style, appropriate use of conventions)

Sample question: "Before you submit your revised plan for promoting cultural awareness in your school community, check to ensure that you have not missed any steps. Could another person follow the steps you describe without difficulty?"

D3. Applying Knowledge of Conventions

By the end of this course, students will:

Spelling

D3.1 use knowledge of spelling rules and patterns, several different types of resources, and appropriate strategies to spell familiar and new words correctly (e.g., *apply spelling patterns, such as "i before e except after c", appropriately; maintain a list of words learned from shared, guided, and independent reading texts to help them spell words correctly; check their spellings in print and electronic resources; apply their knowledge of root words, prefixes, and suffixes to spell technical words correctly*)

Sample questions: "When you used the spelling checker in your word-processing program, what errors did it reveal?" "What resources did you consult to find a spelling pattern?"

Vocabulary

D3.2 build vocabulary for writing by confirming word meaning(s) and reviewing word choice, using several different types of resources and strategies, as appropriate for the purpose (e.g., *create a list of new words they encounter in print and online texts, noting the context in which the words are used, to expand the vocabulary they use in their own texts; consult a classroom word wall to find synonyms; consult glossaries and technical dictionaries to confirm word meanings; compile a list of technical words encountered in trade publications and use them in their own writing*)

Sample question: "What other words or phrases could convey the meaning more clearly in this report?"

Punctuation

D3.3 use punctuation correctly to communicate their intended meaning (e.g., *use quotation marks to set off words and phrases taken from written and oral sources; use punctuation that is appropriate to the form of their writing, such as letters, memos, and notes*)

Sample questions: "Read your work aloud to the group, pausing where you have used

commas and periods. Where do you and your peers think punctuation is missing? Where do you think the punctuation is unnecessary?"

Grammar

D3.4 use grammar conventions correctly to communicate their meaning clearly (*e.g., write complete and correct simple, compound, complex, and compound-complex sentences; consistently make verbs agree with their subjects and pronouns agree with their antecedents*)

Sample questions: "Could you combine these short sentences to make a more interesting longer sentence? Which connecting words would you use? Does the punctuation need to be changed to make the sentence grammatical?"

Proofreading

D3.5 proofread and correct their writing, using guidelines developed with the teacher and peers (*e.g., review drafts using an editing checklist specific to the writing task; use a highlighter to mark potentially incorrect words or phrases in their draft, and then check appropriate resources to confirm correct spelling and/or usage*)

Sample questions: "What words did you highlight as possible errors when you re-read your text? Have you checked those words to confirm their meaning and their spelling?"

Publishing

D3.6 use several different presentation features, including print and script, fonts, graphics, and layout, to improve the clarity and coherence of their written work and to engage their audience (*e.g., select appropriate fonts and graphics and an appealing layout for a brochure, keeping their purpose and audience in mind; select appropriate images to illustrate a procedural text*)

Sample question: "How might you use the four directions model to visually support the message of your text?"

Producing Finished Works

D3.7 produce pieces of published work to meet criteria identified by the teacher, based on the curriculum expectations and respecting First Nations, Métis, and Inuit communication styles (*e.g., adequate development of information and ideas, logical organization, appropriate use of form and style, appropriate use of conventions*)

Sample questions: "What important points have you learned from creating a school handbook? What important considerations might you include on a checklist to guide others in producing a similar handbook, to ensure that the work reflects equity, inclusion, and diversity?"

D4. Reflecting on Skills and Strategies

By the end of this course, students will:

Metacognition

D4.1 describe several different strategies they used before, during, and after writing texts on subject matter related to First Nations, Métis, and Inuit cultures, explain which ones they found most helpful, and identify several specific steps they can take to improve as writers (*e.g., describe how working in a small group helped them or distracted them in generating ideas for writing; describe specific ways in which reading a piece of writing aloud to a partner for feedback helped them to improve it; identify a skill they need to strengthen and set a goal for improving that skill*)

Sample questions: "What specific problem did you encounter while working on this writing assignment, and how did you resolve it? What did that experience teach you about your preferred learning style?" "Reflecting on your approach to this writing task, what strategies for generating ideas will you use for future writing tasks?" "What would you do differently if you had the opportunity to redo this writing assignment?"

Interconnected Skills

D4.2 identify several different skills they have in listening, speaking, reading, viewing, and representing, and explain how these skills help them write on subject matter related to First Nations, Métis, and Inuit cultures more effectively (*e.g., describe how listening to song lyrics by First Nations, Métis, and Inuit musicians enhanced their ability to write about an issue of importance to First Nations, Métis, and Inuit communities*)

Sample question: "How did listening closely to Elders and Métis Senators help you write the dialogue for a scene about the Indian residential school system in Canada?"

Portfolio

D4.3 select examples of several different types of writing that they think most clearly reflect their growth and competence as writers, and explain the reasons for their choice (*e.g., select a piece of writing for a class anthology and explain why they think it is a good example of their work; choose several pieces for a literacy portfolio to reflect their growth as writers over time, explaining how each one demonstrates an improvement in their skills*)

Sample questions: "Which pieces of your writing best reflect your writing skills? Why are these pieces important to you?"

E. MEDIA STUDIES

OVERALL EXPECTATIONS

By the end of this course, students will:

- E1. Understanding Media Texts:** demonstrate an understanding of a variety of media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media texts from non-Indigenous sources;
- E2. Understanding Media Forms, Conventions, and Techniques:** identify some media forms and explain how the conventions and techniques associated with them are used to create meaning in the context of First Nations, Métis, and Inuit cultures;
- E3. Creating Media Texts:** create a variety of media texts on subject matter related to First Nations, Métis, and Inuit cultures, for different purposes and audiences, using appropriate forms, conventions, and techniques;
- E4. Reflecting on Skills and Strategies:** reflect on and identify their strengths as interpreters and creators of media texts, areas for improvement, and the strategies they found most helpful in understanding and creating media texts on subject matter related to First Nations, Métis, and Inuit cultures;
- E5. First Nations, Métis, and Inuit Voices in Contemporary Media:** identify various contributions of individuals, organizations, and initiatives, including technological initiatives, to the development of contemporary First Nations, Métis, and Inuit media production, analysing the social and cultural influence of those contributions and the role of media literacy.

SPECIFIC EXPECTATIONS

E1. Understanding Media Texts

By the end of this course, students will:

Purpose and Audience

- E1.1** explain how both simple and complex media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media texts from non-Indigenous sources, are created to suit particular purposes and audiences (*e.g., identify the audience for a blog written in the first person and expressing personal ideas and opinions on a variety of topics; explain the purpose of using on-location footage and interviews with eyewitnesses or experts in a documentary*)

Sample questions: “What does an audience expect the purpose of a documentary to be? How does a documentary convey authenticity and factual accuracy?”

Interpreting Messages

- E1.2** interpret both simple and complex media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media

texts from non-Indigenous sources, identifying and explaining the overt and implied messages they convey (*e.g., explain the implied message of a poster advertising a movie with a First Nations, Métis, or Inuit theme, identifying specific elements of the imagery or text that support their conclusions; identify key messages in a radio program about an environmental issue*)

Sample questions: “How did imagery play an important role in national news reports about the Oka Crisis in 1990? What were the overt and implied messages conveyed by the images included in reports of the stand-off? What effect did these images have on the audience?”

Evaluating Texts

- E1.3** evaluate how effectively information, themes, ideas, issues, and opinions are communicated in both simple and complex media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media texts from non-Indigenous sources, and decide whether the texts achieve their intended purpose (*e.g., comment on the effectiveness of including authentic*

family and/or community photos and video clips to convey aspects of life in northern Ontario in a film about a particular First Nation community; determine whether the captions in a multimedia text about work opportunities for Métis youth provide all the necessary information)

Sample questions: “Would including First Nations, Métis, and Inuit individuals in their recruitment commercials be an effective way for banks to attract more diverse job applicants? Why, or why not? What might the banks need to consider in making such commercials?”

Audience Responses

E1.4 identify and explain different audience responses to selected media texts (e.g., suggest reasons why a musician might perform different versions of a particular song for different audiences; identify various possible responses to celebrity endorsements of animal protection laws relating to species in the Canadian North)

Sample question: “Why might you, people in your community, or members of an Indigenous community respond differently to a song about an environmental issue?”

Critical Literacy

E1.5 identify the perspectives and/or biases evident in both simple and complex media texts from First Nations, Métis, and Inuit cultures, and, as appropriate, relevant media texts from non-Indigenous sources, and comment on any questions they may raise about beliefs, values, identity, and power (e.g., identify the perspective of a movie poster advertising a film about First Nations, Métis, and Inuit youth; identify some typical aspects of portrayals of First Nations, Métis, and Inuit individuals in product advertising and describe the impression created by these depictions)

Sample questions: “How realistic do you find the portrayal of First Nations, Métis, and Inuit youth on this poster? What reasons can you give for your opinion?” “Why do you think these museum brochures depict First Nations, Métis, and Inuit individuals in traditional clothing? What do you think is the intended and/or unintended effect on potential museum patrons?”

Production Perspectives

E1.6 describe several different production, marketing, and distribution factors that influence the First Nations, Métis, and Inuit media industry (e.g., describe some factors that promote or restrict the participation of First Nations, Métis, and Inuit producers/directors in the Canadian film industry; identify various social media outlets that promote the First Nations, Métis, and Inuit film industry)

Sample questions: “Where can youth find information on emerging First Nations, Métis, and Inuit film and video producers? Are these mainstream outlets, or outlets that target Indigenous audiences? Do you find them effective as a source of information? Why, or why not?”

E2. Understanding Media Forms, Conventions, and Techniques

By the end of this course, students will:

Form

E2.1 identify general characteristics of several different media forms and explain how they shape content and create meaning in the context of First Nations, Métis, and Inuit cultures (e.g., regional First Nations, Métis, and Inuit newspapers include photographs of local individuals and events in their coverage to encourage a sense of community; radio dramas use sound effects to create mental pictures for listeners; music videos use editing techniques to present visual interpretations of songs by contemporary First Nations, Métis, and Inuit musicians)

Sample questions: “What media form do you think best supports the need of a local First Nation organization to communicate about local events? What elements of the form make it conducive to this purpose?”

Conventions and Techniques

E2.2 identify several different conventions and/or techniques used in familiar media forms and explain how they convey meaning and influence their audience in the context of First Nations, Métis, and Inuit cultures (e.g., the inclusion of shots of the audience at videoed outdoor Indigenous gatherings encourages viewers to share the enjoyment; the use of cultural symbols and/or images on First Nations, Métis, and Inuit community organization websites emphasizes the cultural identities of the communities; framing, camera angle, lighting, and editing are techniques used in film-making to convey meaning and create mood)

Sample questions: “What conventions of script writing can support the expression of Indigenous spiritual themes? What techniques has the playwright used to convey the connections between the main character and ancestral spirit beings?” “What effect did the alternating use of close-ups and wide shots have in this movie about life in an Arctic community?”

E3. Creating Media Texts

By the end of this course, students will:

Purpose and Audience

E3.1 describe the topic, purpose, and audience for media texts they plan to create on subject matter related to First Nations, Métis, and Inuit cultures (e.g., a poster inviting all students to a forum on issues of importance to First Nations, Métis, and Inuit youth in the school), and identify specific challenges they may face in achieving their purpose (e.g., determining how to represent diverse groups of people on a single poster while keeping the message clear; finding appropriate locations to post their invitation to the student forum)

Sample questions: “As you work on your poster, why might it be important to identify the locations where students usually seek information about school events? Who could you speak to about additional places to post an invitation to all students?”

Form

E3.2 select a media form to suit the topic, purpose, and audience for a media text they plan to create on subject matter related to First Nations, Métis, and Inuit cultures, and explain why it is an appropriate choice (e.g., explain why a welcome sign containing greetings in diverse Indigenous languages might be an effective way to promote student awareness of the diversity of First Nations, Métis, and Inuit cultures)

Sample questions: “Why might a First Nations, Métis, and Inuit event page on the school website be an effective way to build awareness about resources and supports for all students and their families in the school community?”
“How might you promote an exhibition showcasing local First Nation art forms and artists? What media form would you choose?”

Conventions and Techniques

E3.3 identify several different conventions and/or techniques appropriate to a media form they plan to use, and explain how these will help communicate meaning (e.g., combining cultural motifs with an image of the urban landscape on a poster promoting a compilation of Métis music will emphasize the traditional roots and contemporary relevance of the songs; using music and typographic effects conventionally associated with horror films in a film trailer will heighten the audience’s expectation of frightening scenes)

Sample questions: “What features of the film-making software could you use to provoke a sense of horror or fear in your film trailer? What type of sound bites might you use? How might you use typography to capture the mood?”

Producing Media Texts

E3.4 produce media texts on subject matter related to First Nations, Métis, and Inuit cultures, for several different purposes and audiences, using appropriate forms, conventions, and techniques (e.g., a webinar on First Nations, Métis, and Inuit diversity to explain the many nations represented by the student body; a public service announcement about on-reserve health and safety; packaging for a fashion line of T-shirts showcasing cultural symbols)

Sample questions: “What type of media display could you create to commemorate an important event in the local First Nation community? What elements would you include in your display to communicate the significance of the event?”

E4. Reflecting on Skills and Strategies

By the end of this course, students will:

Metacognition

E4.1 describe several different strategies they used in interpreting and creating media texts on subject matter related to First Nations, Métis, and Inuit cultures, explain which ones they found most helpful, and identify several specific steps they can take to improve as media interpreters and producers (e.g., explain how identifying implicit messages in media texts helps them detect media manipulation in everyday situations; describe how creating several different mock-ups of a poster, rather than focusing their initial efforts on a single design, can develop their ability to communicate a specific message effectively; plan to use feedback to clarify the message of their media text and to enhance its appeal to their audience)

Sample questions: “What strategies did you use to detect contemporary First Nations, Métis, and/or Inuit voices in the news program? Would you use the same strategies again? Why, or why not?”

Interconnected Skills

E4.2 identify several different skills they have in listening, speaking, reading, and writing, and explain how these skills help them interpret and create media texts on subject matter related to First Nations, Métis, and Inuit cultures (e.g., explain how listening attentively to First Nations, Métis, and Inuit media producers being interviewed about their work can help them create online reviews of films and documentaries by those producers)

Sample question: “How does interviewing a member of an urban Indigenous community on a particular topic help you focus your ideas for a media production on the same issue?”

E5. First Nations, Métis, and Inuit Voices in Contemporary Media

By the end of this course, students will:

Media Development

E5.1 identify the contributions of a few individuals, organizations, and initiatives to the development and production of contemporary First Nations, Métis, and Inuit media texts (e.g., individuals: *Lisa Charleyboy, Zacharias Kunuk*; organizations: *the Aboriginal Multi-Media Society, the Inuit Broadcasting Corporation*; initiatives: *the imagineNATIVE Film + Media Arts Festival*)

Sample questions: “Which knowledge keepers can you name who have shared their teachings using contemporary media forms? Why might contemporary storytellers and traditional knowledge keepers choose to share their stories through media texts?”

Influence of Media Production

E5.2 identify some ways in which contemporary First Nations, Métis, and Inuit media texts contribute to identities and heritage in Canada (e.g., *educating non-Indigenous audiences about First Nations, Métis, and Inuit cultures and histories; including First Nations, Métis, and Inuit perspectives in cultural production in Canada*) and act as a social and cultural force in First Nations, Métis, and Inuit communities (e.g., *encouraging the participation of First Nations, Métis, and Inuit youth in contemporary media careers*)

Sample question: “How might a video posting of a First Nation, Métis, or Inuk environmental leader sharing an Indigenous perspective on climate change act as a social force in a First Nation community?”

Media Literacy and Media Access

E5.3 identify several different initiatives to improve First Nations, Métis, and Inuit media literacy (e.g., *online educational resources, such as tutorials and interactive modules, that focus on media issues relating to First Nations, Métis, and Inuit individuals and cultures*) and to expand First Nations, Métis, and Inuit media access (e.g., *the expansion of broadband systems to deliver public service to remote and rural First Nations, Métis, and Inuit communities; government support for television broadcasters providing Indigenous content to facilitate the coverage of up-to-date news and political information*)

Sample questions: “What kinds of resources does the web centre MediaSmarts offer?” “How have social media increased the ability of First Nations, Métis, and Inuit media producers and creators to gain access to industry leaders and media talent?” “How might a TEDx event meet the need to share First Nations, Métis, and Inuit perspectives and local knowledge?” “What is a virtual Indigenous community? What purposes does it serve?”

Appendix to the English Courses

CULTURAL TEXT FORMS

Cultural text forms serve an important purpose in First Nations, Métis, and Inuit cultures, in that they are used to express and communicate a culture's beliefs and values. Their function and purpose distinguish them from purely artistic creations, though they often have aesthetic qualities as well. They may be elements of material culture, including tangible objects; stories; songs, music, or dances; or cultural practices, including those associated with food or medicines. Some examples of cultural text forms and their significance follow:

- traditional clothing, which often expresses the cultural, spiritual, social, and/or political identities of First Nations, Métis, and Inuit communities
- songs and music, including the practices of drum keepers and dancers (often delineated by gender), used to transmit Indigenous knowledge
- prayers, often expressing belief in the power of spirit to heal
- addresses, affirmations, and orations, illustrating the significance of spoken text
- fire lighting and the burning of sacred medicines to cleanse and purify and/or to communicate with spirit beings
- symbolism embodied in material life to reflect kinship ties, family histories, land agreements, business partnerships, spiritual life, and so on
- oral and written stories used to record and communicate stories of origin, family histories and histories of nations, and relationships to land, spirit, and creation
- languages themselves, which embody and reflect beliefs, values, and significant relationships between humankind and creation

Every culture has a distinct way of creating, passing on, using, and showing respect for its cultural text forms. Some cultural text forms are protected, according to Indigenous traditions. It is therefore critical for educators to understand that it may be necessary for them to engage with and seek direction from the specific Indigenous community from which a cultural text form originates before using it in a classroom setting.

Some cultural text forms, such as prayer, song, and music, are found across First Nations, Métis, and Inuit cultures, while others are unique to particular groups. The chart that follows provides examples of the cultural text forms used by particular cultural groups. It highlights some of the rich forms of communication among Indigenous societies of the oral tradition in Canada.

| Cultural Group | Example of Cultural Text Form | Meaning/Purpose | Mode of Communication |
|---|--|---|-----------------------------------|
| Blackfeet | Winter counts | Pictorial calendars or histories drawn on buffalo hides, with a representation of a significant event for each year. | To be viewed, read, and presented |
| Anishinaabe Ojibwe | Water song | A song sung by women, as the water keepers, to show respect and reverence for the spirit of water, in recognition of its sacredness and its immense importance to all of creation. | To be listened to |
| Anishinaabe, Haudenosaunee, and other First Nations | Covenant Chain Belt of 1764 | A wampum belt displaying symbols made from shells, beads, and string that records the agreement made at Niagara between the British and several First Nations. | To be viewed and read |
| Haudenosaunee | Thanksgiving address | Words spoken at the beginning of ceremonies and significant meetings to give thanks to the natural environment. | To be listened to |
| Haudenosaunee | Guswenta or Kaswentha (Two Row Wampum) | A wampum belt displaying symbols made from shells and string that records an agreement between the Haudenosaunee and the Dutch in the mid-seventeenth century. Each row represents a nation, with the belt showing the nations co-existing without interfering in each other's affairs. | To be viewed and read |
| Métis | Beaded clothing | Items of clothing decorated with detailed beadwork, often in distinctive floral designs. Colours and patterns may convey aspects of Métis history, Métis teachings, and/or family identity. | To be viewed |

| Cultural Group | Example of Cultural Text Form | Meaning/Purpose | Mode of Communication |
|------------------|---|---|--|
| Inuit/Inuvialuit | Drum dance | A combination of drumming and dance, traditionally performed by men. Drum dances may be used as a peaceful way to settle disputes. | To be listened to, viewed, and presented |
| Tsimshian | Button blanket | A robe decorated with white buttons forming images of an animal that represent the clan of the individual wearing the blanket. | To be viewed, read, and presented |
| Tsimshian | Dances such as the raven dance and the killer whale dance | Dances that communicate important stories about history and creation. Families and/or clans collect and protect these dances, which are passed from one generation to the next. | To be presented and viewed |

Contemporary First Nations, Métis, and Inuit Issues and Perspectives, Grade 11

University/College Preparation (NDA3M)

OVERVIEW

Learning to understand and appreciate diverse cultural perspectives, and to recognize that different cultures experience different realities, is an important aspect of becoming an engaged, thoughtful citizen in our increasingly interconnected world. This course provides students with an overview of the realities facing contemporary First Nations, Métis, and Inuit at the community, regional, and national levels, and of the global context for those experiences. Students are given opportunities to analyse diverse First Nations, Métis, and Inuit perspectives on issues and events related to land, community, governance, identity, culture, and global trends. Through their investigations, students learn to determine what needs to change and why. Their exploration of the factors shaping social action, and of Indigenous approaches to leadership and governance, help students appreciate the resiliency and persistence of First Nations, Métis, and Inuit cultures and identities in contemporary life, as well as the contribution that these cultures make to contemporary Canadian society.

STRANDS

This course has five strands. Strand A, Political Inquiry and Skill Development, is followed by four content strands, which are organized thematically. The five strands are as follows:

A. Political Inquiry and Skill Development

Students learn how to use the political inquiry process and the concepts of political thinking to guide their investigations of events, developments, issues, and ideas. Students constantly apply the skills and approaches included in strand A as they work to achieve the expectations in the content strands.

B. Cultural Identity and Cultural Continuity

Students learn the importance of cultural revitalization as they explore the influences of colonialism, racism, stereotyping, and cultural leadership on cultural identity and cultural continuity.

C. Community Perspectives

Students examine various political, economic, and social issues relating to the governance, administration, and development of First Nations, Métis, and Inuit communities. Through their investigations, students develop an appreciation and understanding of community aspirations and leadership approaches.

D. National and Regional Perspectives

Students develop their understanding of political, constitutional, and legal issues affecting First Nations, Métis, and Inuit relations with non-Indigenous governments across Canada.

E. The Global Context

Students learn to situate issues facing First Nations, Métis, and Inuit individuals and communities in Canada within the context of current global cultural, environmental, and social justice trends. They compare responses to these trends in Canada with responses in other countries, and explore strategies to raise awareness of issues of concern to Indigenous peoples around the world.

POLITICAL INQUIRY AND THE CONCEPTS OF POLITICAL THINKING

Educators are encouraged to refer to the general discussion of the research and inquiry process that appears in the introduction to this document (see [page 24](#)) for necessary information relating to all First Nations, Métis, and Inuit studies courses. What follows is a brief discussion of the political inquiry process, and the concepts of political thinking, in the context of the present course. For further information on these topics, teachers may wish to consult *The Ontario Curriculum, Grades 11 and 12: Canadian and World Studies, 2015*, p. 510.

In this course, students use the political inquiry process to investigate existing and emerging issues of local, regional, and national importance to First Nations, Métis, and Inuit in Canada; to gather, analyse, assess, and evaluate evidence from a wide variety of sources, including Indigenous knowledge sources; to make informed judgements and reach viable conclusions; and to communicate these judgements and conclusions effectively.

As in all courses that consider events, developments, and issues from a political perspective, it is crucial that students not simply learn various facts but that they develop the ability to think and to process content in ways that are most appropriate to the material. To that end, this course focuses on developing students' ability to apply the following concepts of political thinking:

- political significance
- objectives and results
- stability and change
- political perspective

In the context of the present course, the concept of *political significance* requires students to determine the impact on First Nations, Métis, and Inuit communities and individuals of political, social, and economic actions, policies, and issues. When students apply the concept of *objectives and results*, they determine the factors that lead to events, policies,

decisions, and/or plans of action relating to Indigenous peoples. The concept of *stability and change* requires students to analyse how and why political institutions and policies change or remain the same. Students apply this concept to help them determine when change is necessary and how they themselves can contribute to change, such as through civic action in support of truth and reconciliation. Finally, the concept of *political perspective* requires students to analyse the beliefs and values that motivate First Nations, Métis, and Inuit aspirations, as well as relations between Indigenous and non-Indigenous governments. Students analyse how these beliefs and values affect perspectives on, and social action in response to, issues of importance to First Nations, Métis, and Inuit communities and individuals.

It is important to note that, although students use political thinking to guide and structure the inquiry process in this course, the topics they investigate are not only political but also economic, social, and cultural. Any study of First Nations, Métis, and Inuit perspectives and realities must acknowledge the interconnected nature of the issues of greatest significance to Indigenous peoples. When Indigenous communities advocate for nation-to-nation relationships with non-Indigenous governments, for example, their goals and actions are evidently, but not exclusively, political. The assertion of the right to sovereignty/self-governance also involves the wish to have autonomy in economic decision making and to develop social institutions that reflect Indigenous beliefs and values. Similarly, when First Nations, Métis, and Inuit leaders approach global issues such as environmental protection by using strategies that reflect Indigenous knowledge, their political actions are socially and culturally motivated.

Contemporary First Nations, Métis, and Inuit Issues and Perspectives, Grade 11

University/College Preparation

NDA3M

This course explores existing and emerging issues of local, regional, and national importance to First Nations, Métis, and Inuit in Canada. Students will analyse diverse perspectives on issues and events related to land, community, governance, identity, culture, and global trends. Using the concepts of political thinking and the tools of political inquiry, students will explore their own and others' ideas and investigate issues to determine what needs to change and why. Students are also given the opportunity to develop their own problem-solving strategies to address an issue of their choice.

Prerequisite: First Nations, Métis, and Inuit in Canada, Grade 10, Open, or Canadian History since World War I, Grade 10, Academic or Applied

A. POLITICAL INQUIRY AND SKILL DEVELOPMENT

OVERALL EXPECTATIONS

Throughout this course, students will:

- A1. Political Inquiry:** use the political inquiry process and the concepts of political thinking when investigating contemporary issues, events, and developments relating to Indigenous peoples in Canada;
- A2. Developing Transferable Skills:** apply, in a variety of contexts, skills developed through investigations related to contemporary First Nations, Métis, and Inuit realities and perspectives, and identify some careers in which the knowledge and skills acquired in this course might be an asset.

SPECIFIC EXPECTATIONS

A1. Political Inquiry

Throughout this course, students will:

- A1.1** formulate different types of questions to guide investigations into contemporary issues, events, and/or developments relating to Indigenous peoples in Canada (e.g., factual questions: *What are some rights and responsibilities of a citizen living in a First Nation community? What are some rights and responsibilities of Métis living within traditional territories? What forms of government do Métis and First Nations communities in Ontario have?;* comparative questions: *What are the differences and similarities in the positions taken by all levels of government with respect to the Ring of Fire mining development in northern Ontario? How does the impact on Métis people of the Daniels v. Canada case compare and contrast with the impact on Inuit of the Supreme Court of Canada reference [1939] SCR 104?;* causal questions: *When First Nations governments have developed their own education plans/systems, what impacts have there been on the treaty rights of those nations? What benefits might the implementation of the Ingirrasiliqta: Let's Get Moving – Nunavut Transportation Strategy have for the people of Nunavut and for Canadians in general?)*
- A1.2** select and organize relevant evidence, data, and information on contemporary issues, events, and/or developments relating to Indigenous peoples in Canada from a variety of primary and secondary sources, including Indigenous knowledge sources (e.g., primary sources:

literature, documentaries and other films, interviews, photographs, speeches, financial documents, surveys, oral and written histories, stories, visions, ceremonial and other traditional practices; secondary sources: investigative news stories, textbooks, most websites), ensuring that their sources reflect multiple perspectives

Sample questions: “Which Indigenous knowledge sources might be relevant to your investigation? Where might you find them? What other sources might you consult to supplement the information?” “How can you ensure that your sources reflect a variety of perspectives?”

- A1.3** assess the credibility of sources relevant to their investigations (e.g., *the reliability of the evidence presented; the purpose, perspective, intended audience, and context of a source; the bias, values, and expertise of a speaker or author*), while respecting Indigenous world views and ways of knowing (e.g., *acknowledging that the perspectives expressed in diverse knowledge sources are shaped by world views that may challenge one another; questioning claims of exclusive authority*)

Sample questions: “What specific evidence or data do these authors use to support their position?” “If your sources of information present incompatible ideas about an issue, what criteria might you use to determine which source is the most credible?” “Whose voice is reflected in this source? Whose voices have been omitted or misrepresented? What are

the implications?” “What commonly accepted research standards must public opinion polls adhere to? Do you think it is important for the reporting of public opinion to be subject to a code of conduct and ethical benchmarks? Why, or why not?”

A1.4 interpret and analyse evidence, data, and information relevant to their investigations, using various tools, strategies, and approaches appropriate for political inquiry (e.g., use a five Ws chart to identify gaps in the data they have gathered; use a cross-classification chart to compare the points of views of different interest groups on a particular issue and to determine whether all perspectives are represented in their data; assess the validity and rank the importance of various points made in their sources; discuss, clarify, and compare positions on an issue with their peers)

Sample questions: “What type of survey tool could help you compare different positions on an issue?” “If you were talking to people who were extremely passionate about an issue, what questions might you ask to get them to clarify and build on their ideas?” “In the course of your investigation, what approaches would help you take into account the ideas of people whose voices are not always heard?” “How might you incorporate information from First Nations, Métis, and Inuit voices and/or teachings into your investigation? What strategies might you use to assess this information?”

A1.5 use the concepts of political thinking (i.e., political significance, objectives and results, stability and change, political perspective) when analysing, evaluating evidence about, and formulating conclusions and/or judgements regarding contemporary issues, events, and/or developments relating to Indigenous peoples in Canada (e.g., apply the concept of political significance when analysing the impact of Elijah Harper’s decision not to support the Meech Lake Accord; use the concept of objectives and results when assessing the intended and unintended impact of a community-planning decision; consider the concept of stability and change when analysing the election of the national Chief of the Assembly of First Nations, the Métis National Council president, or the Inuit Tapiriit Kanatami president; use the concept of political perspective when evaluating the position of Métis leaders on the inclusion of Métis people in section 35 of the Constitution Act, 1982)

Sample questions: “Why did Elijah Harper choose not to support the Meech Lake Accord? How was his decision politically significant for First Nations, Métis, and Inuit communities? How was it significant for Canadian society

as a whole? What role do you think national media coverage of the proceedings in the Manitoba legislature played in the final rejection of the Accord?”

A1.6 evaluate and synthesize their findings to formulate conclusions and make informed judgements or predictions about the issues, events, and/or developments they are investigating

Sample questions: “What have you learned from your investigation of this event? Has your view changed over the course of your investigation? If so, why? If not, in what specific ways did your findings support your original position?” “When you review your research, which facts and arguments do you consider most persuasive? How have they affected your conclusion?”

A1.7 communicate their ideas, arguments, and conclusions using various formats and styles, as appropriate for the audience and purpose (e.g., a news article that highlights the civic responsibilities and/or concerns of citizens living in First Nations, Métis, or Inuit communities; a presentation on the political perspectives expressed by First Nations, Métis, or Inuit community members on an issue relating to their communities; a song to commemorate or raise awareness about a violation of Indigenous rights in Canada; a documentary slideshow about the rise of the Idle No More movement; a petition calling for clean, potable water on reserves; a debate about the issues to be addressed in a land claim settlement; a budget to forecast expenses for a community project or a new business venture; a work of art commenting on several of the roles women have in First Nations, Métis, or Inuit communities)

A1.8 use accepted forms of documentation (e.g., footnotes or endnotes, author/date citations, bibliographies, reference lists) to acknowledge all sources of information (e.g., articles, blogs, books, films or videos, policy documents, oral evidence, websites)

A1.9 use appropriate terminology when communicating the results of their investigations (e.g., vocabulary specific to their topics; terms related to the concepts of political thinking; terms associated with First Nations, Métis, and Inuit individuals and communities that appropriately represent contemporary and/or historical contexts)

A2. Developing Transferable Skills

Throughout this course, students will:

A2.1 describe ways in which investigations related to contemporary First Nations, Métis, and Inuit realities can help them develop essential skills (e.g., skills related to reading texts, writing, document use, computer use, oral communication, numeracy, decision making, problem solving, finding information, data analysis) as well as skills related to the citizenship education framework,* including advocacy skills, that can be transferred to postsecondary opportunities, the world of work, and their future lives

A2.2 demonstrate in everyday contexts attributes, skills, and work habits developed through investigations into contemporary First Nations, Métis, and Inuit realities and perspectives (e.g., demonstrate respect by responding appropriately to culturally significant First Nations, Métis, and Inuit practices, such as protocols to open and close a discussion by acknowledging the Indigenous territory on which it is held; apply attributes such as inclusiveness and empathy when interacting with their peers; differentiate between informed and popular opinion when reading or viewing news sources; accommodate and adapt to flexible timetables; respectfully approach and present a small gift or offering when seeking deeper knowledge from an Elder, Métis Senator, knowledge holder, or knowledge keeper, and accept a small gift or offering to acknowledge their commitment to fulfil a knowledge request; seek consent from First Nations, Métis, and Inuit communities or individuals to use oral stories, photographs, or video recordings; apply work habits such as teamwork and reliability in a group project; use critical-thinking skills to analyse key issues in their research findings)

Sample questions: “How might you acknowledge and demonstrate respect for others’ voices as you use oral sources of information? Why is it important to do so?” “How do your own biases affect your response to others’ positions in a debate?”

A2.3 apply the concepts of political thinking when analysing current events relating to First Nations, Métis, and Inuit communities in Canada and Indigenous peoples globally (e.g., a political protest against the encroachment of an industry onto traditional territories; a newly introduced piece of legislation; an election result; calls for a public inquiry on missing and murdered Indigenous women, girls, and LGBTQ2S individuals) in order to enhance their understanding of these events and their role in supporting truth and reconciliation as informed citizens

Sample questions: “How might the concept of stability and change apply to a consideration of the potential impact of the United Nations Declaration on the Rights of Indigenous Peoples on Indigenous policies in Canada?” “How might you usefully apply the concept of political perspective to the question of a national public inquiry on missing and murdered Indigenous women, girls, and LGBTQ2S individuals? How would an inquiry support the goals of truth and reconciliation?”

A2.4 identify various careers in which a background in First Nations, Métis, and Inuit perspectives and realities might be an asset (e.g., business owner, politician, employee of a governmental or non-governmental organization, lawyer, mediator, negotiator, policy analyst, researcher, representative of a provincial or territorial organization), and compare the education and/or training pathways for selected careers

Sample questions: “Why is it increasingly important for elected officials to be knowledgeable about First Nations, Métis, and Inuit realities across Canada? What are some private-sector roles in which education, training, and experience in issues relating to Indigenous communities are useful?”

* The citizenship education framework appears on page 11.

B. CULTURAL IDENTITY AND CULTURAL CONTINUITY

OVERALL EXPECTATIONS

By the end of this course, students will:

- B1. Colonial Naming and Cultural Identity:** demonstrate an understanding of the connections between colonial naming and cultural identity in relation to First Nations, Métis, and Inuit communities;
- B2. Cultural Revitalization and Cultural Continuity:** demonstrate an understanding of key issues, developments, and challenges relating to First Nations, Métis, and Inuit cultural revitalization and cultural continuity;
- B3. Cultural Understanding and Cultural Leadership:** explain how Indigenous individuals, communities, and nations in Canada self-identify and are identified by others, analysing the influences and/or consequences of racism, stereotyping, contemporary culture, and cultural leadership.

SPECIFIC EXPECTATIONS

B1. Colonial Naming and Cultural Identity

By the end of this course, students will:

- B1.1** describe the cultural and linguistic classifications used in Western anthropology to identify First Nations, Métis, and Inuit communities and groups (e.g., cultural: *Arctic, Northwest Coast, Plains, Plateau, Subarctic, Eastern Woodlands*; linguistic: *Algonquian, Inuktitut, Athapaskan, Iroquoian*), and explain some consequences of this approach to cultural identity

Sample questions: “What criteria have been used by Western anthropologists to distinguish among diverse Indigenous cultures in Canada?” “In what ways did the Western anthropological view accepted by European colonial settler communities reflect a political perspective? How has this view affected First Nations, Métis, and Inuit languages and cultures? How does it continue to do so?” “How have Western anthropological interpretations of Indigenous groupings changed over time? What are some political consequences?”

- B1.2** explain various ways in which colonial naming has affected and continues to affect First Nations, Métis, and Inuit cultural identities (e.g., *the historical assignment of colonial family names in preference to cultural naming practices impeded the transmission of family lineages and kinship systems; colonial names fail to acknowledge cultural diversity within regions; Indigenous*

cultural connections between territory and oral history have been erased in favour of place names reflecting French and English geography and people)

Sample questions: “How are family lineages preserved over time? How might colonial naming practices cause knowledge of the lineages of First Nations, Métis, and Inuit families to develop gaps or disappear?” “How do Inuit kinship systems and naming customs help preserve cultural identity? What has colonial naming substituted for these customs?” “Why might you have to use the search term ‘First Nation’ when looking for information about the Haudenosaunee people? How might this lead to inaccuracies in your understanding of Haudenosaunee culture?” “What is the function of place names in Anishinaabe oral tradition?”

- B1.3** identify a variety of legal and administrative classifications of Indigenous peoples used in Canadian legislation and government records (e.g., *the Gradual Civilization Act, 1857; the Constitution Act, 1982; the Indian Act, 1985; Bill C-31, Bill C-3, and other amendments to the Indian Act that address gender equality rights; the Indian Register; Aboriginal population reports in 1801 and 2012 census data; Project Surname and the disc number system for Inuit*), and analyse the continued impact of these classifications on individual and collective First Nations, Métis, and Inuit cultural identities (e.g., *with reference to social, cultural, and political assimilation; “status” and “non-status” designations; legislated*

rules for band membership; “rights-bearing” and “non-rights-bearing” Métis communities; the Powley test; the ability of women to sustain their cultural and familial identities)

Sample questions: “What impact have Bill C-31, Bill C-3, and other amendments intended to address gender-based discrimination in the Indian Act had on First Nations and Métis cultural identities? What is the significance of these amendments for the grandchildren and great-grandchildren of affected women?” “What inferences can you make about the political perspectives reflected in Project Surname and the disc number system? What have the implications been for Inuit cultural identity?” “What consequences do you think the coexistence of legislated identification policies and family/community traditions have for membership/citizenship in First Nations, Métis, and Inuit communities?”

B1.4 analyse the key objectives and results of various efforts by First Nations, Métis, and Inuit individuals and communities to reaffirm and strengthen cultural identity in response to colonial naming (e.g., with reference to re-establishing family identity through legal restoration of original family names, conducting research on family clans to rediscover traditional kinship ties, reinforcing cultural identity by abolishing colonial names for traditional territories)

Sample questions: “The Aamjiwnaang First Nations community used to be known as the Sarnia 45 Indian Reserve. What has the name change abolished? What has it restored?” “What role can Indigenous language revitalization have in redressing colonial naming?” “What impact does restoring Anishinaabe place names to city streets, or renaming the streets, have on Indigenous and non-Indigenous city residents? Do you think the policy of restoring place names achieves its intended result? Why, or why not?” “How do plaques explaining historical place names help to reaffirm First Nations, Métis, and Inuit cultural identities?” “What examples can you give of historical place names being reinstated in traditional Métis territories in Canada?”

B2. Cultural Revitalization and Cultural Continuity

By the end of this course, students will:

B2.1 describe various ways in which First Nations, Métis, and Inuit communities are utilizing Indigenous knowledge sources to promote

cultural revitalization and/or cultural continuity (e.g., with reference to petroglyphs, scrolls, wampum belts, community oral histories, family knowledge and stories, music, dance, letters, journals, diaries, band or community council minutes, community-planning documents, genealogical information, healers and their apprentices, Elders and their helpers, knowledge keepers, orators, archivists, artisans, language and cultural advisers, historians)

Sample questions: “How do First Nations communities use petroglyph motifs to convey information, tell stories, or share beliefs?” “What are some examples of contemporary Indigenous women artists acting as agents of social change? How do their art works draw on Indigenous knowledge to support cultural continuity?”

B2.2 analyse the influence of various contemporary social and technological trends on the ability of First Nations, Métis, and Inuit communities to sustain cultural beliefs and traditions (e.g., with reference to the prevalence of non-traditional and/or non-Indigenous cultural products in contemporary society; the use of social media and digital online tools; the impact of new technologies on traditional approaches to livelihood, such as activities associated with food, clothing, and transportation; the coexistence of different belief traditions within communities and across Canada; access to gathering spaces for ceremonial purposes; the level of individual participation in cultural traditions; priorities and directives associated with access to and use of funding for cultural knowledge programs)

Sample questions: “In your opinion, which types of television programming have most influenced youth in the Far North with respect to cultural traditions and cultural change? What evidence can you offer?” “How have Inuit communities used television to promote cultural understanding? What results have these initiatives had?” “How might you apply the concept of stability and change to your investigation of Indigenous hunting and fishing rights? How is this issue connected to current social trends? How is it a political issue? How is it a cultural issue?” “What barriers to or advances in access to contemporary technologies have rural and/or remote First Nations and Inuit communities experienced in recent years? How might technology use influence cultural identity and traditional knowledge practices? Whose permission needs to be considered when sharing traditional teachings and sacred knowledge via contemporary technologies?”

B2.3 make inferences about the role of education in cultural continuity by analysing some challenges and initiatives/developments related to First Nations, Métis, and Inuit educational autonomy and language revitalization (e.g., challenges: *interruption of the transmission of knowledge between generations; the absence of proficient speakers; lack of recognition of Michif as a language; insufficient understanding of the link between language and culture; inadequate funding for community-based education; the imposition of mandated educational requirements that do not reflect Indigenous cultural values*; initiatives/developments: *local language nests; language immersion camps; the use of social media and other technology to deliver online language courses; assertions of control over community-based education, such as the rejection of Bill C-33; the support for Inuit language and culture outlined in the Nunavut Education Act, 2008; the creation of the Kativik School Board; the development of the Nunavut Sivuniksavut college program; the transfer of responsibility for the Yukon Native Language Centre from the Yukon government to the Council of Yukon First Nations*)

Sample questions: “How have some First Nations communities reacted to the proposed First Nations Control of First Nations Education Act? Why?” “What are language nests? How does this method of language education reflect Indigenous values and aspirations?”

B2.4 analyse the role of cultural observances/festivals and traditional knowledge practices in promoting First Nations, Métis, and Inuit cultural revitalization and/or cultural continuity (e.g., *Harvest Gatherings support and strengthen the connections between people and the land; National Inuit Day raises awareness of Inuit culture and history and fosters cultural pride; sweat lodge ceremonies provide traditional spiritual healing; a powwow connects families through song, dance, and cultural activities; Back to Batoche Days, Louis Riel Day, and Powley Day instil cultural knowledge and community pride; a Métis Rendezvous builds a sense of community and promotes shared values*)

Sample questions: “In what ways does a Métis Rendezvous impart important cultural understanding to those attending? Why does it continue to be a significant celebration for Métis people in the twenty-first century?” “In what ways does National Indigenous Peoples Day or National Inuit Day reflect values that are important for cultural revitalization and continuity?” “What effect do regulations on hunting, fishing, and land use have on the ability of First Nations, Métis, and Inuit communities to produce and trade goods required

for ceremonial and social purposes? Why is this significant?” “How has the Métis Nation of Ontario used canoe expeditions to reinvigorate a traditional way of life?” “How are Inuit asserting their cultural identity in urban areas in Ontario?”

B2.5 analyse the role of contemporary public institutions in supporting First Nations, Métis, and Inuit cultural revitalization and/or cultural continuity (e.g., *museums can facilitate the repatriation of sacred objects and assist in protecting and storing cultural objects; cultural and heritage centres support public awareness of shared history; schools, universities, and other educational institutions are engaged in re-examining the accuracy of historical accounts; conservation authorities can build partnerships with First Nations, Métis, and Inuit organizations and communities through involvement in planning processes; financial institutions such as the Business Development Bank of Canada provide services tailored to the needs of Indigenous cultural entrepreneurs; economic development associations such as the Kakivak Association support cultural continuity by strengthening community economies through business, employment, and training services*)

Sample questions: “What examples can you find of contemporary museum programs that incorporate First Nations, Métis, and Inuit perspectives? How does such programming support cultural revitalization?” “In your research, what types of business services and sources of financing did you find that are tailored to First Nations, Métis, and Inuit entrepreneurs and innovators? How do these support cultural revitalization?” “In what specific ways might exhibiting work by Indigenous artists in community centres and libraries promote cultural continuity?” “In what ways can museums support the work of re-identifying cultural items that were previously identified as uniquely First Nations? What has contributed to this trend in Canada? Why is it politically significant?”

B3. Cultural Understanding and Cultural Leadership

By the end of this course, students will:

B3.1 describe various ways in which First Nations, Métis, and Inuit individuals in Canada self-identify and/or are identified by others (e.g., *First Nation “status” or “non-status”, residency on or off reserve, cultural affiliation, ancestry, blood quantum, nationhood, citizenship, lived experience, organizational representation, urban versus rural*)

residence, *Western/Red River Métis versus Ontario/ Great Lakes Métis*), and explain the political significance of these forms of identification

Sample questions: “First Nations, Métis, and Inuit individuals use various criteria to self-identify culturally. What are some of these criteria?” “How might Indigenous individuals living in urban centres and members of First Nations communities living on reserve express cultural identity in similar or different ways?” “Why might an Indigenous person choose not to identify as a Canadian citizen?” “When registering at an educational institution, why might an Indigenous person choose to self-identify as First Nation, Métis, or Inuit? Why might the person choose not to do so? Why is this choice politically significant?” “How might Inuit living outside Inuit Nunangat and those living in Nunangat express cultural identity in similar or different ways?” “What are some ways in which Indigenous individuals define their historical and/or contemporary connections to a specific community?”

B3.2 make inferences about the ways in which various forms of racism and cultural stereotyping have affected and continue to affect First Nations, Métis, and Inuit individuals and communities, drawing on political, social, and/or economic evidence to support their conclusions (*e.g., intolerance of and prejudice against two-spirited Indigenous individuals; stereotypical depictions of Indigenous peoples in sports team names and insignia; racial profiling; barriers to employment and/or social services such as appropriate medical treatment and education; incarceration rates; political inattention to discrimination affecting Indigenous women*)

Sample questions: “How did section 12(1)(b) of the Indian Act affect the status of First Nations women who married non-First Nations men? How did it affect the status of First Nations men who married non-First Nations women? How do the current provisions of the Act affect First Nations communities?” “What barriers to employment do some urban and rural First Nations, Métis, and Inuit individuals encounter? What can employers do to better identify these barriers? How might the barriers be removed?” “How does the ability to access health care services act as a social determinant of Inuit health?” “What effect on Métis culture did the refusal of the Ontario government to recognize Métis in the province have? In what ways do you think that historical position continues to affect Métis individuals?”

B3.3 analyse various ways in which literature, media, and popular culture influence how contemporary First Nations, Métis, and Inuit individuals and communities self-identify and/or are identified by others (*e.g., with reference to movies and documentaries, television programming, news broadcasts, fashion trends, fiction and non-fiction texts*)

Sample questions: “Was the depiction of First Nations, Métis, or Inuit individuals in the movie you just saw accurate and relevant? How would you describe the political perspective of the film-maker? What lines of dialogue or plot elements support your analysis?” “In your survey of current television programming, what positive First Nations, Métis, and/or Inuit role models did you find? What negative depictions did you identify? Based on your findings, how would you characterize the influence of television on contemporary understanding of Indigenous identities and cultures?” “What are some ways in which fashion reflects or distorts First Nations, Métis, and Inuit identities?” “How has the fact that Métis culture was in relative hiding for generations affected its visibility within contemporary literature, media, and popular culture?” “How have Eurocentric opinions about furs and skins in fashion influenced views about Inuit culture and clothing?”

B3.4 identify some significant First Nations, Métis, and Inuit leaders, artists, Elders, historians, and/or authors (*e.g., Cindy Blackstock, Tagak Curley, Germaine Arnaktauyok, Alan Corbiere, Harry Daniels, Tony Belcourt, Maria Campbell, Olive Dickason, Christi Belcourt, Ellen Gabriel, Roberta Jamieson, Rita Joe, Alanis Obomsawin, Zacharias Kunuk, Alethea Arnaquq-Baril, Peter O’Chiese, Lypa Pitsiulak, Jim Sinclair, Murray Sinclair, Jake Swamp*), and assess their influence on non-Indigenous understanding of Indigenous cultures and society

Sample questions: “Who was Lypa Pitsiulak? How did he raise Canadian awareness of Inuit culture? What political perspective does his work demonstrate?” “Cindy Blackstock is an influential social activist. What are her objectives, and what results has she achieved?” “Maria Campbell is an author, playwright, broadcaster, film-maker, and Elder. How has Campbell’s life work raised awareness of Métis culture and history?” “How has Christi Belcourt raised awareness of the need for cultural protection within the fashion industry?”

C. COMMUNITY PERSPECTIVES

OVERALL EXPECTATIONS

By the end of this course, students will:

- C1. Community Governance, Planning, and Administration:** demonstrate an understanding of various contemporary political, economic, and social issues and/or developments relating to First Nations, Métis, and Inuit community governance, planning, and administration, including issues related to land settlement;
- C2. Community Aspirations, Development, and Leadership:** demonstrate an understanding of key issues associated with contemporary First Nations, Métis, and Inuit community aspirations, development, and leadership.

SPECIFIC EXPECTATIONS

C1. Community Governance, Planning, and Administration

By the end of this course, students will:

- C1.1** identify and explain the significance of various contemporary political issues and/or developments relating to First Nations, Métis, and Inuit community governance and administration (*e.g., the reintroduction of traditional governance systems; autonomy in civic decision making; the administration of government services and supports under the Indian Act; consultations to ensure community input into Aboriginal title and treaty rights discussions; the advancement of land claims within the federal specific and comprehensive land claim policy; the consultation process leading to the Bathurst Mandate*)

Sample questions: “Why did hereditary chiefs in the Six Nations oppose 1924 Indian Act legislation that imposed a governance structure of elected chiefs and councils? Why do many First Nations leaders believe that the system of an elected chief and council does not meet the needs of their communities?” “How important is community vision to the implementation of self-governance for Inuit communities? What evidence can you offer to support your opinion?” “How does the Métis Nation of Ontario Secretariat Act accommodate Métis decision making? What makes the governance structure of the Métis Nation of Ontario distinct?” “How did the land claims agreement with Inuit of the Northwest Territories in 1993 lead to the creation of Nunavut?”

- C1.2** identify and explain the significance of various contemporary economic issues and/or developments relating to First Nations, Métis, and Inuit community-planning initiatives (*e.g., the exercise of traditional hunting and gathering rights; the continuing implications of the Jay Treaty for the movement of resources across borders; community taxation structures; participation in the First Nations Land Management Regime; investment in public health and social services and in infrastructure such as recreational and cultural facilities; economic diversification and support for small businesses; the development of economic strategies such as the 2008 Anishinabek Economy: Our Economic Blueprint*)

Sample questions: “What economic opportunities in First Nations communities in Ontario have resulted from political decisions? What effect have they had on community planning?” “What strategic alliances are Inuit development corporations forming, and with what goals?” “How might workforce cultural proficiency training improve economic outcomes for First Nations, Métis, and Inuit youth entering the labour market?” “What aspects of economic development have First Nations, Métis, and Inuit communities identified as incompatible with traditional hunting and fishing practices? Why is this significant? How have these objections been presented? What consequences can you identify?”

- C1.3** identify and explain the significance of various contemporary social issues, perspectives, and/or developments related to education and training in connection with First Nations,

Métis, and Inuit communities (*e.g., the multi-generational legacy of the residential school system; social programming and services for First Nations, Métis, and Inuit postsecondary students; funding for on-reserve schools; increasing awareness of the relationship between individual/community health and well-being and educational achievement; the shift towards including traditional approaches in teaching about protecting the environment and biodiversity; the dichotomy between Eurocentric and Indigenous approaches to education; the potential for culture shock when relocating from a rural to an urban community to access education*)

Sample questions: “What are some similarities and differences in how Indigenous and non-Indigenous education authorities perceive issues related to the educational attainment of First Nations, Métis, and Inuit students?” “What barriers to improved graduation rates have urban Indigenous groups identified?” “How is the achievement gap between Indigenous and non-Indigenous students being addressed in provincial education systems in Canada?” “How could prior learning assessments support the needs of First Nations, Métis, and Inuit students who already have various life skills and are seeking formal training opportunities?” “What are the purpose and methods of Infinite Reach: Métis Student Solidarity Network?”

C1.4 analyse various aspects of land settlement negotiations and implementation in terms of the challenges they present to contemporary First Nations, Métis, and Inuit communities at the local/regional level (*e.g., obstacles to consultation; provisions and limitations specified in federal policy governing the negotiation of special claims; litigation costs; the length of the settlement process; stipulations within the Indian Act governing the surrender of reserve lands; the requirement for “capacity to manage” expressed within the First Nations Land Management Act; the need for specific sector knowledge; the bureaucratic burden of meeting obligations with respect to community accountability and fiscal transparency*)

Sample questions: “What does ‘devolution’ mean in relation to First Nations land settlement negotiations? Do you think devolution can be interpreted as the continuation of a colonial process? Why, or why not?” “What burden does the concept of ‘capacity to manage’ impose on First Nations communities? How is capacity evaluated?” “How did the Manitoba Act, 1870, affect Métis territorial rights? How does the legislation continue to challenge Métis land settlement negotiations?”

C1.5 analyse various land disputes and settlements related to significant treaties in terms of their social, economic, and political impact on contemporary First Nations and Métis communities (*e.g., with reference to occupation of disputed land, demonstrations by opposing groups, the provision of financial resources for social programs and initiatives, the surrender of land consequent on dispute settlement, the influx of disposable income through member distribution payments, the possibility of territorial expansion of reserves*)

Sample questions: “What impact on their reserve lands did the Ojibways of Onigaming foresee from unauthorized highway construction? What has been the result of that claim?” “What is the connection between the Haldimand Proclamation of 1784 and the Six Nations of the Grand River dispute at Caledonia? How has the dispute affected local communities?” “Why was the Supreme Court decision in *Calder v. British Columbia*, 1973, considered a landmark? What are some of the economic and political implications?” “How are proceeds from land claim settlements distributed in First Nations communities? What are some social and economic consequences?” “What does the success of the Manitoba Métis Federation Land Claim mean for other Métis land claims in Canada?”

C2. Community Aspirations, Development, and Leadership

By the end of this course, students will:

C2.1 analyse the impact on Canadian society of various contemporary socio-demographic trends and issues related to First Nations, Métis, and Inuit communities (*e.g., with reference to housing and infrastructure on reserves, community planning and development, education, careers, health, justice, cultural awareness, population growth and rural-to-urban migration*)

Sample questions: “Why do some economists believe that improving Indigenous educational attainment would contribute significantly to community prosperity and to the prosperity of Canadian society?” “What is the motivation for increasing the presence of Indigenous entrepreneurs in emerging alternative energy sectors?” “Why and how have governments encouraged partnerships between Indigenous and non-Indigenous-owned businesses? What factors make these types of partnership successful?” “What have been some of the effects of the 61.9 per cent increase in the Inuit population outside of Inuit Nunangat from 2006 to 2016?” “What role can traditional First Nations,

Métis, and/or Inuit wellness practices have in health and wellness services offered in both Indigenous and non-Indigenous settings?”

C2.2 identify a variety of training opportunities, career choices, and economic activities that support First Nations, Métis, and Inuit community development, and explain their benefits (*e.g., initiatives such as the Nasittuq Corporation trainee program and the Aboriginal Skills and Employment Training Strategy provide community members with specific skills that enable the local workforce to fulfil a range of community functions; the Métis Voyageur Development Fund supports Métis businesses in the resource sector; careers in teaching, engineering, and computer programming address gaps in the ability of First Nations, Métis, and Inuit communities to organize their own education and economic development; activities such as ecotourism, green energy development, and the creation of small businesses provide communities with viable local economies*)

C2.3 suggest a variety of ways in which effective leadership can contribute to the realization of First Nations, Métis, and Inuit community aspirations, drawing on evidence from communities in different regions of Canada (*e.g., with reference to language revitalization, cultural revitalization and/or cultural continuity, educational attainment, healthy lifestyles, community prosperity*)

Sample questions: “What are some important characteristics of effective leadership in the context of First Nations, Métis, and Inuit communities?” “In what specific ways can leaders help their communities focus on priorities, make the best use of funding, and achieve the stated goals of the community?” “What role and responsibilities do Indigenous leaders have in protecting community revenues and assets? How does this role support community goals?” “How does Canadian society benefit from supporting First Nations, Métis, and Inuit community leadership initiatives?”

C2.4 design a proposal for a school or community initiative addressing a specific issue for the mutual benefit of First Nations, Métis, and/or Inuit and other members of the school or community (*e.g., to include Indigenous ecological knowledge in a school gardening project; to encourage the participation of diverse cultures in community events; to secure funding to increase school or community library resources related to First Nations, Métis, and Inuit cultures; to address inequities and/or discrimination faced by Indigenous youth in secondary schools*)

D. NATIONAL AND REGIONAL PERSPECTIVES

OVERALL EXPECTATIONS

By the end of this course, students will:

- D1. Indigenous Legal Rights and the Constitution:** demonstrate an understanding of key constitutional and other legal issues relating to Indigenous communities, governments, and individuals in Canada, explaining their significance for First Nations, Métis, and Inuit relations with federal, provincial, and territorial governments;
- D2. Policies and Policy Making:** demonstrate an understanding of key policies and policy-making processes that affect First Nations, Métis, and Inuit relations with federal, provincial, and territorial governments and with non-Indigenous individuals and communities across Canada;
- D3. National and Regional Leadership:** analyse various strategies and initiatives being implemented by leaders and policy-making groups to address political, social, and environmental issues affecting First Nations, Métis, and Inuit communities across Canada.

SPECIFIC EXPECTATIONS

D1. Indigenous Legal Rights and the Constitution

By the end of this course, students will:

- D1.1** describe the historical context of some key treaties and other legal agreements relating to First Nations, Métis, and Inuit communities in different regions of Canada, and explain how their implementation continues to affect those communities (*e.g., with reference to the Covenant Chain, c. 1613; the Mi'kmaq Treaties of 1760 and 1761; the Gchi-Miigsaabiigan or Great Wampum and Twenty-Four Nations Belt, 1764; Treaty of Niagara, 1764; Jay Treaty, 1794; Treaty of Ghent, 1814; Selkirk Treaty, 1817; the Robinson-Superior Treaty and Robinson-Huron Treaty of 1850; the "Half-Breed" Adhesion to Treaty 3; the Numbered Treaties; Western Arctic Claim – The Inuvialuit Final Agreement*)

Sample questions: “What Mi'kmaq treaty rights were violated when First Nations fishers were prosecuted in Nova Scotia in 1997? What changes to contemporary federal and provincial fisheries policies have been made as a result, and how have these affected First Nations communities?”
 “How do the Robinson Treaties of 1850 continue to affect Métis communities?”

- D1.2** analyse the provisions of the Royal Proclamation of 1763 in terms of how they define and govern nation-to-nation relations between contemporary First Nations governments and the Canadian state (*e.g., with reference to provisions for “reserved lands” for “Indians”; the stipulation that Aboriginal land can be sold or ceded only to the Crown, not to settlers*)

- D1.3** explain how key court rulings regarding Aboriginal title have affected relations between Indigenous governments and federal, provincial, and territorial governments (*e.g., St. Catherine's Milling and Lumber Co. v. The Queen, 1888, claimed that Aboriginal title was granted by the Crown and could therefore be extinguished; Calder v. British Columbia, 1973, led to the federal government's willingness to negotiate comprehensive land claims, also known as modern treaties; Delgamuukw v. British Columbia, 1997, set out how the courts deal with Aboriginal title and established a test for proving Aboriginal title; Guerin v. The Queen, 1984, recognized Aboriginal title as an inherent right based on historical occupation and continued use of land*)

Sample questions: “What are the differences between Aboriginal title, land use, and occupation? How are these differences related to the

political concept of stability and change?" "Why is the *Calder* case significant for First Nations with respect to Aboriginal title?"

D1.4 explain how key court rulings regarding Aboriginal rights have affected relations between First Nations, Métis, and Inuit individuals and the Canadian state (*e.g.*, *Daniels v. Canada, 2016, defined Métis and non-status individuals as "Indians" within the Canadian constitution, making it necessary to consult them collectively on issues affecting their Aboriginal rights and interests*; *R. v. Powley, 2003, affirmed that Métis individuals have an Aboriginal right to hunt for food, as recognized under section 35 of the Constitution Act, 1982*; *R. v. Sparrow, 1990, interpreted the application of "existing" Aboriginal rights under section 35 of the Constitution Act, 1982*; *R. v. Marshall (No. 1 and No. 2), 1999, involved decisions by the Supreme Court of Canada regarding a treaty right to fish*; *R. v. Gladue, 1999, advises lower courts to consider an Indigenous offender's background in making sentencing decisions*)

Sample questions: "How is the *Daniels* case regarding the scope of federal powers and the inclusion of Métis people as 'Indians' under section 91(24) of the constitution significant for provincial governments? How is it significant for Métis?" "How has the *Powley* case affected the hunting rights of Métis people nationally?" "What did the *Marshall* case indicate about fishing rights for Mi'kmaq people? What are the implications of the initial and subsequent court decisions for Indigenous individuals across the country and for national and provincial governments?"

D1.5 analyse how contemporary Indigenous governments define and assert sovereignty/self-governance within territories and in relation to the Canadian constitution (*e.g.*, *with reference to citizenship cards; band membership codes; policing systems; demands for constitutional amendments; the assertion of the inherent right to self-determination as defined in the United Nations Declaration on the Rights of Indigenous Peoples; the Métis Nation of Ontario Statement of Prime Purpose; the emergence of organizations representing Métis, non-status, and urban Indigenous individuals and/or communities*)

Sample questions: "Why is it important to the Haudenosaunee Nation to develop an identification or citizenship card? What does this action indicate to Canada about Haudenosaunee sovereignty? What are the consequences of national citizenship cards for First Nations themselves, for Canada, and for other countries?" "What does 'beneficiary status' mean

in relation to Inuit land claims? How does an Inuk obtain beneficiary status?" "What is the purpose of Métis community consultation protocols? How are the protocols used to govern negotiations with federal and provincial governments?"

D2. Policies and Policy Making

By the end of this course, students will:

D2.1 assess the consequences of some key Canadian government policies for First Nations, Métis, and Inuit relations with the Canadian state (*e.g.*, *with reference to the "Sixties Scoop" federal policy of removing Indigenous children from their families to be fostered by or adopted into non-Indigenous families; the White Paper, 1969; policies recommended by the Royal Commission on Aboriginal Peoples, 1996; procurement policies embedded in the Nunavut Land Claims Agreement Act, 1993; land use and planning policies stemming from the Nisga'a Final Agreement Act, 2000: Implementation Plan; proposals outlined in Bill C-45, the Jobs, Growth, and Long-term Prosperity Act, 2012*)

Sample questions: "What were some individual and collective responses to the 1969 federal White Paper calling for the assimilation of First Nations across Canada? How did First Nations groups promote their rejection of the recommendations? What were some consequences?" "Why did Indigenous groups and individuals object to the passage of the omnibus Bill C-45 in 2012? In your opinion, how did this federal policy affect First Nations, Métis, and Inuit relations with the Canadian state?"

D2.2 analyse the representation of First Nations, Métis, and Inuit communities in contemporary Canadian policy-making institutions and processes in terms of how Indigenous participation influences policy approaches and results (*e.g.*, *with reference to the appointment of First Nations, Métis, and Inuit members of the Senate; the composition of federal and provincial parliaments and assemblies; the practices and procedures of the Canadian Human Rights Tribunal on First Nations Child Welfare; First Nations, Métis, and Inuit participation in land management and resource development across Canada*)

Sample questions: "What political perspectives can you identify among participants at the 2005 First Ministers' Meeting on Aboriginal Issues and the 2004–05 Canadian–Aboriginal Peoples Roundtable? What were the objectives of the Roundtable, and what did it achieve?" "What issues need to be considered when municipalities develop policies in partnership with urban

Indigenous organizations? How has your own or a nearby municipality addressed these issues?"

D2.3 describe the implementation and assess the consequences of a variety of contemporary national/regional social policies designed to improve relations between Indigenous and non-Indigenous individuals and communities in Canada (*e.g., with reference to social inclusion and voice; the promotion of mutual respect; reassessment of historical injustices; education about treaty history, treaty rights, and Aboriginal title*)

Sample questions: "What was the mandate of the Truth and Reconciliation Commission of Canada? How has the Commission influenced social policy?" "What are some ways in which Canadian ministries of education are using educational policy to improve relations between Indigenous and non-Indigenous individuals? What examples can you give from your own experience? How have such policies influenced your opinions?" "What did your survey of public health centres in your community reveal about the incorporation of First Nations, Métis, and Inuit health and wellness practices into health services? How does national Canadian health policy support these practices? How might changes to national policy improve the availability and delivery of health services that use Indigenous approaches to wellness?" "How have tripartite agreements between federal and provincial governments and the Métis Nation improved social policies for Métis people? What examples can you give?" "How can new policies serve to remove barriers and improve relationships between non-Indigenous and First Nations, Métis, and Inuit individuals and communities?"

D3. National and Regional Leadership

By the end of this course, students will:

D3.1 identify some key First Nations, Métis, and Inuit national/regional political organizations in Canada (*e.g., Assembly of First Nations, Inuit Tapiriit Kanatami, Métis National Council, Chiefs of Ontario, Métis Nation of Ontario, Assembly of Manitoba Chiefs, Métis Nation–Saskatchewan, Assembly of the First Nations of Quebec and Labrador*), and explain their policies and governance structures

Sample questions: "How do citizens of the Métis Nation of Ontario ensure that their government is responsive to their concerns?" "To whom are Indigenous national and regional political organizations in Canada accountable? In your opinion, do these organizations assist

First Nations, Métis, and Inuit communities primarily to resist or to support federal government policies? What evidence can you provide?"

D3.2 identify and describe various events and/or strategies that demonstrate the ability of First Nations, Métis, and Inuit leaders to influence public awareness of Indigenous realities in Canada (*e.g., Elijah Harper's filibuster to prevent a vote on the Meech Lake Accord raised public awareness of its flaws; Phil Fontaine publicized the issue of physical and sexual abuse at residential schools by giving personal testimony and meeting Pope Benedict XVI to obtain an apology for the harm done by the Catholic Church; Clément Chartier advanced the acknowledgement of Métis people as a distinct Indigenous group by spearheading a drive for constitutional recognition; Jose Kusugak asserted the continued importance of Indigenous languages by leading efforts to establish a standardized Inuktitut writing system; Beverley Jacobs organized the first Native Women's Association of Canada summit to promote awareness of issues of concern to Indigenous women*)

Sample questions: "How might the Assembly of First Nations national Chief utilize the position to raise awareness of First Nations aspirations? What specific examples can you give?" "How has Cassondra Campbell's leadership of the National Aboriginal Initiative influenced the work of the Canadian Human Rights Commission?"

D3.3 assess various strategies and initiatives to address national/regional social issues affecting First Nations, Métis, and Inuit communities in terms of their influence on public policy and law (*e.g., with reference to Mary Two-Axe Earley's submission to the Royal Commission on the Status of Women regarding discrimination against status Indian women; the National Indian Brotherhood's policy paper Indian Control of Indian Education; the Kelowna Accord agreements to improve education, employment, and living conditions for Indigenous peoples; the work of the Native Women's Association of Canada to raise awareness of missing and murdered Indigenous women; Cindy Blackstock's efforts to address discriminatory practices involving Indigenous children; the efforts of the Pauktuutit organization to support the social, cultural, political, and economic betterment of Inuit women*)

Sample questions: "The government of Canada and some religious leaders have apologized to First Nations peoples for the abusive experiences endured by children in the residential school system. What is the political significance of

such apologies? In your opinion, have formal apologies contributed to social and/or educational reforms for Indigenous and non-Indigenous peoples in Canada? What evidence can you provide to support your opinion?" "Why is it important for both Indigenous and non-Indigenous individuals and organizations to continue to raise awareness of social injustices against First Nations, Métis, and Inuit individuals and communities?"

D3.4 assess various strategies and initiatives to address national/regional environmental issues affecting First Nations, Métis, and Inuit communities in terms of their influence on public policy and law (*e.g., with reference to the grievance put before the United Nations Human Rights Council by the Comprehensive Land Claims Coalition; the organization of Idle No More in response to the Navigable Waters Protection Act embedded in the omnibus Bill C-45 of 2012; a Federal Court of Appeal challenge launched by the Coastal First Nations against the Enbridge Northern Gateway Pipelines project; written support from the David Suzuki Foundation for Inuit opposition to underwater seismic testing at Clyde River, Nunavut; Matthew Coon Come's paddle protest to stop the Hydro-Québec Great Whale project; Neil Young's Honour the Treaties tour highlighting the growing environmental impact of oil sands development*)

Sample questions: "In your opinion, how effective is legal action as a way to obtain justice for treaty violations that affect the land and the environment? What evidence can you provide?" "In what ways has the Idle No More movement influenced public environmental policy in Canada?" "What were some consequences of the public outcry about mercury poisoning in the First Nation community of Grassy Narrows?"

E. THE GLOBAL CONTEXT

OVERALL EXPECTATIONS

By the end of this course, students will:

- E1. Global Trends and Indigenous Peoples:** demonstrate an understanding of current global environmental, cultural, and social justice trends related to Indigenous peoples, comparing socio-political responses to these trends in Canada with responses in other countries around the world;
- E2. Social Action and Leadership:** demonstrate an understanding of factors that influence social action related to Indigenous peoples, analysing various strategies and initiatives to raise awareness of Indigenous realities and comparing the Canadian context with other national contexts.

SPECIFIC EXPECTATIONS

E1. Global Trends and Indigenous Peoples

By the end of this course, students will:

- E1.1** compare and contrast socio-political responses in Canada and in some other countries to current global trends relating to the rights of Indigenous peoples with respect to land, water, air quality, and food (*e.g., with reference to the patenting of seeds and indigenous foods; contamination of water and food sources; the loss, misuse, or reduction of Crown lands; the environmental impact of water diversion; the displacement of communities by mining development; the destruction of forestry habitat; the recognition and protection of sacred sites; economic autonomy in resource development; representation in environmental and food policy development; encouragement to grow commercial crops rather than food for local consumption*)

Sample questions: “Why is food security important to Indigenous peoples? How does the issue affect Northern communities in particular? What are some similarities and differences in the approaches that different countries are taking to ensuring food security for Indigenous communities?” “Why do many Indigenous peoples consider the impact of Canadian free trade agreements on developing countries and Indigenous populations to be negative? How does this affect relations between First Nations, Métis, and Inuit communities and the Canadian state?” “What is a clean growth economy? How can First Nations, Métis, and Inuit communities contribute to the goals of a clean growth economy? How does this compare

with Indigenous involvement in green economic movements in other countries?”

- E1.2** compare and contrast Canadian socio-political responses to current global trends related to the revitalization and/or continuity of Indigenous languages and cultures with responses in some other countries (*e.g., with reference to insufficient media in the Indigenous language; lack of official language status; external pressures such as globalization; the language nest movement; bilingual schooling; language engineering to incorporate contemporary concepts into Indigenous languages; locally developed cultural curricula; documentation and preservation activities; educational tours to Indigenous communities around the world; virtual cultural field trips and cultural exchange programs*)

Sample questions: “How might Canada adapt and implement international innovations in language revitalization? For example, how could the Māori language nest movement be duplicated in Canada?” “How might Indigenous and non-Indigenous teachers play a role in helping Indigenous and non-Indigenous communities to share cultural information and cultural practices?”

- E1.3** compare and contrast Canadian socio-political responses to current global trends related to social justice for Indigenous peoples with responses in some other countries (*e.g., with reference to the interpretation and implementation of the United Nations Declaration on the Rights of Indigenous Peoples; nation-to-nation protocols and measures for conflict resolution between the state and Indigenous peoples; government apologies and/or reparations for past injustices; the right of*

Indigenous communities to clean water, medical services, and food security)

Sample questions: “How were the events of the Sixties Scoop in Canada and the Stolen Generations in Australia similar and/or different? What issues do they raise for current social justice efforts?” “In identifying Indigenous populations, why is it essential in terms of social justice to recognize ties to land and place?”

E2. Social Action and Leadership

By the end of this course, students will:

E2.1 analyse how various political, legal, and cultural factors influence individual and collective social action related to Indigenous peoples, comparing the context for social action in Canada with the context in some other countries (*e.g., with reference to political awareness, education, the potential for individual persecution, civil laws, community capacity, cultural acceptance, social integration*)

Sample questions: “Consider the political factors that influence social action related to Sami in Norway, Māori in New Zealand, and First Nations, Métis, and Inuit in Canada. How do these factors differ? How are they the same?” “How has the Canada-based Idle No More movement made an impact on Indigenous communities around the world? What factors have helped or hindered its influence?”

E2.2 analyse the ways in which various international initiatives and organizations have influenced how Canadian governments perceive issues related to First Nations, Métis, and Inuit communities (*e.g., with reference to the United Nations Working Group on Indigenous Populations, the United Nations Conference on Environment and Development, the International Indigenous Policy Journal, Human Rights Watch*)

Sample questions: “How did Human Rights Watch draw attention to Canadian treatment of Indigenous women in 2013? What was the result?” “Has the 2013 investigation by a United Nations special rapporteur of the plight of Indigenous people in Canada influenced Canadian domestic Indigenous policy? What evidence can you give?” “Do you think that the World Indigenous Peoples Conference on Education has changed the way that Canadian federal and provincial governments perceive issues that First Nations, Métis, and Inuit view as vitally important? Why, or why not?”

E2.3 explain the objectives, methods, and results of various initiatives by Indigenous and/or

non-governmental organizations to share knowledge and influence how governments perceive issues related to Indigenous peoples in Canada and around the world (*e.g., with reference to Indigenous networks that promote the rights of Indigenous peoples in Canada and abroad, partnerships with other countries to improve the quality of life of Indigenous peoples, conferences, plans of action to ensure access to clean water and food security in Indigenous communities*)

Sample questions: “What are some ways in which international forums such as the World Indigenous Peoples Conference on Education or the World Food Summit try to mobilize collective action? What results can you identify?” “What is the objective of sharing knowledge about language preservation globally?” “How has the formation of the United Nations Permanent Forum on Indigenous Issues facilitated greater representation at the United Nations of issues affecting Indigenous communities?” “What shared perspectives and goals do Inuit Tapiriit Kanatami and the Saami Council have? How have they been able to raise awareness of issues related to northern populations?”

E2.4 analyse various ways in which First Nations, Métis, and Inuit approaches with respect to knowledge and leadership have contributed and continue to contribute to global environmental protection (*e.g., with reference to Indigenous knowledge concepts such as planning for generations to come and protecting the environment globally; a holistic approach to acquiring knowledge that utilizes the mental, physical, emotional, and spiritual domains; storywork in which people sit in conversation with Elders to consider solutions to issues of global concern; the concept that knowledge is inseparable from the responsibilities it brings*)

Sample questions: “What intended and/or unintended effects has the Coast Salish Gathering policy dialogue had on traditional hunting and fishing rights, resource extraction, and other environmental issues affecting land internationally?” “What are some specific examples of Indigenous knowledge contributing to scientific understanding and political decision making with respect to ecosystem stresses?” “Why is First Nations, Métis, and Inuit connection to, and knowledge of, the land an integral aspect of global environmental protection?” “In what ways has Inuit traditional knowledge assisted in environmental studies conducted in the Arctic?”

World Views and Aspirations of First Nations, Métis, and Inuit Communities in Canada, Grade 11

College Preparation (NBV3C)

Workplace Preparation (NBV3E)

OVERVIEW

“World Views and Aspirations of First Nations, Métis, and Inuit Communities in Canada” provides an opportunity for students to explore Indigenous beliefs, values, and ways of knowing, as reflected in the historical and contemporary experiences of First Nations, Métis, and Inuit in Canada. By gaining an understanding of the ways in which First Nations, Métis and Inuit histories, values, perspectives, traditions, and aspirations differ from those of non-Indigenous Canadians, students develop the ability to analyse and compare world views. They learn that understanding cultural diversity and differences in world views is a key component of cultural harmony and respectful relationships between First Nations, Métis, and Inuit and non-Indigenous Canadians. Students also reflect on how their personal world view affects how they interpret and interact with the world around them.

This course examines critical issues facing First Nations, Métis, and Inuit individuals and communities. By exploring past and present aspects of colonialism, as well as the effect of government policies and actions on First Nations, Métis, and Inuit, students advance their understanding of the ongoing struggle for decolonization and of the resiliency of Indigenous peoples in Canada. This knowledge and insight enables students to become critically thoughtful and informed citizens who can help promote reconciliation in Canada.

STRANDS

This course has four strands. Strand A, Research and Inquiry Skills, is followed by three content strands, which are organized thematically. Although strand A is presented separately from the areas of learning presented in strands B–D, teachers should ensure that students develop their research and inquiry skills in appropriate ways as they work to achieve the curriculum expectations in the other strands of the course.

A. Research and Inquiry Skills

Strand A focuses on developing students' ability to apply the inquiry process to investigate the beliefs and historical and contemporary experiences of First Nations, Métis, and Inuit in Canada. Students gather, interpret, and analyse evidence and information from a variety of primary and secondary sources, including Indigenous knowledge sources; synthesize their findings and formulate conclusions; and communicate the results of their research. This process and related skills apply to, and should be developed in conjunction with, the content of all the other strands of the course. Educators are encouraged to refer to the general discussion of the research and inquiry process that appears in the introduction to this document (see [page 24](#)) for necessary information relating to all First Nations, Métis, and Inuit studies courses.

B. Understanding and Respecting World Views and Cultural Diversity

In strand B, students explore the concept of world view and the role of a world view, or belief system, in daily life. By examining the elements, purposes, and functions of a world view in the context of First Nations, Métis, and Inuit cultures, students learn to identify distinct and common elements and develop their appreciation of both cultural uniqueness and shared humanity. Students deepen their understanding of how language, culture, and the relationship between people and place shape and reflect First Nations, Métis, and Inuit world views, identifying key elements of the beliefs, values, and customs of diverse cultural groups. Students gain an understanding of and respect for the diversity of cultural protocols, traditional values, and belief systems. Students also learn to use cultural awareness skills and strategies appropriately when exploring First Nations, Métis, and Inuit ways of knowing, world views, and contributions to society.

C. Colonization and Decolonization

In strand C, students develop their understanding of the concept of colonialism and of the past and present impact of colonization and associated government policies in Canada, gaining an understanding of how relations between Indigenous and non-Indigenous peoples relate to current realities. Students think critically and creatively about issues of concern to Indigenous peoples and examine key concepts and goals related to decolonization and resilience. Students analyse various strategies to raise awareness of the impact of colonialist policies and to sustain First Nations, Métis, and Inuit world views, aspirations, and actions in the context of social change.

D. Reclamation and Reconciliation

Strand D focuses on the importance of building respectful and reciprocal relationships to support reconciliation between Indigenous peoples and Canadian society. By learning about how individuals, families, institutions, and communities are reclaiming a place for First Nations, Métis, and Inuit beliefs, values, and customs in contemporary life, students deepen their understanding of the critical importance of recognition and respect for First Nations, Métis, and Inuit knowledge, world views, and aspirations. Recognition and respect are the foundations of truth, reconciliation, and renewed nation-to-nation relationships. Students also examine how key First Nations, Métis, and Inuit aspirations for communities, for Canada, and for global society reflect traditional and contemporary beliefs and values, and analyse the role of social action in supporting those goals.

World Views and Aspirations of First Nations, Métis, and Inuit Communities in Canada, Grade 11

College Preparation

NBV3C

This course explores the diverse knowledge, world views, and aspirations that shape the actions of First Nations, Métis, and Inuit individuals and communities in Canada. Students will examine the historical and contemporary context of those beliefs, values, aspirations, and actions, including the impact of colonization and decolonization. Students will explore the factors that shape world views to develop an understanding of how acknowledging diverse cultures, values, and ways of knowing contributes to truth, reconciliation, and renewed nation-to-nation relationships. Students are also given the opportunity to develop their own problem-solving strategies to build mutual understanding related to First Nations, Métis, and Inuit world views and aspirations.

Prerequisite: First Nations, Métis, and Inuit in Canada, Grade 10, Open, or Canadian History since World War I, Grade 10, Academic or Applied

A. RESEARCH AND INQUIRY SKILLS

OVERALL EXPECTATIONS

Throughout this course, students will:

- A1. Exploring:** explore topics related to the knowledge, world views, and aspirations that shape the actions of First Nations, Métis, and Inuit individuals and communities, identifying key concepts and formulating critical questions to guide their research and inquiry;
- A2. Investigating:** create research plans, and locate and select information relevant to their chosen topics from a variety of sources, using appropriate research and inquiry methods and respecting Indigenous knowledge and ways of knowing;
- A3. Processing Information:** assess, record, analyse, and synthesize information gathered through research and inquiry, respecting Indigenous knowledge and ways of knowing;
- A4. Communicating and Reflecting:** communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.

SPECIFIC EXPECTATIONS

A1. Exploring

Throughout this course, students will:

- A1.1** explore a variety of themes related to the knowledge, world views, and aspirations that shape the actions of First Nations, Métis, and Inuit individuals and communities (*e.g., the changing relationship between nature and humanity; the role of Indigenous ecological knowledge, or IEK, in environmental initiatives; the significance of Aboriginal title for land use and resource management in Canada; First Nations, Métis, and Inuit approaches to equity and gendered social roles; the purpose and processes of restorative justice; forms of First Nations, Métis, and/or Inuit community governance*) to identify topics for research and inquiry

- A1.2** identify key concepts related to their selected topics (*e.g., through listening, discussion, brainstorming, the use of visual organizers*)

Sample questions: “How do First Nations, Métis, and Inuit characterize an individual’s responsibility to the land, the people, and the community? What key concept does this perspective express?” “How is contemporary science beginning to draw on First Nations and Inuit knowledge? What ecological concepts are being taken into account?” “What type of visual organizer might help you identify economic

distinctions between First Nations, Métis, and/or Inuit communities in different regions of Canada? How might your topic be connected to the concept of social justice?”

- A1.3** formulate effective questions to guide their research and inquiry

Sample questions: “What questions might guide your research if you were exploring the role of First Nations, Métis, or Inuit beliefs and value systems in health care? Why might it be important to consider how these beliefs and value systems may have changed over time?” “How might you change the questions you have developed to narrow the focus of your research?”

A2. Investigating

Throughout this course, students will:

- A2.1** create appropriate research plans to investigate their selected topics (*e.g., outline purpose and method; identify sources of information; develop research tools such as surveys, questionnaires, or interviews*), ensuring that their plans apply the principles of intent, reciprocity, and respect and that they acknowledge Indigenous ways of knowing and related protocols (*e.g., intent: clearly articulate the motivation for and purpose*

of the project; assess the consequences of the investigation for ancestors, future generations, and/or the natural world; reciprocity: plan to share the process and results of their investigation at all stages, to give and receive information, and to listen to and speak with those who may be affected by the work; engage in sustained mutual relationship building; respect: explain how they will acknowledge the connections between the human, natural, physical, spiritual, cultural, economic, and/or emotional contexts of the topic; identify which types of knowledge can or cannot be shared and seek informed consent from Indigenous individuals and/or communities when necessary)

Sample questions: “What is the purpose of your investigation? How is your inquiry beneficial to First Nations, Métis, or Inuit individuals and/or communities?” “What steps can you take to ensure that the community and/or individuals you learned from have given you informed consent to record and share the information?” “What is sacred or protected knowledge? Why might individuals and/or a community choose not to share this information with researchers or individuals who are not part of the community?” “How might you demonstrate reciprocity when you receive information from a community?”

A2.2 locate and select information relevant to their investigations from a variety of primary and/or secondary sources, including Indigenous knowledge sources (e.g., primary sources: oral stories, histories, and lessons; original documents such as interview transcripts, letters, financial documents, logs and journals, surveys, questionnaires; literature; original media such as film, photographs, songs; published primary research such as data sets; secondary sources: history books, biographies, textbooks, book reviews, journal and magazine articles, essays, academic conference papers, summaries of court cases and/or legislation, documentaries, most websites)

Sample questions: “What is an Indigenous knowledge source, and how can it be used to pursue an investigation?” “How can you determine whether a source is primary or secondary?” “Why is it important to base your investigation on a variety of sources?” “How might you include Indigenous community-based knowledge in your investigation?”

A2.3 based on preliminary research, formulate a hypothesis, thesis statement, or critical question for each investigation, and use it to focus their inquiry

A3. Processing Information

Throughout this course, students will:

A3.1 assess various aspects of information gathered from Indigenous and non-Indigenous knowledge sources, using general research criteria (e.g., accuracy, relevance, reliability, inherent values and bias, voice) and respecting Indigenous world views and ways of knowing (e.g., avoiding claims of universality, hierarchical knowledge, and/or exclusive authority; acknowledging social, historical, economic, and political context; demonstrating an understanding that the perspectives expressed in diverse knowledge sources are shaped by world views that may challenge one another)

Sample questions: “How can you determine whether all the information you have gathered is relevant to your topic?” “Whose perspectives are represented in this source, and whose are not?” “How do these sources about the consequences of the sled dog slaughter of the 1950s and ’60s for the Inuit way of life contradict each other? How might you determine which source is more reliable?” “How might you check whether this website contains credible information that represents Indigenous perspectives appropriately?”

A3.2 record and organize information and key ideas using a variety of formats (e.g., notes, graphic organizers, summaries, audio/digital records, spreadsheets)

A3.3 analyse and interpret research information (e.g., compare information provided in written documents, oral stories, and interviews; determine whether common themes arise in different sources)

Sample questions: “What patterns of information can you find in your research? How might you identify a common theme?”

A3.4 demonstrate academic honesty by documenting the sources, including oral sources, of all information generated through research

A3.5 synthesize findings and formulate conclusions (e.g., weigh and connect information to determine the answer to their research question; assess the extent to which their findings may be affected by factors not included in their research design; determine whether their results support or contradict their hypothesis)

Sample questions: “What connections did you find between the information you gathered about food safety on the Health Canada website and in Nunavut’s food safety guidelines, *Serving Country Food in Government-Funded Facilities*

and Community Programs? What do the Nunavut guidelines suggest about handling and serving the foods associated with a traditional Inuit diet? Why do these guidelines apply only in government-funded facilities and community programs? Does this information support or contradict your original research question about traditional diet?"

A4. Communicating and Reflecting

Throughout this course, students will:

A4.1 use an appropriate format (*e.g., oral presentation, brochure, infographic, poster, multimedia work, written report, seminar, digital presentation, storytelling, podcast, blog entry, web page*) to communicate the results of their research and inquiry effectively for a specific purpose and audience

A4.2 use correctly terms and phrases related to various First Nations, Métis, and Inuit world views and experiences (*e.g., ways of knowing, interconnectedness of all living things, historic Métis communities, Métis root ancestors, traditional territory, extended family, clan system, Indigenous language, storytelling, reciprocity, reconciliation, revitalization, self-determination, colonization and decolonization, restorative justice, ethnogenesis, treaty, trade agreement*)

Sample questions: "What does the term 'traditional territory' mean? Why do we acknowledge the traditional land on which we stand? How can this practice inform your research?" "What is distinctive about storytelling in First Nations, Métis, and Inuit contexts? What is the role of storytelling in the expression of diverse Indigenous world views?" "What is reconciliation, and how does it affect the process of building or changing relationships between Indigenous and non-Indigenous peoples?"

A4.3 clearly communicate the results of their inquiries (*e.g., write coherently, organize ideas logically, use language conventions properly*), and follow documentation conventions for acknowledging sources (*e.g., generate a bibliography or a reference list in APA style, use footnotes or endnotes, include in-text author-date citations, provide a credits list for illustrative material*)

A4.4 demonstrate an understanding of the general research and inquiry process by reflecting on and evaluating their own research, inquiry, and communication skills, while respecting Indigenous knowledge and ways of knowing

Sample questions: "In what ways did the information you gathered confirm what you already knew and understood about the topic? In what ways did the information you found provide you with new perspectives about what you thought was true? How do you explain this new understanding?" "In what ways did Indigenous knowledge help you interpret primary and secondary sources and give you a deeper understanding of the topic?"

B. UNDERSTANDING AND RESPECTING WORLD VIEWS AND CULTURAL DIVERSITY

OVERALL EXPECTATIONS

By the end of this course, students will:

- B1. The Concept of World View:** demonstrate an understanding of the elements, purposes, and functions of a world view or belief system, and explore the role of world view in daily life in Canada;
- B2. First Nations, Métis, and Inuit World Views:** demonstrate an understanding of how language, culture, and the relationship between people and place shape and reflect First Nations, Métis, and Inuit world views, identifying key elements of the beliefs, values, and customs associated with diverse cultures;
- B3. Cultural Awareness Skills and Strategies:** use cultural awareness skills and strategies appropriately when exploring First Nations, Métis, and Inuit ways of knowing, world views, and contributions to society.

SPECIFIC EXPECTATIONS

B1. The Concept of World View

By the end of this course, students will:

- B1.1** identify and make connections between various elements of a world view or belief system (*e.g., beliefs about the existence of a deity or deities, shamanism, the origins of the universe and of humanity, the relationship between humanity and the natural world; family or kin relationships and responsibilities; concepts of time; rites of passage; expressions of gratitude; values governing human interaction; commitment to the transmission of knowledge from generation to generation; beliefs about fairness, economic justice, prosperity, and wealth*), suggesting some factors that shape world views

Sample questions: “What are some typical elements of a belief system?” “What connection can you make between how ‘family’ is defined within a world view and how the role of individuals within the community is understood?” “Do you think that concepts of time and rites of passage are related elements of a world view? Why, or why not? What distinguishes these elements?” “Thinking about how your own world view has changed over time, what factors can you identify that affect world view?” “How does world view inform conceptions of economic growth and prosperity?”

- B1.2** compare world views or belief systems associated with a few different cultures to identify common purposes and functions (*e.g., as a framework for thinking about the world, reality, and existence; as a set of principles on which to base decisions, aspirations, and actions; as the foundation of a sense of self and of individual and collective identity; as a guide to interactions and relationships with others*)

Sample questions: “What elements of your own world view are also found in the world view of another culture? What specific examples can you give?” “Why do you think that the belief systems of cultures around the world share common elements? What does that tell us about the purpose of a belief system?” “How might the elements of a world view that influence gender relationships differ from one culture to another? How might those differences influence behaviour?” “What are some ways in which your world view influences your behaviour in various social contexts?” “What evidence from different cultures can you find to demonstrate that world view influences economic policy making?”

- B1.3** explain how a variety of aspects of daily life and common aspirations in Canada are shaped by and reflect specific beliefs and values (*e.g., with reference to laws regarding property and*

private ownership, a judicial system based on written common or civil law, marriage laws and conventions, the provincial and federal administration of education, the practice of taxation), analysing how those beliefs and values may support or conflict with Indigenous world views

Sample questions: “How do First Nations, Métis, and Inuit beliefs about land ownership differ from beliefs about ownership that are supported by the Canadian federal government?” “What framework is the Canadian legal system founded upon? How does this framework differ from Indigenous beliefs about restorative justice? What are some ways in which these differences affect daily life and common aspirations in First Nations, Métis, and Inuit communities?” “What common aspirations in Canadian society are also expressed in the Métis Nation of Ontario Statement of Prime Purpose? In what ways do contemporary economic aspirations in Canada conflict with Métis world views?”

B2. First Nations, Métis, and Inuit World Views

By the end of this course, students will:

B2.1 identify a variety of common elements of First Nations, Métis, and Inuit beliefs and customs (e.g., beliefs: *about creation, the stages of life, the sacredness of the land*; customs: *acknowledging traditional lands, smudging and/or kullik lighting, the use of traditional medicines, prayers, sunrise ceremonies, gift giving, ceremonial songs and dances*), and analyse the values reflected in these beliefs and customs (e.g., *with reference to environmental protection, intergenerational knowledge transmission, community relationships*)

Sample questions: “What are some common ways in which First Nations, Métis, and Inuit individuals give thanks to animals for providing them with sustenance? What values does this custom express?” “What does the concept of seven generations suggest about planning for the future? Which peoples share this concept?” “What are some ways in which First Nations, Métis, and Inuit individuals celebrate the transition from childhood to adulthood?” “What does the phrase ‘all my relations’ tell us about Anishinaabe and Cree world views? What other communities share this perspective?” “In what ways do Inuit maligait, or natural laws, govern human interactions with the environment? What values do these laws embody?” “How do Inuit welcome the return of light after a month of winter darkness? What beliefs and values does this custom reflect? What other culture or cultures have a similar custom?”

B2.2 make and explain various connections between First Nations, Métis, and Inuit languages and world views (e.g., *Inuit in Canada use the Inuktitut term “Inuit Nunangat” for homeland, referring collectively to land, water, and ice and expressing the centrality of the waters in an Inuit world view, rather than the Greenlandic term “Inuit Nunaat”, referring only to land; Michif is derived from Cree and French but also draws on other First Nations languages, such as Ojibwe, and on English, reflecting the unique cultural heritage and cultural understanding of its speakers; the term “Turtle Island”, which is used by various First Nations to refer to the land known as North America, comes from a creation story and reveals the central role of animals in the spiritual beliefs and world views of many Indigenous cultures*), and suggest some ways in which the changing use of these languages affects individual and community identities

Sample questions: “What are some ways in which languages and language use change over time? How does that affect individuals, families, and communities?” “Why do you think various First Nations, Métis, and Inuit belief systems consider language, culture, and identity to be interconnected?” “Why does the Inuktitut term for homeland make no distinction between land, water, and ice? What does this reflect about an Inuit world view?” “What has your research revealed about the origins of the Michif language? How might that shape the world view of its speakers? How does the use of Michif sustain Métis cultural identity?”

B2.3 analyse how a variety of significant figures associated with First Nations, Métis, and Inuit belief systems reflect, express, and/or support aspects of a world view (e.g., *Nanabush’s use of storytelling to teach the listener about the nature of existence demonstrates the central role of oral teaching in the Anishinaabe world view; in Inuit culture, the shaman dances, sings, chants, and plays drums to call upon the spirits of the deceased or people in faraway places, reflecting the interconnection of the human and spirit worlds; Ti-Jean uses his wits to outsmart his opponents and solve problems, illustrating the Métis values of perseverance and ingenuity*), and make inferences about the continuing relevance of these figures in contemporary life

Sample questions: “Why do some First Nations communities consider the eagle a significant symbol? How is the eagle connected to the world views of these communities? What contemporary observances attest to the continuing special bond between the people and the eagle?” “How is the Peacemaker important to Haudenosaunee beliefs about consensus?” “What moral lessons do Métis

stories about the Rougarou and Ti-Jean teach? What values and beliefs do they reflect? How are these still relevant for Métis individuals?"

- B2.4** analyse how a variety of locations that First Nations, Métis, and Inuit communities consider culturally significant reflect aspects of a world view (e.g., *the belief of Curve Lake First Nation members that spirits speak through crevices in the Kinomaage-Waapkong, or Teaching Rocks, emphasizes the connection between the natural and spirit worlds; the belief that Inuit land at Marble Island, Nunavut, is not only a traditional hunting area but also the historical site of a creation story indicates that the land has lessons to teach the people; the continued significance of Mica Bay as the site of a confrontation between Métis land defenders and non-Indigenous miners reveals the role of history in shaping Métis identity*), and make inferences about the continuing relevance of these sites in contemporary life

Sample questions: "What value is associated with the belief that particular locations, such as Dreamer's Rock, are sites of spiritual direction? How is this value reflected in the fasting, visions, and sweat lodge ceremonies that are practised at such sites? In what ways do these ceremonies sustain individual and cultural identity in a contemporary world?" "What do the stories, knowledge, and traditions that are associated with the kettle stones found along the shore of Lake Huron tell us about the world view of the Kettle and Stony Point First Nation?" "What practice is associated with Inuit traditional land at Marble Island? What belief does that reflect?"

- B2.5** analyse and compare several different First Nations, Métis, and Inuit ceremonies and other traditional practices in terms of how these practices help define individual and/or collective roles and responsibilities within a world view (e.g., *with reference to rites of passage, seasonal practices, decision-making processes, governance*)

Sample questions: "How does the concept of Guswenta or Kaswentha (Two Row Wampum), influence the conduct of neighbouring nations during the Haudenosaunee Edge of the Woods ceremony? What other traditional practices have a similar purpose? How do these practices help shape contemporary Indigenous perspectives?" "How do Cree and Anishinaabe individuals use the medicine wheel to support decision making? In what ways does this practice help define the individual's responsibilities? What other First Nations decision-making practices can you identify?" "How do Inuit rites of passage build leadership skills and encourage pride in cultural identity? What examples can

you give? How might you compare these rites of passage to those in another Indigenous culture?" "How does the Teslin Tlingit Council incorporate traditional practices associated with the clan system into contemporary governance institutions?" "What traditional Métis practices are associated with marriage and birth, and how are these practices distinct from those of other cultures? What individual roles are connected with these practices, and with what responsibilities? How do these roles reflect Métis values?"

B3. Cultural Awareness Skills and Strategies

By the end of this course, students will:

- B3.1** identify and explain the purpose of a variety of cultural awareness skills and strategies (e.g., *remaining open to a variety of world views in a group discussion deepens the cultural understanding of the participants; demonstrating an understanding of local community experiences when seeking information and knowledge indicates respect and empathy; researching the beliefs, values, and aspirations of other cultures before guest speaker presentations enables listeners to follow appropriate cultural protocols when asking questions and to extend their learning; identifying signs of social discomfort during peer interactions can help bridge cultural differences*), and apply them effectively when exploring First Nations, Métis, and Inuit ways of knowing, world views, and contributions to society

Sample questions: "How might knowledge of First Nations, Métis, and Inuit family structures and kinship systems support the development of Indigenous programming in public institutions? How might such knowledge be helpful to educational or health organizations that are establishing Indigenous community advisory councils?" "What are some ways to demonstrate respect for, and respond to, the perspectives of a First Nation, Métis, or Inuit community facing a complex issue?"

- B3.2** analyse several different First Nations, Métis, and Inuit cultural works in terms of what they communicate about cultural identity, cultural continuity, and/or cross-cultural interaction (e.g., *assess Tomson Highway's play The Rez Sisters as a response to cultural stereotyping; analyse the juxtaposition of historical documents and images in the design of some Idle No More communications; compare First Nations community perspectives of the Mohawk Warrior Flag with its depiction in mainstream media, and suggest reasons for any differences*)

Sample questions: “What visual layers and/or narrative can you find in Jane Ash Poitras’s mixed-media work *Living in the Storm Too Long*? What is significant about the artist’s use of collage in this work?” “What connections does artist Barry Ace make in his mixed-media work *Erased* between historical and contemporary Indigenous realities? What message about cultural continuity do you think this work communicates?” “What does Kelly Duquette’s art communicate about Métis cultural identity? How is this similar to or different from themes in Christie Belcourt’s work?”

B3.3 analyse a variety of policies regulating public institutions in Canada to identify how these policies have challenged and continue to challenge First Nations, Métis, and Inuit cultural practices (e.g., *the school calendar does not always accommodate culturally significant practices, ceremonies, and special days; access to spiritual guidance, including from Elders, is not supported within some health and wellness programs; non-Indigenous approaches to health care may discourage an Inuk from carrying her baby in an amauti*), and suggest appropriate strategies to ensure that these institutions are inclusive (e.g., *gathering and analysing group feedback to determine how a school policy affects individual students’ cultural practices, and using the feedback to propose improvements to the policy; adapting the school calendar in some communities to allow Cree and Métis youth to participate in the hunting season; hiring Indigenous patient navigators to support First Nations, Inuit, and Métis individuals who are receiving treatment within the health care system; developing a community outreach program that supports Indigenous health care approaches*)

Sample questions: “Do you think the acceptance of diverse cultural practices in public settings has increased or decreased over the last generation? What evidence can you offer to support your opinion?” “How might public officials respond to a family’s request to engage in traditional practices at a hospital birth or to use traditional medicines when caring for a relative in a clinical setting?” “What is the main purpose of this policy on the school board website? How might you revise the text to maintain the intention of the policy while accommodating an Indigenous cultural practice? What benefits might that have for all students?”

B3.4 identify an issue associated with First Nations, Métis, and/or Inuit world views and aspirations, and design an effective initiative to build mutual understanding and cultural awareness (e.g., *a series of sharing circles in school for youth, cultural facilitators, and community members to exchange ideas about Indigenous realities and cultural diversity; a multimedia presentation and/or pamphlet to offer approaches to cultural awareness; an art exhibition or other cultural event about historical and/or contemporary issues related to a First Nation, Métis, or Inuit community*)

Sample questions: “Why should all Canadians be educated about First Nations, Métis, and Inuit realities? How can improving your own and your peers’ understanding of Indigenous histories, current realities, and cultural protocols help change relationships between Indigenous and non-Indigenous individuals in Canada?” “How might you encourage your classmates to learn about local Indigenous realities and build their cultural awareness skills?” “What could you do to engage your class in learning about the successes and challenges that First Nations, Métis, or Inuit communities experience? How might you respectfully engage local First Nations, Métis, or Inuit individuals and/or a local community in these efforts?”

C. COLONIZATION AND DECOLONIZATION

OVERALL EXPECTATIONS

By the end of this course, students will:

- C1. Colonialism and Colonization:** demonstrate an understanding of the concept of colonialism, and of the past and present impact of colonization and related government policies in Canada;
- C2. Decolonization, Resilience, and Social Change:** demonstrate an understanding of the key concepts and goals of decolonization and resilience, analysing various strategies to raise awareness of the impact of colonialist policies and to sustain First Nations, Métis, and Inuit world views, aspirations, and actions in the context of social change.

SPECIFIC EXPECTATIONS

C1. Colonialism and Colonization

By the end of this course, students will:

- C1.1** explain the significance for First Nations, Métis, and Inuit communities and cultures of the key concepts associated with colonialism (e.g., the doctrine of discovery and the concept of terra nullius were used by Europeans as justification to declare right and supremacy over the new world and forcibly displace many First Nations communities; assimilationist policies separated First Nations, Métis, and Inuit individuals from their families, communities, and the land; the European religious “civilizing mission” led to the repression and near extinction of Indigenous spiritual and cultural practices, languages, and knowledge), identifying some connections between these concepts

Sample questions: “How are the doctrine of discovery and the concept of terra nullius connected?” “How does terra nullius infringe on Indigenous peoples’ relationships with the land?” “How are the concepts of paternalism and colonialism linked?” “What was the ‘civilizing mission’ in Canada? What were some of its effects? How is the civilizing mission related to assimilationist policy?” “What do the establishment of the Métis provisional government in 1869 and the List of Rights that the provisional government issued tell you about the Métis approach to dealing with colonialism? What colonialist concepts did the List of Rights address?”

- C1.2** analyse a variety of government policies and actions in Canada to determine their role with respect to assimilation and their impact on First Nations, Métis, and Inuit individuals, communities, world views, and aspirations (e.g., the Gradual Civilization Act of 1857 made Indian status for women conditional on marital status, causing many to lose community connections and imposing a patrilineal system on some matrilineal cultures; the Gradual Enfranchisement Act of 1869 restricted the power of band councils, weakening the governance practices of First Nations communities; the Indian Act prohibited various traditional practices and introduced other provisions that collectively undermined community values and jeopardized the survival of communities; residential school policy forbade students to engage in cultural practices or speak Indigenous languages, interrupting intergenerational cultural transmission and instilling mistrust of institutional learning)

Sample questions: “Do you think that the slaughter of thousands of Arctic sled dogs by the RCMP and other authorities enforcing animal control laws was an assimilationist policy? Why, or why not?” “How did the enfranchisement policies outlined in the Indian Act of 1867 affect First Nations individuals? What connection can you make between enfranchisement and assimilation?” “What assimilationist provision of the Indian Act did Sandra Lovelace Nicholas seek to have amended in *Sandra Lovelace v. Canada*, 1977–81? What social and economic consequences did her lawsuit have, and how are these consequences related to First Nations aspirations?”

C1.3 analyse the use of political and judicial systems in Canada to enforce colonialist approaches to the ownership, development, and management of land and natural resources (*e.g., with reference to the extinguishment of title through the distribution of land scrip to Métis individuals, the forced relocation of Inuit from northern Quebec to the High Arctic, specific and comprehensive land claims, court cases, treaties*), suggesting some ways in which these approaches have affected First Nations, Métis, and Inuit communities

Sample questions: “In what ways are current approaches to land management and ownership in Canada related to colonialism and colonization? What are some consequences for First Nations, Métis, and Inuit communities?” “Why did the issue of an Aboriginal right to fish come before the court in *R. v. Sparrow*, 1990? How was the case related to colonialist policies, and what did the subsequent ruling confirm?” “In what ways did the Community Pasture Program in Manitoba disregard Métis community knowledge and aspirations? What connections can you make to colonialism? How has the program affected life for the Métis people?”

C2. Decolonization, Resilience, and Social Change

By the end of this course, students will:

C2.1 explain the significance for Indigenous and non-Indigenous individuals in Canada of the key concepts and goals associated with decolonization and resilience in the context of social change (*e.g., societal acceptance of responsibility for the continuing consequences of colonization enables First Nations, Métis, and Inuit individuals to feel understood and respected; consultations to develop new political and social policies encourage Indigenous community members to participate in societal change; incorporating First Nations, Métis, and Inuit perspectives into contemporary public institutions gives Indigenous citizens a voice in Canadian society; learning about the goals of decolonization helps both Indigenous and non-Indigenous individuals understand the history of Canada and all its peoples; improving educational attainment supports First Nations, Métis, and Inuit individual and community aspirations and addresses inequality of opportunity; revitalizing Indigenous languages supports individual and collective cultural identity*)

Sample questions: “What are some specific ways in which Indigenous and non-Indigenous individuals can address the consequences of

colonization? How do their roles in this effort differ? How are they similar? How do these decolonization efforts affect the lives of both Indigenous and non-Indigenous individuals? Why are these efforts important?” “Why do you think the term ‘resilience’ is used in the context of the legacy of colonization? In what ways does exploring current decolonization efforts by First Nations, Métis, and Inuit individuals and communities enhance your understanding of the impact of colonization and your appreciation of Indigenous resilience?”

C2.2 analyse several different initiatives to raise awareness of the continuing impact of colonialist policies in Canada in terms of the motivations, methods, and results of these efforts (*e.g., with reference to processes and consultations with Indigenous governments to address issues related to child welfare, education, justice, economic opportunity and fairness, environmental protection, political representation, health; social media movements and campaigns; public art projects that advocate for social justice; forms of protest and resilience such as teach-ins, fasts, demonstrations, and blockades; legal action*)

Sample questions: “What beliefs, values, and aspirations motivated the establishment of the Idle No More movement? How do these motivations influence the actions of the movement? What similarities and differences can you identify between grassroots responses to the movement across Canada and media portrayals of First Nations, Métis, and Inuit realities? How do you explain any differences?” “What legal action did Cindy Blackstock take in order to raise awareness of discrimination against First Nations children in Canada? What was the outcome? Why is support still needed for change?” “What role did the Truth and Reconciliation Commission of Canada have in giving a voice to First Nations, Métis, and Inuit residential school survivors and their families?” “How did the *R v. Powley* and *R v. Laurin, Lemieux and Lemieux* cases raise awareness of the continuing effect of colonialist policy on Métis in Ontario?”

C2.3 analyse several different First Nations, Métis, and Inuit initiatives to assert community control over local economic development and land use in terms of the motivations and methods of different stakeholders involved in these actions (*e.g., with reference to road blocks and land occupations, the creation of community development corporations, the inclusion of training and recruitment parameters within economic development agreements*)

Sample questions: “What concerns do some First Nations communities have about the Ring of Fire mining project in northern Ontario, and how have these communities attempted to address these concerns? Have constitutionally protected Aboriginal and treaty rights been honoured and protected as this project developed? What beliefs and values can you identify in the positions of the communities, land developers, and governments involved in the project? How do these beliefs and values correspond and/or conflict? How might a peaceful resolution be achieved?” “What issues related to land and natural resources was the Métis Betterment Act intended to address? What challenges did the Métis and the province of Alberta face in working within the partnership created by the Act? What were some benefits?”

C2.4 analyse several different First Nations, Métis, and Inuit initiatives to address language loss to determine how these initiatives support traditional values and community aspirations (e.g., with reference to using language nests, using digital technology to teach language, introducing apprenticeship programs to encourage language revitalization, supporting local school boards in offering language programs, developing language programs in on-reserve schools, establishing language acquisition as a priority in community planning and development)

Sample questions: “What are some benefits of offering immersion classes in an Indigenous language in a First Nation, Métis, or Inuit community?” “How do language nests support traditional values?” “What connections can you make between language preservation and cultural resilience?” “How does a unified writing system support Inuit language and cultural revitalization?” “For decades, Michif has been labelled as ‘broken’ French. How has that perception influenced use of the language? What strategies are being used to foster a better understanding of the Michif language? How might this support Métis aspirations?”

C2.5 analyse a variety of forms and uses of contemporary technology, media, and popular culture (e.g., graphic novels, photography, social media, music, digital and print magazines) in terms of how they support and/or promote First Nations, Métis, and Inuit knowledge, world views, aspirations, and actions in the context of social change

Sample questions: “What role do you think Indigenous journalists have in drawing attention to murdered and missing Indigenous women and girls in Canada? How have Indigenous and non-Indigenous communities responded?” “Why do you think *Red Rising Magazine* refers to itself as a movement? How do its digital and print media complement each other? How does this use of technology support First Nations aspirations?” “How does the work of film-maker Alanis Obomsawin embody the goals of decolonization?” “What examples can you find of youth using social media to support or promote Métis world views? In your opinion, are their actions an example of social change or of cultural continuity? What evidence can you provide?”

D. RECLAMATION AND RECONCILIATION

OVERALL EXPECTATIONS

By the end of this course, students will:

- D1. Reclaiming Traditional Beliefs, Values, and Customs:** demonstrate an understanding of how individuals, families, institutions, and communities are reclaiming a place for First Nations, Métis, and Inuit beliefs, values, and customs in contemporary life;
- D2. Truth, Reconciliation, and Renewal:** demonstrate an understanding of how building recognition and respect for First Nations, Métis, and Inuit knowledge, world views, and aspirations contributes to truth, reconciliation, and renewed nation-to-nation relationships;
- D3. Aspirations and Social Action:** demonstrate an understanding of how key First Nations, Métis, and Inuit aspirations for communities, for Canada, and for global society reflect traditional and contemporary beliefs and values, and analyse the role of social action in supporting those goals.

SPECIFIC EXPECTATIONS

D1. Reclaiming Traditional Beliefs, Values, and Customs

By the end of this course, students will:

- D1.1** explain the purpose and function of several different individual roles associated with First Nations, Métis, and Inuit beliefs, values, and customs (*e.g., oshkaabewisag are messengers or assistants who oversee communication with a council and help enforce council decisions; Senators share traditions and ways of life to keep Métis culture alive; Inuit midwives perform the tuqurausiq naming practice that links a newborn Inuk to a relative or deceased family friend*), and analyse the impact of a variety of strategies to ensure the continued importance of these roles in the community (*e.g., with reference to hosting community circles and conferences for Elders and knowledge keepers to share teachings with community members; developing and supporting traditional healing programs; making and archiving recordings of Elders sharing stories, knowledge, and experience; including cultural protocols and practices in community governance*)

Sample questions: “What distinctive roles do First Nations, Métis, and Inuit women have within the family, in governance structures, and in ceremonies? What strategies are First Nations, Métis, and Inuit women using to reclaim these roles? What are some results of these efforts?” “What value is added to strategic planning meetings between First Nations,

Métis, or Inuit groups and non-Indigenous groups when Elders and/or knowledge keepers participate?”

- D1.2** analyse several different strategies to integrate traditional knowledge and customs into contemporary life for First Nations, Métis, and Inuit individuals and communities to identify benefits and challenges related to these efforts (*e.g., benefits: providing some community schools and offices with the opportunity to offer cultural leave enables Indigenous youth and adults to maintain their cultural identity by participating in traditional customs; supporting the use of traditional medicines, knowledge, and health practices as part of a comprehensive approach to health care for urban Indigenous individuals can improve physical and psychological well-being; challenges: individuals who seek cultural knowledge or wish to learn a language based on their ancestry may have insufficient access to relevant programming; mainstream institutions may find it difficult to accommodate cultural leave related to seasonal activities; traditional hunting practices may conflict with non-Indigenous approaches to animal rights and/or animal husbandry*)

Sample questions: “What benefits does the ‘goose break’ continue to have for Cree communities in northern Quebec and Ontario?” “What are some benefits and challenges related to providing Indigenous liaison roles in hospitals to support health and wellness practices?” “How does Alethea Arnaquq-Baril’s film

Angry Inuk help you understand the benefits of the traditional seal hunt and the challenges that Inuit face in continuing the hunt? In what ways do the opinions of Inuit hunters and animal rights activists diverge? Do they have any common ground?" "What are some differences between recreational/sport fishing and fishing under harvesting rights? Why do Indigenous harvesting rights continue to be important, and what efforts are being made to assert these rights?"

D1.3 analyse a variety of programs and initiatives to reclaim a place for First Nations, Métis, and Inuit beliefs, values, and customs in education in Canada to identify benefits and suggest ways to address challenges related to implementation (e.g., with reference to *Elder-in-residence programs at educational institutions; partnerships between arts organizations and local Indigenous artists/groups, such as the Ontario Arts Council Indigenous Artists in Schools program to offer arts workshops in schools; the inclusion of Indigenous knowledge in environmental studies and science education*)

Sample questions: "What are some benefits and challenges involved in offering Indigenous language programs in place of French as a second language in elementary or secondary schools? How might school boards and communities address the challenges?" "What strategies might postsecondary Indigenous student centres and programs use to support student success and engagement? What barriers remain to student success and how might they be overcome?" "In what ways does the Gabriel Dumont Institute of Native Studies and Applied Research support education and the renewal of Métis culture? What results has it had?" "What sort of educational programming does the Manitobah Mukluks Storyboot School offer? How does this demonstrate an act of cultural revitalization?"

D2. Truth, Reconciliation, and Renewal

By the end of this course, students will:

D2.1 analyse a variety of cultural observances/events in terms of their contribution to truth, reconciliation, and renewal related to First Nations, Métis, and Inuit traditional knowledge and customs (e.g., *the Back to Batoche Festival celebrates and promotes understanding of Métis culture; the Arctic Winter Games build awareness of the values of Inuit and other northern cultures by facilitating social, cultural, and economic exchange among circumpolar communities; First Nations vigils provide opportunities for cooperative organization and shared knowledge building*)

Sample questions: "How do seasonal gatherings of communities belonging to the same culture

help families understand traditional knowledge and customs? What other purposes do such gatherings have?" "How does an Indigenous arts festival, such as the ImagineNATIVE Film & Media Arts Festival, help change misconceptions about First Nations, Métis, and Inuit communities and cultures?"

D2.2 analyse a variety of efforts to promote First Nations, Métis, and Inuit environmental knowledge and perspectives in terms of their contribution to truth, reconciliation, and renewal related to the land (e.g., *the 2015 Sacred Water Walk promoted understanding of the connection between people and the land by raising awareness of oil spills and train derailments that have caused harm to the Great Lakes and St Lawrence River; teach-ins hosted by Indigenous movements such as Idle No More offer grassroots perspectives on environmental protection; environmental scientists who draw on Inuit observations of changes in climate and/or biodiversity in the Arctic raise awareness of the value of Indigenous ecological knowledge*), making inferences about the beliefs and values that motivate these actions

Sample questions: "How do Indigenous environmental studies and science programs help postsecondary students prepare for work with Indigenous communities in the field of environmental protection? What values underlie this work?" "In what ways have Indigenous-led organizations incorporated various ways of knowing into their work on environmental justice and Indigenous rights? How has this contributed to truth, reconciliation, and renewal?"

D2.3 analyse the impact on both Indigenous and non-Indigenous individuals in Canada of various government policies and actions intended to affirm truth, reconciliation, and renewal related to decolonization (e.g., *the Ipperwash Inquiry brought attention to police negligence and political bias, culminating in the return of disputed territory; the creation of Nunavut facilitated a consensus approach to self-governance, restoring Inuit values and traditions to the political process; Canada's statement of support for the United Nations Declaration on the Rights of Indigenous Peoples affirms the commitment of the Canadian state to promoting and protecting the rights of Indigenous peoples around the world*)

Sample questions: "How has the consensus approach to governance in Nunavut brought attention to Inuit knowledge, world views, and aspirations?" "How has the formal apology by the Canadian federal government to former students of Indian residential schools affected non-Indigenous attitudes towards assimilation and diversity? What consequences has the

apology had for residential school survivors?”
 “How does the tripartite memorandum of understanding between the Métis Nation of Ontario, the government of Canada, and the province of Ontario advance self-governance and reconciliation?”

D2.4 analyse the impact on both Indigenous and non-Indigenous individuals in Canada of various judicial/legal actions intended to affirm truth, reconciliation, and renewal regarding Aboriginal title, treaty rights, and nation-to-nation relationships (e.g., *court actions to protect Aboriginal fishing rights substantiate treaty obligations in law; the Canadian Charter of Rights and Freedoms precludes the use of the charter to diminish existing Aboriginal rights; the Nunavut Land Claims Agreement is dedicated to achieving Inuit social, cultural, and economic well-being through its implementation*)

Sample questions: “How do cases such as *Mikisew Cree First Nation v. Canada*, 2005, build understanding and acceptance of First Nations rights related to treaty relationships and traditional land use? In your opinion, how has the case affected public perceptions of these values? How might this case affect land claims in Ontario?” “How did *Delgamuukw v. British Columbia*, 1997, change the way oral history is viewed in terms of historical evidence about Aboriginal title?” “What are some implications of the Nunavut Land Claims Agreement for reconciliation? Do you think the agreement supports a nation-to-nation relationship? Why, or why not?” “How does section 35 of the Constitution Act, 1982, set the stage for advancing reconciliation between First Nations, Métis, and Inuit individuals and communities and Canadian society?”

D3. Aspirations and Social Action

By the end of this course, students will:

D3.1 analyse a variety of aspirations that First Nations, Métis, and Inuit individuals and organizations characterize as important for communities, for Canada, and for global society (e.g., for communities: *truth telling and healing, educational autonomy, economic prosperity, access to clean water*; for Canada: *reconciliation and justice, the sustainable use of natural resources, the inclusion of Indigenous peoples as equal partners in social and political decision making*; for global society: *respect for the rights of Indigenous peoples around the world; recognition for the distinct identities of Indigenous communities; global planning for seven generations; the establishment of advisory committees to inform programming on issues*

related to Indigenous peoples, such as sovereignty/self-governance and self-determination) in terms of how these aspirations reflect Indigenous knowledge and world views and promote renewed relationships

Sample questions: “In what ways are governments and Inuit community-based organizations working together to support the aspiration of improved access to mental health services? How do these efforts reflect Inuit values?” “How do the calls to action expressed in the *Final Report of the Truth and Reconciliation Commission of Canada* reflect First Nations, Métis, and Inuit aspirations and world views? What are some specific ways in which the report encourages renewed relationships based on mutual understanding and respect?” “How are the environmental aspirations of Indigenous peoples in Canada and in other countries similar? How do they reflect Indigenous knowledge and world views? What benefits might there be in considering these perspectives in efforts to address climate change?”

D3.2 interpret and explain the goals of a variety of social initiatives to support First Nations, Métis, and Inuit aspirations (e.g., *with reference to Shannen’s Dream campaign for equitable funding and culturally based education for First Nations children and youth; programs, resources, and funding offered through Inspire to First Nations, Métis, and Inuit individuals; Ontario Arts Council awards and fellowships for emerging and established First Nations, Métis, and Inuit artists; scholarships, bursaries, and financial literacy resources provided by banking institutions; entrepreneurship programs for Indigenous women*), and analyse their achievements and continuing challenges

Sample questions: “What are the goals of this partnership between a health network and an urban Indigenous community? What obstacles and supports has the partnership experienced? Has the partnership achieved its goals? What evidence can you offer?” “What challenges do First Nations, Métis, and Inuit communities still face with respect to mental health crisis management? How might these challenges be better addressed?” “What specific resources and funding are available to Indigenous youth and women to start a business?” “What programs has the Métis Nation of Ontario developed in order to address Métis aspirations with respect to academic and skills development? What are some of their achievements?” “How are colleges and universities re-examining the ways in which they are delivering education to Indigenous students in response to the calls to action of the Truth and Reconciliation Commission of Canada?”

World Views and Aspirations of First Nations, Métis, and Inuit Communities in Canada, Grade 11

Workplace Preparation

NBV3E

This course explores diverse knowledge, world views, and aspirations that shape the actions of First Nations, Métis, and Inuit individuals and communities in Canada. Students will examine issues of identity facing First Nations, Métis, and Inuit individuals and communities with respect to changing relationships with the land, nature, one another, and Canada. Students will explore their own and others' world views, and the factors that shape world views over time, to develop an understanding of how traditional and contemporary beliefs and values influence the aspirations and practices of First Nations, Métis, and Inuit communities. Students are given the opportunity to develop further understanding about the impacts of colonization and how reconciling diverse knowledge, world views, and aspirations contributes to a call for societal understanding.

Prerequisite: First Nations, Métis, and Inuit in Canada, Grade 10, Open, or Canadian History since World War I, Grade 10, Academic or Applied, or the Grade 10 locally developed compulsory credit (LDCC) course in history

A. RESEARCH AND INQUIRY SKILLS

OVERALL EXPECTATIONS

Throughout this course, students will:

- A1. Exploring:** explore topics related to the knowledge, world views, and aspirations that shape the actions of First Nations, Métis, and Inuit individuals and communities, identifying key concepts and formulating critical questions to guide their research and inquiry;
- A2. Investigating:** create research plans, and locate and select information relevant to their chosen topics from a variety of sources, using appropriate research and inquiry methods and respecting Indigenous knowledge and ways of knowing;
- A3. Processing Information:** assess, record, analyse, and synthesize information gathered through research and inquiry, respecting Indigenous knowledge and ways of knowing;
- A4. Communicating and Reflecting:** communicate the results of their research and inquiry clearly and effectively, and reflect on and evaluate their research, inquiry, and communication skills.

SPECIFIC EXPECTATIONS

A1. Exploring

Throughout this course, students will:

- A1.1** explore a variety of themes related to the knowledge, world views, and aspirations that shape the actions of First Nations, Métis, and Inuit individuals and communities (*e.g., the role of Indigenous ecological knowledge, or IEK, in natural resource management; cultural protocols in the workplace; the role of Indigenous women and two-spirited people in contemporary communities; the purpose and processes of restorative justice; First Nations, Métis, and/or Inuit approaches to community financial/economic management*) to identify topics for research and inquiry

- A1.2** identify key concepts related to their selected topics (*e.g., through listening, discussion, brainstorming, the use of visual organizers*)

Sample questions: “What might you put at the centre of your Venn diagram of Inuit values?” “What are some key concepts in First Nations, Métis, and Inuit approaches to natural resource management?”

- A1.3** formulate effective questions to guide their research and inquiry

Sample questions: “What questions might guide your research if you were exploring how First Nations, Métis, or Inuit beliefs and values related to justice could be applied in a community

setting such as a workplace or a volunteer organization?” “How might you change the questions you have developed to narrow the focus of your research?” “As you investigate economic management and development in different First Nations, Métis, and Inuit communities, how might you use questions to structure your inquiry?”

A2. Investigating

Throughout this course, students will:

- A2.1** create appropriate research plans to investigate their selected topics (*e.g., outline purpose and method; identify sources of information; develop research tools such as surveys, questionnaires, or interviews*), ensuring that their plans apply the principles of intent, reciprocity, and respect and that they acknowledge Indigenous ways of knowing and related protocols (*e.g., intent: clearly articulate the motivation for and purpose of the project; assess the consequences of the investigation for ancestors, future generations, and/or the natural world; reciprocity: plan to share the process and results of their investigation at all stages, to give and receive information, and to listen to and speak with those who may be affected by the work; engage in sustained mutual relationship building; respect: explain how they will acknowledge the connections between the human, natural, physical, spiritual, cultural, and/or*

emotional contexts of the topic; identify which types of knowledge can or cannot be shared, and seek informed consent from Indigenous individuals and/or communities when necessary)

Sample questions: “What is the purpose of your investigation? What methods will you use to look for information?” “What consequences might your investigation have for the individuals you consult? What steps can you take to ensure that they have given you informed consent to record and share the information? What types of information might they choose not to share with you? Why?” “Why is the practice of gift giving when seeking knowledge, guidance, or advice important?” “How might you focus your research on business start-ups in First Nations, Métis, and/or Inuit communities?”

A2.2 locate and select information relevant to their investigations from a variety of primary and/or secondary sources, including Indigenous knowledge sources (e.g., primary sources: *interviews; surveys and questionnaires; statistics; legislation and treaties; work manuals; original media such as photographs, land registries, logs and journals, political cartoons, art works, songs, stories, posters*; secondary sources: *short and/or documentary films, conference papers or news articles, summaries of court cases, most podcasts, most websites, textbooks*)

Sample questions: “What is an example of an Indigenous knowledge source?” “Why should you consult both primary and secondary sources in your investigation?” “Why might you consult an Indigenous community or individual? What could these sources contribute to your investigation?”

A2.3 based on preliminary research, formulate a hypothesis, thesis statement, or critical question for each investigation, and use it to focus their inquiry

A3. Processing Information

Throughout this course, students will:

A3.1 assess various aspects of information gathered from Indigenous and non-Indigenous knowledge sources, using general research criteria (e.g., *accuracy, relevance, reliability, inherent values and bias, voice*) and respecting Indigenous world views and ways of knowing (e.g., *avoiding claims of universality, hierarchical knowledge, and/or exclusive authority; acknowledging social, historical, economic, and political context; demonstrating an understanding that the perspectives expressed in diverse knowledge sources are shaped by world views that may challenge one another*)

Sample questions: “What points in this newspaper article relate to your topic?” “When was this source produced, and who produced it? How might these factors influence its reliability?” “Whose perspectives are represented in this source? Whose voice is missing? What other perspectives might make the material more relevant to your inquiry?” “How can you check whether this website contains accurate information? Is it representative of the Indigenous perspectives or peoples you are investigating? Why, or why not?”

A3.2 record and organize information and key ideas using a variety of formats (e.g., *notes, graphic organizers, summaries, audio/digital records*)

A3.3 analyse and interpret research information (e.g., *compare information provided in written documents, oral stories, and interviews; determine whether common themes arise in different sources*)

Sample questions: “How does the information in these two interviews on your topic differ? What do the differences reveal? How are the sources the same? What do these common themes suggest about your topic?”

A3.4 demonstrate academic honesty by documenting the sources of all information generated through research

A3.5 synthesize findings and formulate conclusions (e.g., *weigh and connect information to determine the answer to their research question; assess the extent to which their findings may be affected by factors not included in their research design; determine whether their results support or contradict their hypothesis*)

Sample questions: “What connections did you find in the information you gathered about First Nations, Métis, and Inuit perspectives on humans and on nature?” “Which of your sources suggests that the environmental impact of this [mine/pipeline] built on [First Nations/Métis/Inuit] land was justified by the benefits? Which sources suggest the opposite? Do any of the sources represent the [First Nations/Métis/Inuit] perspective and relationship to the land accurately? Which assessments do you find more persuasive, and why?”

A4. Communicating and Reflecting

Throughout this course, students will:

A4.1 use an appropriate format (e.g., *oral presentation, graph, brochure, flyer, poster, multimedia presentation, web page, spreadsheet*)

to communicate the results of their research and inquiry effectively for a specific purpose and audience

Sample questions: “How might you use a flow chart to show the relationships between the spiritual, human, and natural worlds?” “In what way could sketchnotes help you select key ideas about Indigenous protocols related to a community celebration and illustrate their meanings?” “How might you use graphs to summarize your information about First Nations, Métis, and Inuit business start-ups?”

A4.2 use correctly terms and phrases related to various First Nations, Métis, and Inuit world views and experiences (*e.g., Indigenous, First Nations, Métis, Inuit, creation, community, historic Métis communities, Métis root ancestors, Indigenous ecological knowledge, nationhood, traditional medicines, self-governance, traditional knowledge, traditional territory, ethnogenesis*)

Sample questions: “What does ‘nationhood’ mean in a First Nations context?” “What similarities and differences are there between the term ‘Senator’ in a Métis context and the term ‘Elder’ in a First Nations or Inuit context?” “What is Indigenous ecological knowledge? How is it the same as or different from other forms of ecological knowledge?”

A4.3 clearly communicate the results of their inquiries (*e.g., write coherently, organize ideas logically, use language conventions properly*), and follow documentation conventions for acknowledging sources (*e.g., generate a bibliography or a reference list in APA style, use footnotes or endnotes, include in-text author-date citations, provide a credits list for illustrative material*)

A4.4 demonstrate an understanding of the general research and inquiry process by reflecting on and evaluating their own research, inquiry, and communication skills, while respecting Indigenous knowledge and ways of knowing

Sample questions: “In what ways did the information you gathered confirm or contradict what you already knew about the topic? How does this new information change your understanding?” “In what ways did First Nations, Métis, and Inuit knowledge sources give you a deeper understanding of your topic?”

B. UNDERSTANDING AND RESPECTING WORLD VIEWS AND CULTURAL DIVERSITY

OVERALL EXPECTATIONS

By the end of this course, students will:

- B1. The Concept of World View:** demonstrate an understanding of the elements, purposes, and functions of a world view or belief system, and explore the role of world view in daily life in Canada;
- B2. First Nations, Métis, and Inuit World Views:** demonstrate an understanding of how language, culture, and the relationship between people and place shape and reflect First Nations, Métis, and Inuit world views, identifying key elements of the beliefs, values, and customs associated with diverse cultures;
- B3. Cultural Awareness Skills and Strategies:** use cultural awareness skills and strategies appropriately when exploring First Nations, Métis, and Inuit ways of knowing, world views, and contributions to society.

SPECIFIC EXPECTATIONS

B1. The Concept of World View

By the end of this course, students will:

- B1.1** identify several different elements of a world view or belief system (*e.g., beliefs about creation, the relationship between humanity and the natural world, existence after death; ways of giving thanks; kinship and family structures; rites of passage; forms of governance; criteria for community membership, approaches to economic sustainability and prosperity*), providing examples from more than one culture

Sample questions: “What are some ways of giving thanks in different cultures?” “What are some typical elements of a world view that explain and/or regulate human relationships?”

- B1.2** compare their own and at least one other world view to identify some common purposes and functions of a belief system (*e.g., as a framework for thinking about the meaning of life; a set of values on which to base decisions and behaviour; as the foundation of individual and collective identity; as a guide to interactions with others*)

Sample questions: “What example can you give of a time when your world view helped you make an important decision?” “How does your world view influence your sense of identity?”

“Think of a specific belief you learned from your community. What are some other communities or cultures that share this belief? Why do you think different cultures often have beliefs in common?” “How do your beliefs and values influence the way you make financial decisions? How is this the same as or different from the approach to financial decision making you can identify in another culture, community, or family?”

- B1.3** explain how several different aspects of daily life and common aspirations in Canada are shaped by and reflect specific beliefs and values (*e.g., with reference to land ownership, core community values, social acceptance, individual identity, education, marriage, adoption, birth*), identifying some similarities and differences between Indigenous and non-Indigenous beliefs and values

Sample questions: “What beliefs are reflected in Canadian federal policies on resource development? In what ways do these beliefs differ from those held by some First Nations, Métis, and Inuit communities in Canada?” “What beliefs and values influence how animal rights groups view the harvesting of animals? How does this differ from the beliefs and values of the Métis Nation?” “How does the

Nunavut government’s approach to keeping communities safe from polar bears reflect shared Indigenous and non-Indigenous beliefs and knowledge about animal conservation?”

B2. First Nations, Métis, and Inuit World Views

By the end of this course, students will:

B2.1 identify some common elements of First Nations, Métis, and Inuit beliefs and customs (e.g., beliefs: *about creation, inheritance, marriage, animals, the human relationship with the natural world, two-spiritedness*; customs: *birthing and naming practices, acknowledging traditional lands, smudging, traditional uses of plants and animals, community gift giving, storytelling, healing circles, ceremonial songs and dances*), and explain how they reflect a world view (e.g., *healing circles uphold a non-hierarchical world view that emphasizes respect and equality by giving everyone an equal chance to speak; stories that warn about greed reflect a world view in which current decisions and actions take future generations into account*)

Sample questions: “Where do warnings about greed appear in First Nations, Métis, and Inuit stories? What are some connections between this theme and beliefs about the environment and planning for future generations?” “What are some traditional uses of plants and animals in First Nations, Métis, and Inuit communities? Although these uses vary across Canada, what do they have in common? What beliefs do these traditional uses demonstrate?” “How does the Métis story of the giving tree reflect community values? What examples of similar values can you find in other Indigenous cultures?” “What role has music historically played in a Métis world view? In which other Indigenous cultures does music have a similar role?” “What common belief about the relationship between humans, animals, and nature does the Dene story of Caribou Boy illustrate?”

B2.2 make and explain inferences about how the use of First Nations, Métis, and Inuit languages sustains cultural values and identities (e.g., *songs in Indigenous languages express the sacred relationship between the people and the land; when some First Nations and Métis individuals introduce themselves in an Indigenous language they affirm their spiritual and collective identity by acknowledging their spirit name along with their clan, community, and nation*)

Sample questions: “Why do many First Nations, Métis, and Inuit consider it imperative to revitalize Indigenous languages?” “What kind

of information do individuals provide when referring to their ancestral or spiritual name, clan, community, and nation? How does this practice support cultural values and cultural identity?”

B2.3 describe and compare the roles of several different significant figures associated with First Nations, Métis, and Inuit belief systems (e.g., *with reference to Grandmother Moon and Grandfather Sun; the Windigo in Anishinaabe tradition and the Rougarou in Métis culture; Sky Woman in Haudenosaunee tradition and Raven in the Haida creation story; Nulijuk in Inuit stories and Kumugwe in Kwakwaka’wakw tradition*)

Sample questions: “What is the role of the Windigo, and which culture is this figure associated with? How is the Windigo similar to or different from Nanabush, Nanbozho, Coyote, and the Weetigo in other First Nations communities?” “What connections can you make between the Métis story of the Rougarou and the figure of Windigo? What do these connections suggest about the nature of storytelling?” “What do Grandmother Moon and Grandfather Sun convey about First Nations relationships with the Earth? What similar things do they teach their community members? How do they differ?” “How does the figure of Akhlut in Inuit stories connect land and sea? In your opinion, what is the purpose of such a figure? What similar figure from another Indigenous culture can you identify?” “What do Métis stories about Ti-Jean teach about values? What figure might you compare Ti-Jean to?”

B2.4 identify several different locations that are significant in the world views of various First Nations, Métis, and Inuit communities, and explain the beliefs and/or values that have been and continue to be associated with those sites (e.g., *members of the Hiawatha First Nation believe that the Serpent Mounds at Rice Lake play a role in directing the spirits of the dead; Inuit shamans of Nunatsiavut [Labrador] used to travel to the Torngat Mountains to communicate with the spirit world, and community members still go to these mountains to find a sense of self*)

Sample questions: “Why are youth from the Métis Nation of Ontario retracing the portages of their ancestors? What is the significance of waterways within a Métis world view? What values does this contemporary use of waterways express?” “How is storytelling being used by First Story Toronto? What does this urban-based storytelling tell us about the ways in which land resources were used historically? What beliefs are associated with the site of what is now the city of Toronto?” “What is the significance of

Akikodjiwan (Chaudière Falls) and the adjacent islands to the Algonquins of Pikwàkanagàn First Nation? What vision of the falls and islands did Elder William Commanda have?"

- B2.5** analyse some Indigenous ceremonies and other traditional practices in terms of how these practices help define individual and/or collective roles and responsibilities within a world view (*e.g., potlatch binds communities together in a celebration of sharing, distribution of wealth, and confirmation of social positions; the strawberry fast teaches young Haudenosaunee women about womanhood, love, and community; Inuit traditional sporting activities and games support community building and help hunters prepare for the hunting season by improving their physical strength*)

Sample questions: "What do young First Nations women learn during a strawberry fast, and in what ways? Why are these lessons important in a contemporary context?" "In the Nunavik region, how does the naming ceremony reflect Inuit beliefs about family?" "What roles do children, parents, and grandparents have during a Métis community hunt? What do these roles suggest about community values?"

B3. Cultural Awareness Skills and Strategies

By the end of this course, students will:

- B3.1** identify some cultural awareness skills and strategies (*e.g., remaining open to different world views when comparing how current issues related to Indigenous communities are expressed in Indigenous and mainstream media; demonstrating respect for First Nations, Métis, and Inuit communities by exploring their histories and current aspirations prior to visiting cultural and/or historical sites located within their territories; identifying ways to respectfully confer with First Nations, Métis, and Inuit individuals to ensure that their beliefs, values, and aspirations are included in a new school or community-based initiative; seeking mentoring relationships with First Nations, Métis, and Inuit individuals to build understanding and knowledge*), and apply them when exploring First Nations, Métis, and Inuit ways of knowing, world views, and contributions to society

Sample questions: "How can you ensure that you are being respectful to First Nations, Métis, and Inuit community partners as you work on an initiative to make the realities faced by those communities more visible in your school or in a volunteer or work setting?" "What are some

ways to stay up to date about current issues affecting a local Indigenous community? How might you use your knowledge to support the inclusion of First Nations, Métis, and Inuit voices in school projects?" "Before you visit a cultural site on the territory of a local First Nation community, how should you prepare?" "How might you demonstrate respectful listening during a group discussion in which group members have diverse world views?"

- B3.2** analyse some First Nations, Métis, and Inuit cultural works in terms of what they communicate about cultural identity and/or cross-cultural interaction (*e.g., explain how Annie Pootoogook's art challenges viewers' expectations about daily life in the Arctic; evaluate a poem or a short film by a First Nation, Métis, or Inuk writer/director as a response to cultural stereotyping; interpret the message about identity communicated by a clothing design that incorporates Indigenous cultural symbols*)

Sample questions: "What does this spoken-word performance by a First Nation youth communicate about the impact of racism? What do you think the performer wants you to understand?" "After selecting and viewing a short film from the Wapikoni Mobile catalogue, how do you think the work challenged some cultural stereotypes of First Nations identity? What message about cross-cultural interactions do you think the Indigenous youth who directed the film wanted to communicate?"

- B3.3** explain how some policies regulating public institutions in Canada have challenged and continue to challenge Indigenous cultural practices (*e.g., fire codes may prohibit smudging in public facilities; workplace policy governing employees' appearance may prevent Indigenous workers from wearing their hair long for cultural and spiritual reasons; the school calendar does not always accommodate seasonally specific cultural practices, such as hunting*), and suggest a few strategies to ensure that these institutions are inclusive (*e.g., developing smudging protocols and guidelines; creating more flexible/creative workplace guidelines; presenting invited guests with gifts or offerings; adjusting the school calendar in some communities to permit students to participate in community hunts*)

Sample questions: "What policies outlined in this workplace manual might affect the cultural identities of Indigenous employees? What practical strategy might you use to make this workplace more inclusive?" "How have some traditional Indigenous roles and responsibilities been affected by regulations

governing public facilities? How might such regulations be revised to accommodate these roles safely and appropriately?”

B3.4 design an initiative to build awareness of First Nations, Métis, and Inuit cultures and realities within the school community (*e.g., a student group to share ideas and perspectives on raising cross-cultural awareness within the school community; hosting a guest from a local Indigenous community to speak to the class or the whole school about the voices and perspectives of the community; a film festival or other arts event to increase awareness of the history, contemporary reality, and/or cultural protocols of a First Nation, Métis, or Inuit community*)

Sample questions: “What aspects of this community’s history and current reality do you want your exhibition to highlight?” “What aspects of using cultural protocols and developing cultural awareness do you want to address in your initiative?” “What could you do to encourage members of the school community to acknowledge the First Nations territory on which they live?” “How might you work with your teacher, principal, or the school community to incorporate Indigenous histories and current realities into school events such as Remembrance Day and Treaties Recognition Week?”

C. COLONIZATION AND DECOLONIZATION

OVERALL EXPECTATIONS

By the end of this course, students will:

- C1. Colonialism and Colonization:** demonstrate an understanding of the concept of colonialism, and of the past and present impact of colonization and related government policies in Canada;
- C2. Decolonization, Resilience, and Social Change:** demonstrate an understanding of the key concepts and goals of decolonization and resilience, analysing various strategies to raise awareness of the impact of colonialist policies and to sustain First Nations, Métis, and Inuit world views, aspirations, and actions in the context of social change.

SPECIFIC EXPECTATIONS

C1. Colonialism and Colonization

By the end of this course, students will:

- C1.1** demonstrate an understanding of the key concepts associated with colonialism, describing how these concepts were put into practice in what would be called Canada (*e.g., the concept of terra nullius assumed that First Nations territory was “nobody’s land”, or unclaimed land, ignoring First Nations sovereignty and permitting the forced relocation of Indigenous communities; the “civilizing mission” embodied the concept that it was a duty to impose European values, leading to the suppression of Indigenous languages and cultural and spiritual practices*)

Sample questions: “In what specific ways has the concept of *terra nullius* affected First Nations, Métis, and Inuit communities in Canada?” “How has the concept of paternalism been used to justify the appropriation of First Nations territories?” “How have paternalistic policies challenged the role of clan mothers in First Nations matriarchal societies?”

- C1.2** explain some ways in which the concept of assimilation has been put into practice in Canada, and assess various consequences for First Nations, Métis, and Inuit individuals, communities, world views, and aspirations (*e.g., with reference to the residential school system, “Indian” day schools, the Indian Act, the disc number system for Inuit, the Sixties Scoop*)

Sample questions: “How did the residential school system regulate the daily life of students? What effect did these policies have on the

world views and aspirations of First Nations, Métis, and Inuit children and their families?” “How did the disc number system instituted by the federal government work? How did this system infringe on traditional Inuit naming practices? What connection can you make between the disc number system and the treatment of Inuit as First Nations within the scope of the Indian Act?” “How has the Indian Act used gender inequity as an assimilationist strategy? In what ways has the *Descheneaux* case directed the government to respond to discrimination in the Indian Act? What is the outcome to date?”

- C1.3** make and explain inferences about the use of political and judicial systems in Canada to enforce colonialist approaches to the ownership, development, and management of land and natural resources (*e.g., with reference to treaties, the federal scrip policy, specific and comprehensive land claims, the extinguishment of title, court cases*)

Sample questions: “How was the scrip system used to disperse the Métis? What colonialist concepts do you think motivated this policy?” “In your opinion, has the Manitoba government’s approach to the Nelson River Hydroelectric Project and the Wuskwatim hydroelectric project on Burntwood River been influenced by colonialist concepts? Why, or why not?” “In what ways did the federal government’s response to the Nunavut Land Claims Agreement attempt to enforce a colonialist relationship? How did *Nunavut Tunngavik Incorporated v. Canada*, 2014, challenge that position?”

C2. Decolonization, Resilience, and Social Change

By the end of this course, students will:

C2.1 demonstrate an understanding of the key goals of decolonization and resilience in the context of social change (*e.g., acknowledging the continuing effects of colonization; incorporating Indigenous perspectives into contemporary public policies; recognizing and respecting contemporary First Nations, Métis, and Inuit world views, aspirations, and actions; honouring treaty agreements; acknowledging the resilience of Indigenous communities, grassroots organizations, and youth, and supporting their role in shaping new societal perspectives; ensuring the quality of life of current and future generations; improving educational attainment; revitalizing culture and language; achieving self-determination through respectful relationships between Canadian governments and distinct Indigenous governments*)

Sample questions: “What does the term ‘decolonization’ mean? What role should contemporary Canadian society have in promoting decolonization? In what ways can Indigenous and non-Indigenous individuals work together to support this goal?” “How can learning about treaties, treaty territories, and traditional lands help develop awareness of the resilience of First Nations, Métis, and Inuit?” “How is the term ‘settler Canadian’ used in contemporary society? How is it significant in the context of decolonization?”

C2.2 identify and describe some initiatives to raise awareness of the continuing impact of colonialist policies in Canada (*e.g., processes and consultations with Indigenous governments and organizations to address issues related to education and training, health, environmental protection, challenges facing Indigenous women and girls, discrimination against two-spirited individuals; social media campaigns; teach-ins and protests*), and suggest appropriate ways to support these initiatives (*e.g., through workplace policies, volunteer work, participation in public forums*)

Sample questions: “What examples can you find of First Nations, Métis, and Inuit efforts to achieve specific decolonization goals? How might non-Indigenous individuals show support for these movements?” “In what ways does the Moose Hide Campaign address the continuing impact of colonialist policies on Indigenous women? What beliefs, values, and aspirations does the campaign reflect and support?” “In what specific ways does the *Final Report of the Truth and Reconciliation Commission of Canada*

acknowledge the impact of colonization? How are some workplaces showing support for the commission’s recommendations?”

C2.3 identify and describe some First Nations, Métis, and Inuit initiatives to assert community control over local economic development and land use (*e.g., support for biological diversity and protection of sacred herbs and of native plant and wildlife species that are part of a traditional diet; the protection of sacred sites, natural resources, and water; community training in sustainable forestry management*), and make inferences about the beliefs, values, and/or aspirations that motivate these efforts

Sample questions: “What is the role of Nunavut Tunngavik Incorporated with respect to the management of land, water, and wildlife? How do these responsibilities reflect an Inuit world view?” “What are some ways in which section 35 of the Constitution Act has played a significant role in land development issues in Canada? What example can you give of a First Nation community referring to section 35 in support of its aspirations?” “What was the role of social media in anti-fracking protests at Elsipogtog First Nation in New Brunswick? What values motivated the campaign?” “How do Regional Consultation Committees involve Métis communities in Ontario in responding to local environmental issues and influencing economic development?”

C2.4 identify and describe some First Nations, Métis, and Inuit initiatives to address language loss (*e.g., using language nests, helping community members gain access to postsecondary language programs, promoting community-based language immersion programs, developing language programs in on-reserve schools*), and make inferences about the beliefs, values, and/or aspirations that motivate these efforts

Sample questions: “Why might Indigenous languages connect communities to their ancestral lands more closely than other languages can do?” “The Onkwawenna Kentyohkwa organization emphasizes that it not only teaches language but also creates speakers. Why is that approach important with respect to Indigenous language loss? What techniques does the program use?” “What strategies to revitalize the Michif language did you discover in your research? Why do many Métis consider the ability to speak Michif culturally significant?” “How might the standardization of Inuktitut affect the revitalization and/or strengthening of the language?”

C2.5 analyse some forms and uses of contemporary technology, media, and popular culture (e.g., video clips, online tutorials, video games, apps, podcasts, hashtags, Heritage minutes, commercially released films) in terms of how they support and/or promote First Nations, Métis, and Inuit knowledge, world views, aspirations, and actions

Sample questions: “How does the app Honour Water promote Anishinaabe knowledge, world views, and aspirations?” “Who is the target audience of the radio show *Unreserved*? What techniques does it use to reach this audience, and how does it promote First Nations, Métis, and Inuit world views?” “Which decolonization goals do you think Wapikoni Mobile is attempting to support? What evidence can you give?” “How did the hashtag #makemuskratright help Innu in Labrador raise awareness about environmental issues related to the Muskrat Falls dam?”

D. RECLAMATION AND RECONCILIATION

OVERALL EXPECTATIONS

By the end of this course, students will:

- D1. Reclaiming Traditional Beliefs, Values, and Customs:** demonstrate an understanding of how individuals, families, institutions, and communities are reclaiming a place for First Nations, Métis, and Inuit beliefs, values, and customs in contemporary life;
- D2. Truth, Reconciliation, and Renewal:** demonstrate an understanding of how building recognition and respect for First Nations, Métis, and Inuit knowledge, world views, and aspirations contributes to truth, reconciliation, and renewed nation-to-nation relationships;
- D3. Aspirations and Social Action:** demonstrate an understanding of how key First Nations, Métis, and Inuit aspirations for communities, for Canada, and for global society reflect traditional and contemporary beliefs and values, and analyse the role of social action in supporting those goals.

SPECIFIC EXPECTATIONS

D1. Reclaiming Traditional Beliefs, Values, and Customs

By the end of this course, students will:

- D1.1** explain the function of some individual roles associated with First Nations, Métis, and Inuit beliefs, values, and customs (*e.g., Elders and Métis Senators teach community members about traditions and culture; healing dancers perform ceremonial dances to promote the spiritual and physical health of the community; sweat lodge conductors direct participants through purification ceremonies to cleanse the body, mind, and soul*), and identify several different strategies to ensure the continued importance of these roles in the community (*e.g., offering traditional healing and traditional counselling through Indigenous health centres, teaching cultural knowledge and values through Indigenous-led community-based programs for children and youth*)

Sample questions: “What is the role of a First Nation pipe carrier?” “Which cultures have a head veteran? What role does that person play in the community?” “What can community health centres do to support Indigenous beliefs and values? Who might they approach to help in this effort?” “What is the function of Métis captains of the hunt? Why is this role relevant to contemporary life?”

- D1.2** analyse some strategies to integrate traditional knowledge and customs into contemporary life for First Nations, Métis, and Inuit individuals and communities to identify a few benefits and challenges related to these efforts (*e.g., benefits: traditional societies that teach spiritual practices such as smudging, prayer, and offering gifts provide Indigenous youth with spiritual support and guidance; incorporating traditional practices into name giving, birthing ceremonies, funerals, and other rites of passage connects individuals to their cultural identity and to other community members; challenges: individuals may lack access to cultural advisors and/or opportunities to interact with like-minded individuals; First Nations, Métis, and Inuit may face public lack of understanding when attempting to exercise their collective right to harvest animals and plants for subsistence; families may not have the financial resources to send children to schools that incorporate traditional practices*)

Sample questions: “What are the purposes and benefits of fasting? How might the custom of allowing children to fast challenge cross-cultural understanding?” “What programming do organizations such as the Ontario Federation of Indigenous Friendship Centres offer at the community level? How does this help Indigenous individuals and families reclaim their cultural beliefs, values, and customs?” “How does opening and closing an event with the Thanksgiving

Address or a similar cultural expression of spirituality complete the day of a belief adherent? Why does this practice remain relevant in contemporary life? What obstacles to this practice might individuals encounter?" "Why is it customary to acknowledge the land on which any meeting or gathering is held? What is being reclaimed in the process? What symbolism is involved in this practice?" "What is the role of the Métis Nation of Ontario Healing and Wellness Branch? In what ways are its activities grounded in traditional knowledge?"

D1.3 identify several different programs and initiatives to reclaim a place for First Nations, Métis, and Inuit beliefs, values, and customs in education in Canada (*e.g., Laurentian University has mandated that all students taking a bachelor of arts degree take at least one course with Indigenous content; some Canadian universities have signed a declaration to uphold the recommendations of the Truth and Reconciliation Commission; schools are inviting First Nations, Métis, and Inuit community members, including Elders, to share their knowledge and participate in the school community; school boards and other community groups are providing intercultural capacity training for educators*), and explain how such efforts can influence society

Sample questions: "How are Ontario high schools attempting to support First Nations, Métis, and Inuit knowledge and world views that have been eroded by colonization? Why do these efforts benefit all students?" "Which Canadian educational institutions offer Elder-in-residence programs? What is the purpose of such programs?" "How are First Nations, Métis, and Inuit beliefs, values, and customs being incorporated into your own education? How does that affect your world view?"

D2. Truth, Reconciliation, and Renewal

By the end of this course, students will:

D2.1 make and explain some connections between First Nations, Métis, and Inuit cultural observances/events and the goals of truth, reconciliation, and renewal (*e.g., festivals offer a setting for vendors to explain the cultural and spiritual messages of art works by First Nations, Métis, and Inuit individuals; powwows provide a public forum for sharing traditional knowledge through storytelling; country-wide Rendezvous events encourage wider understanding of Métis culture; harvest camps strengthen Indigenous ecological knowledge and promote understanding of the connection between the people and the land*)

Sample questions: "What connections can you make between cultural understanding and reconciliation?" "In your opinion, how does learning about a culture through reading or watching a documentary differ from learning through participating in a cultural event?"

D2.2 identify and describe several different ways in which efforts to promote First Nations, Métis, and Inuit environmental knowledge and perspectives have contributed to truth, reconciliation, and renewal (*e.g., land recovery projects for the protection of indigenous seeds and naturally grown foods engage Canadian society in the connection between the people and the land; water walks raise awareness of the necessity of clean water and the importance of respecting water as a gift from the natural world*)

Sample questions: "What are some ways in which Indigenous communities have drawn attention to the depletion of wild salmon stocks? How do these actions follow or diverge from the principles expressed in the Haudenosaunee Two Row Wampum? How are they connected to truth and reconciliation?" "What have Josephine Mandamin's water walks drawn attention to? How do her efforts support reconciliation and renewal?"

D2.3 analyse some government policies and actions in Canada intended to affirm truth, reconciliation, and renewal related to decolonization to determine the key commitments of these policies/actions and identify some results (*e.g., with reference to the Royal Commission on Aboriginal Peoples; the responses of provincial governments to the calls to action expressed in the Final Report of the Truth and Reconciliation Commission of Canada; Canada's statement of support for the United Nations Declaration on the Rights of Indigenous Peoples*)

Sample questions: "What specific commitments have provincial governments made as a result of the Truth and Reconciliation Commission's calls to action? How have these commitments affected your own education? What examples can you give?"

D2.4 analyse some judicial/legal actions in Canada intended to affirm truth, reconciliation, and renewal related to Aboriginal title, treaty rights, and nation-to-nation relationships to determine the key stakeholders and processes involved in these actions (*e.g., land claim interactions take place between First Nations, Métis, or Inuit governments and organizations and provincial or federal governments, and involve re-examining and reappraising the historical*

record with respect to traditional territories; land claim settlements require a reconciliation of stakeholders' competing values and aspirations; the Constitution Act, 1982, enshrines some Aboriginal rights, such as hunting and fishing rights, within law)

Sample questions: “How does Canadian federal law use the concept of ‘Aboriginal title’ when defining inherent right to land or territory? What is the relationship between Crown land and land with Aboriginal title? Why is this relevant for nation-to-nation relationships?” “Who are the stakeholders in land claims? Why do you think that land claim settlements often become prominent media stories? What kind of information does a media release about a land claim settlement typically contain?”

D3. Aspirations and Social Action

By the end of this course, students will:

D3.1 identify and describe some aspirations that First Nations, Métis, and Inuit individuals and organizations characterize as important for communities, for Canada, and for global society (e.g., for communities: *building relationships between municipalities and First Nations communities; ensuring access to adequate housing, health, and education services; preservation of Indigenous ways of life, including harvesting rights*; for Canada: *protection of traditional lands and water; reconciliation and renewed nation-to-nation relationships; an equal voice for First Nations, Métis, and Inuit communities in social and political decision making*; for global society: *respect for Indigenous human rights around the world, environmentally responsible practices*), and make inferences about how these aspirations reflect both traditional and contemporary values

Sample questions: “What are some shared aspirations of Indigenous youth in communities across Canada? What values do you think motivate these goals?” “What are some risks associated with contaminated water in First Nations communities across Canada? How

are First Nations women addressing this issue, and how do their actions reflect both traditional values and social change?” “What kinds of resources do remote communities need to meet their common aspirations? Why might a community lack these resources?” “How have oil and gas pipelines changed the relationship between land and people? How has the presence of pipelines on traditional First Nations and Inuit territories affected community aspirations?”

D3.2 interpret and explain the goals of several different social initiatives to support First Nations, Métis, and Inuit aspirations (e.g., *Indigenous patient navigators provide support and advocacy for patients and their families by coordinating culturally responsive services; job training and entrepreneurship programs for First Nations, Métis, and Inuit youth provide work experience and information about career options and opportunities*), identifying some achievements and continuing challenges

Sample questions: “Why do you think a summer career placement program was designed specifically for Métis youth in Ontario? What successes has the program had?” “What unique supports do urban Indigenous health centres offer to Indigenous families? What challenges do urban Indigenous communities still face with respect to ensuring culturally responsive local health services? How might these challenges be addressed?”

Contemporary Indigenous Issues and Perspectives in a Global Context, Grade 12

University/College Preparation (NDW4M)

OVERVIEW

Despite the wide diversity of Indigenous peoples around the world, contemporary Indigenous cultures and communities share many perspectives, experiences, concerns, and aspirations. In this course, students examine global issues from the perspectives of Indigenous peoples, investigating topics such as identity, social justice, human rights, spirituality, resilience, and advocacy for change. Students draw on the depth and diversity of Indigenous cultures, traditions, and knowledge to consider how Indigenous communities around the world persevere despite current global political, social, and economic challenges.

Students learn about the threats to cultural survival posed by trends such as the loss of land as an economic base, environmental decline, lack of sovereignty/self-governance, the legacy of colonialism, globalization, language loss, and gender-based discrimination facing Indigenous women and girls. By encouraging students to examine the political, economic, and social context for a variety of interactions between Indigenous and non-Indigenous populations in several regions of the world, this course helps students build knowledge and skills that prepare them for meaningful participation in a globalized society.

As students make connections between contemporary global issues and cultural survival, they learn that all cultures benefit when Indigenous values, rights, and aspirations are respected. Students not only explore the impact of global trends on Indigenous lives and lived experiences but they also discover ways in which Indigenous knowledge and leadership can support efforts to address issues affecting all peoples. Students may investigate the benefits of incorporating Indigenous perspectives into resource management, for example, or of employing Indigenous leadership approaches within organizational structures. By exploring the values reflected in Indigenous concepts such as the two-eyed seeing model and planning for future generations – and by investigating how these values can guide approaches to the complex issues facing nations and peoples around the world – students extend their understanding of the contributions that Indigenous cultures make, and the value they add, to the global community. They also develop their awareness of the critical importance of building relationships based on truth and mutual respect.

STRANDS

This course has four strands. Strand A, Political Inquiry and Skill Development, is followed by three content strands, which are organized thematically. The four strands are as follows:

A. Political Inquiry and Skill Development

Students learn how to use the political inquiry process and the concepts of political thinking to guide their investigations of events, developments, issues, and ideas. Students constantly apply the skills and approaches included in strand A as they work to achieve the expectations in the content strands.

B. Indigenous Peoples and Perspectives

Students develop an understanding and appreciation of the global diversity of Indigenous peoples, and of the factors influencing how Indigenous identities are defined, affirmed, or denied. By exploring the deep connections between Indigenous peoples and the land, students learn to acknowledge the consequences of displacing Indigenous communities from their traditional territories. Students also examine the role of Indigenous knowledge and oral traditions in sustaining Indigenous cultures and beliefs.

C. Global Trends and Cultural Survival

Students investigate a variety of contemporary economic, social, technological, and political trends to determine how they are related to the cultural survival of Indigenous peoples around the world. Students explore issues related to human rights, social justice, and self-determination. They analyse the balance of power in a variety of interactions between Indigenous and non-Indigenous groups to deepen their understanding of the connections between political power and cultural survival, as well as the key role of sovereignty/self-governance in sustaining Indigenous cultures.

D. Legal, Political, and Social Action

Students learn about the ways in which the rights of Indigenous peoples around the world are defined, recognized, or obstructed in the judicial, political, and social arenas. They examine the roles and responsibilities of international/regional legal bodies, and of national governments and judiciaries, in implementing measures to uphold Indigenous rights. Students also develop an understanding of the influence of education, social action, and leadership on the promotion of Indigenous rights, aspirations, and perspectives in a global context.

POLITICAL INQUIRY AND CONCEPTS OF POLITICAL THINKING

Educators are encouraged to refer to the general discussion of the research and inquiry process that appears in the introduction to this document (see [page 24](#)) for necessary information relating to all Indigenous studies courses. What follows below is a brief discussion of the *political* inquiry process, and the concepts of political thinking, in the context of the present course. For further information on these topics, teachers may wish to consult *The Ontario Curriculum, Grades 11 and 12: Canadian and World Studies, 2015*, p. 510.

In this course, students use the political inquiry process to investigate global issues from the perspectives of Indigenous peoples; to gather, analyse, assess, and evaluate evidence from a wide variety of sources, including Indigenous knowledge sources; to make informed judgements and reach supportable conclusions; and to communicate those judgements and conclusions effectively.

As in all courses that consider events, developments, and issues from a political perspective, it is crucial that students not simply learn various facts but that they develop the ability to think and to process content in ways that are most appropriate to the material. To that end, this course focuses on developing students' ability to apply the following concepts of political thinking:

- political significance
- objectives and results
- stability and change
- political perspective

In the context of the present course, the concept of *political significance* requires students to determine the importance, in terms of their relevance for Indigenous peoples, of government policies; political or social issues, events, or developments; and the civic actions of individuals and groups. When students apply the concept of *objectives and results*, they determine the factors that lead or have led to events, policies, decisions, and/or plans of action relating to Indigenous peoples. The concept also requires students to analyse the range of effects that civic and political actions, government policies and decisions, and responses to civic issues may have for Indigenous individuals and communities. The concept of *stability and change* requires students to analyse how and why political institutions and government policies change over time or remain the same with respect to such issues as Indigenous rights, identity, governance, and land claims. Students determine how political structures and decisions contribute to stability and change within various Indigenous communities locally, nationally, and/or globally. Finally, the concept of *political perspective* requires students to analyse the beliefs and values that motivate Indigenous aspirations and shape Indigenous communities around the world. Students analyse how these beliefs and values, as well as political ideologies, can affect perspectives on or responses to civic issues. Students also develop their awareness of how stakeholder groups with dominant perspectives can influence the policies and platforms of political parties and political decisions that directly affect Indigenous peoples.

It is important to note that, although students use political thinking to guide and structure the inquiry process in this course, the topics they investigate are not only political but also economic, social, and cultural. Any study of Indigenous perspectives and realities must acknowledge the interconnected nature of the issues of greatest significance to

Indigenous peoples across the globe. When any of the thousands of Indigenous communities around the world advocate for self-identification, historical continuity, recognition of the fundamental importance of connection to traditional territories, or distinct governance systems, languages, and ways of knowing, their goals and actions are evidently, but not exclusively, political. The assertion of the right to sovereignty/self-governance also involves the wish to have autonomy in economic decision making and to develop social institutions that reflect Indigenous beliefs and values. Similarly, when Indigenous leaders approach global issues such as environmental protection by using strategies that reflect Indigenous knowledge, their political actions are socially and culturally motivated.

Contemporary Indigenous Issues and Perspectives in a Global Context, Grade 12

University/College Preparation

NDW4M

This course examines global issues from the perspectives of Indigenous peoples. Students will explore the depth and diversity of Indigenous cultures, traditions, and knowledge. Students will consider how diverse Indigenous communities persevere despite current global environmental and economic trends, and will investigate topics such as identity, social justice, human rights, spirituality, resilience, and advocacy for change.

Prerequisite: Any Grade 11 university, university/college, or college preparation course in First Nations, Métis, and Inuit studies, Canadian and world studies, or social sciences and humanities

A. POLITICAL INQUIRY AND SKILL DEVELOPMENT

OVERALL EXPECTATIONS

Throughout this course, students will:

- A1. Political Inquiry:** use the political inquiry process and the concepts of political thinking when investigating contemporary issues, events, and developments relating to contemporary Indigenous peoples around the world;
- A2. Developing Transferable Skills:** apply, in a variety of contexts, skills developed through investigations related to contemporary Indigenous realities and perspectives in a global context, and identify careers in which the knowledge and skills acquired in this course might be an asset.

SPECIFIC EXPECTATIONS

A1. Political Inquiry

Throughout this course, students will:

- A1.1** formulate different types of questions to guide investigations into contemporary issues, events, and/or developments relating to Indigenous peoples around the world (*e.g.*, factual questions: *What are the purposes and principles of the Charter of the United Nations? What have the federal governments of Canada and the United States done to implement the United Nations Declaration on the Rights of Indigenous Peoples [UNDRIP] domestically?; What challenges do Greenlandic Inuit continue to face despite the adoption of the UNDRIP by the government of Denmark?; comparative questions: What are some similarities and differences between the self-governance strategies of Inuit in Canada, Inuit in Greenland, and Sami in Finland?; causal questions: What are some consequences of the Final Report of the Truth and Reconciliation Commission of Canada for Indigenous and non-Indigenous communities and organizations globally? In what ways did the UNDRIP influence the calls to action of the Truth and Reconciliation Commission of Canada?)*

Sample questions: “What questions might you ask if you were interviewing Indigenous youth leaders involved in the implementation of the UNDRIP?” “What are some differences between the draft declaration produced in 2006 and the final text in 2007? How do you explain the disparity? Why did Canada object to the final version, and why did it take a decade for the

federal government to endorse the declaration?” “What questions might guide your investigation of Haudenosaunee efforts to maintain identity and sovereignty through border crossing rights and the use of Haudenosaunee passports in Canada and the United States?” “As you compare the political demands of Indigenous peoples in Canada and Mexico, what questions might focus your research?”

- A1.2** select and organize relevant evidence, data, and information on contemporary issues, events, and/or developments relating to Indigenous peoples around the world from a variety of primary and secondary sources, including Indigenous knowledge sources (*e.g.*, primary sources: *interviews with local Indigenous individuals, legislation, photographs, paintings and other works of art, policy statements, speeches, statistics, surveys, financial documents, treaties and other international agreements, letters and other print or digital correspondence, documentaries and other films*; secondary sources: *periodical articles, news stories, textbooks, essays, academic research and monographs, most websites*), ensuring that their sources reflect multiple perspectives

Sample questions: “Where might you find up-to-date information about the position taken by an Indigenous community or organization with respect to the water crisis in many Indigenous communities?” “What UN documents can you find that address issues related to your investigation? What other sources might you use to supplement these documents?” “How might oral traditions

contribute evidence and information related to your investigation?" "Whose views or perspectives are reflected in this source? Whose views are absent or overlooked? How can you ensure that your sources reflect a variety of perspectives, including Indigenous perspectives from diverse communities, peoples, and/or nations?"

A1.3 assess the accuracy and credibility of sources relevant to their investigations (*e.g., identify the lens through which the source reports information; compare the information in one source to that in other sources in order to assess its accuracy; compare how the evidence is constructed or presented in different sources; consider the influence of purpose, intended audience, bias, and values*), while respecting Indigenous world views and ways of knowing (*e.g., acknowledging that the perspectives expressed in diverse knowledge sources are shaped by world views that may challenge one another; questioning claims of exclusive authority*)

Sample questions: "What information do you need to help you determine whether a source is credible or which sources are the most credible? In the context of evaluating the credibility of a source, who decides whether a voice is authentic, and how?" "What is the two-eyed seeing framework? How is it used to embrace the contributions of both First Nations and Western ways of knowing? How does it help you assess the credibility of your sources?" "What types of biases can be easily detected in a source? What types might be more difficult to detect? What bias can you detect in this particular source? What evidence from the source can you offer to support your opinion? What evidence might you offer from another source that reveals the limitations of the first source?" "How might this news story be told differently to incorporate Indigenous perspectives and cultural values? How would this make the report more authentic?" "Why should Indigenous perspectives on Indigenous experiences be acknowledged as authoritative?"

A1.4 interpret and analyse evidence, data, and information relevant to their investigations, using various tools, strategies, and approaches appropriate for political inquiry (*e.g., use a compare/contrast diagram to help them analyse information they have gathered about different countries' responses to the same issue; use a spreadsheet to record and graphically represent financial data; use a matrix to organize information when comparing the points of view of several leaders and politicians; assess the validity and rank the importance of various points made in their sources; discuss, clarify, and compare positions on an issue with their peers*)

Sample questions: "What type of graphic organizer could help you compare the positions on your topic taken by Indigenous leaders in different countries?" "What criteria might you use to rank the significance of the effects of a change in political or economic policy related to Indigenous individuals and communities? How might the ranking change if you adopted different criteria?"

A1.5 use the concepts of political thinking (i.e., political significance, objectives and results, stability and change, political perspective) when analysing, evaluating evidence about, and formulating conclusions and/or judgements regarding contemporary issues, events, and/or developments relating to Indigenous peoples around the world (*e.g., apply the concept of political significance to help them assess the impact of a political decision on Indigenous populations and/or communities in a particular country; consider the concept of objectives and results when evaluating the effectiveness of the work of a non-governmental organization that promotes Indigenous rights; use the concept of stability and change when analysing the evolution of the Indigenous policies of a particular state; apply the concept of political perspective when analysing government support or lack of support for a particular UN resolution*)

Sample questions: "What is the political significance of soliciting Indigenous voters to support mainstream political parties?" "Why might it be appropriate to analyse the issue of deforestation from a human rights perspective? What other perspectives might you consider? What concepts of political thinking might you apply to help you assess the causes and consequences of deforestation?" "In what ways do you think Indigenous and non-Indigenous governance systems are the same or different? What political perspective informs your opinion?" "In what ways is the Panamanian health care system blending Western and traditional medical practices in the services it provides to Indigenous individuals? How can you apply the concept of objectives and results to assess the impact of this policy?"

A1.6 evaluate and synthesize their findings to formulate conclusions and make informed judgements or predictions about the issues, events, and/or developments they are investigating

Sample questions: "Did your findings challenge your initial assumptions about the topic? If so, in what ways?" "As you review your research, what facts do you consider to be the most important in supporting your conclusion?"

Which arguments do you find to be the most persuasive?" "Do your findings about Baka culture in Cameroon influence your judgement of resource management issues? What ethical considerations are important to consider in your investigation?" "How did the results of your inquiry influence your political perspective on the issue?"

A1.7 communicate their ideas, arguments, and conclusions, using various formats and styles, as appropriate for the audience and purpose (e.g., a presentation to raise awareness of the need for clean drinking water in Indigenous communities; a debate on whether the treaty rights and sovereignty of Indigenous peoples are becoming more respected globally; a critical essay on the provisions of the UNDRIP; a blog post on Indigenous knowledge about ecological interconnections, including connections between local plants and food and water supply; a news report about the ways in which Indigenous peoples around the world are organizing to draw attention to the impact of climate change on traditional territories; an editorial cartoon critiquing Indigenous access to quality health care)

Sample questions: "What format is best suited to communicating your findings? In selecting this format, have you considered both the needs of your audience and the most effective and engaging way of presenting the information?" "How can you communicate your findings in ways that are sensitive to those who may have experienced marginalization and/or trauma?"

A1.8 use accepted forms of documentation (e.g., footnotes or endnotes, author/date citations, bibliographies, reference lists) to acknowledge all sources of information (e.g., articles, blogs, books, films or videos, policy documents, websites, interviews, oral evidence/teachings/stories)

A1.9 assess and use terminology appropriate to the audience and purpose when communicating the results of their investigations (e.g., vocabulary specific to the topic and/or the regional context, appropriate terminology related to the names of Indigenous communities or nations and to Indigenous protocols and practices, terms related to the concepts of political thinking)

Sample questions: "Are the terms 'Indigenous', 'Aboriginal', 'Indian', and 'Native' interchangeable? Why, or why not? How has the contextual use of these terms evolved historically, culturally, and regionally? Why is 'Indigenous' generally preferred in the current international context?" "What are some ways in which power relations

between Indigenous and non-Indigenous groups influence which terms relating to Indigenous individuals, communities, and nations are considered acceptable, and by whom?"

A2. Developing Transferable Skills

Throughout this course, students will:

A2.1 describe several ways in which investigations related to contemporary Indigenous realities around the world can help them develop essential skills (e.g., skills related to reading texts, writing, document use, computer use, oral communication, and numeracy; thinking skills related to job task planning and organization, decision making, problem solving, and finding information), as well as skills related to the citizenship education framework,* including advocacy skills, that can be transferred to postsecondary opportunities, the world of work, and their future lives

Sample questions: "What decision-making skills did you apply to resolve this complex issue? How might you use the same skills in everyday life? How do these skills help you be an engaged citizen?"

A2.2 demonstrate in everyday contexts attributes, skills, and work habits developed through investigations into contemporary Indigenous realities and perspectives in a global context (e.g., show willingness to consider and accommodate points of view that differ from their own; use attributes such as respect and cooperation to build positive relationships with individuals and/or groups from diverse backgrounds; demonstrate empathy and respect for other people during discussions and debates; apply critical-thinking and decision-making skills to formulate opinions that are informed by a range of perspectives, and express opinions clearly and calmly; adhere to relevant cultural protocols in a variety of contexts; apply work habits such as responsibility, inclusivity, initiative, organization, and self-regulation when working collaboratively)

Sample questions: "What are some effective ways to listen and ask questions when individuals are voicing opinions about a current issue affecting Indigenous peoples or communities? How might your own biases affect your line of questioning and your interpretation of other people's responses?" "What work habits do you think are the most necessary to complete a group assignment successfully?" "How did you ensure that you followed culturally appropriate protocols during the project?" "How can you

* The citizenship education framework appears on page 11.

judge if your work appropriately represents and is culturally responsive to the Indigenous peoples you are studying?"

A2.3 apply the concepts of political thinking when analysing current events relating to Indigenous peoples globally (e.g., the release of new data on Indigenous mortality rates; a consultative political process on an issue that affects Indigenous peoples nationally or internationally; the decision of a public institution or government to offer an apology for past injustices towards Indigenous communities, peoples, and/or nations) in order to enhance their understanding of these events and their role as informed citizens

Sample questions: "What different political perspectives are national political parties taking on this land claim? How long have these perspectives been evident, and why is that significant for current developments in this process?" "What current events reflect the impact of the 2016 Supreme Court ruling in *Daniels v. Canada* that Métis and non-status Indians in Canada are 'Indians' under section 91(24) of the Constitution Act? What is the political significance of the ruling?" "What is the political significance of the New Zealand government recognizing the Whanganui River as a person, with the same rights as a human being?" "The traditional lands of Ngäbe-Buglé people are located in the Costa Rica–Panama border region. Which concepts of political thinking help you understand the implications of the drive to register Ngäbe-Buglé individuals as legal residents of one state or the other? What are the objectives and results of this effort?" "What factors are involved in negotiations over the return by Australian museums of remains taken from Ainu burial sites without permission? In what ways do the political perspectives of Ainu, Japanese, and Australian stakeholders differ? How do you account for these differences?"

A2.4 identify various careers in the private and public sectors in which a background in global Indigenous perspectives and realities might be an asset (e.g., educator, community development officer, media correspondent or journalist, lobbyist for a non-governmental organization, lawyer, mediator, researcher, policy analyst, politician, environmental consultant, artist, community and/or youth outreach worker, health care professional, investor), and compare the education and/or training pathways for selected careers

Sample questions: "What lessons have you learned in this course, and what skills have you developed, that would be useful in a journalism career? How might you apply them? How are Indigenous journalists changing the news narrative in Canada?" "Considering the job market of the future in Canada, why might understanding First Nations, Métis, and Inuit governance, histories, and contemporary realities be necessary for a successful career? In what specific ways do you think employment in education, justice, and health care will change?" "How might Indigenous principles inform investment decisions? In which careers is this relevant?"

B. INDIGENOUS PEOPLES AND PERSPECTIVES

OVERALL EXPECTATIONS

By the end of this course, students will:

- B1. Diversity and Identity:** demonstrate an understanding of the global diversity of Indigenous peoples and cultures, and of how Indigenous identity and diversity may be defined, affirmed, or denied, distinguishing between the sociocultural practices and world views of a variety of Indigenous peoples;
- B2. Connections to the Land:** demonstrate an understanding of the significance of the land to Indigenous peoples around the world, analysing the consequences of displacement from traditional territories and the benefits of Indigenous perspectives on resource management;
- B3. Indigenous Knowledge and Oral Traditions:** demonstrate an understanding of the role of Indigenous knowledge, storytelling, and storywork in fulfilling communal responsibilities, sustaining world views, and protecting cultural heritage.

SPECIFIC EXPECTATIONS

B1. Diversity and Identity

By the end of this course, students will:

- B1.1** analyse ways in which Indigenous identity and diversity may be defined, affirmed, or denied, drawing on evidence from a variety of cultures to support their conclusions (*e.g., with reference to citizenship or membership in an Indigenous community; Indigenous ways of life; rights to traditional territories and natural resources; internationally and legally sanctioned definitions; efforts to increase visibility and representation through non-governmental organizations and/or at international forums*)

Sample questions: “Why hasn’t the United Nations adopted an official definition of Indigenous peoples? What criteria for understanding the diversity of the world’s Indigenous peoples are outlined in the Indigenous and Tribal Peoples Convention, 1989?” “Why do some Indigenous individuals and communities prefer the term ‘ethnic group’ or ‘nation’ instead of ‘tribe’?” “What terms do the Indigenous peoples of Nepal use to refer to their nationalities? Why is it important for these peoples to be recognized as distinct in international treaties and conventions?” “Drawing on your knowledge of various ways

in which Indigenous identity been legislated, such as by registered status or blood quantum, do you think that legal definitions support or undermine Indigenous identity? What evidence has influenced your opinion?”

- B1.2** identify a range of Indigenous peoples around the world (*e.g., Sami in northern Europe; Karen in Thailand; Māori in Aotearoa [New Zealand]; Enawene Nawe in Brazil; Madhesi in Nepal; Yurakaré in Bolivia; Inuit in the Arctic regions of Canada, Greenland, and Alaska; Yupik in Alaska and Siberia; Ainu in Japan; Aymara in various regions of South America*), and analyse some historical, social, and/or political factors to determine how they have shaped and continue to shape the identities of these diverse populations

Sample questions: “After researching Aymara communities in several countries, do you think there is a cohesive Aymara culture or several diverse Aymara cultures? What evidence can you give? In what ways has European colonization affected Aymara identity or identities?” “How has the adoption by the Japanese parliament of a resolution to officially recognize Ainu as Indigenous people ‘who have their own language, religion, and culture’ shaped national understanding of historical

discrimination against the Ainu? What current social factors help or obstruct efforts to keep Ainu culture and traditions alive?"

B1.3 compare the sociocultural/socio-political practices of Indigenous peoples in several different regions of the world to identify similarities and differences in the world views that these practices reflect and express (*e.g., with reference to the transmission of cultural heritage, social relations and observances, economic organization and practices, political structures and governance approaches, relationships with the environment, approaches to health and wellness*)

Sample questions: "What are some similarities and differences between Māori health practices in Aotearoa (New Zealand) and Polynesian health practices in Hawai'i? What do you think these similarities and differences reveal about the world views of these peoples? In what ways do you think colonial experiences have shaped the differences?" "How do the political structures of the Indigenous peoples of mainland Australia compare with those of Torres Strait Islanders? What connections can you make between these approaches to governance and world view?"

B2. Connections to the Land

By the end of this course, students will:

B2.1 analyse the impact on Indigenous peoples of physical changes to and/or displacement from traditional lands, assessing the causes of change and the results of some contemporary efforts to address the consequences (*e.g., with reference to the threat to the traditional religious practice of rain making posed by drought in Zimbabwe and Tanzania; the depletion of wild plant foods and materials used by the Baka people, caused by deforestation in Cameroon; the destruction of songlines in Australia; the relocation of the San people in southern Africa; successive removals of the Lenape people in the United States; the forced displacement of Indigenous peoples due to development of the Bakun Dam in Malaysia; the eviction of Indigenous communities across the United States to make room for national parks in the name of conservation*)

Sample questions: "How have government policies and land development practices affected the rights and the daily life of the Ati people of Boracay Island in the Philippines?" "What effects did the relocation of the San people, or Bushmen, of southern Africa have on their way of life? How have the Bushmen responded?" "Why was Uluru, a well-known natural landmark in Australia, returned to the Pitjantjatjara

Anangu?" "The United Nations Educational, Scientific and Cultural Organization (UNESCO) is working with Indigenous organizations and individuals, especially traditional knowledge keepers, to counter the view that water is simply a commodity. What is the motivation for this initiative?" "How has climate change affected the land-based spiritual practices of Indigenous peoples across Africa?" "In what ways are the issues that Indigenous peoples face with respect to land remarkably similar in all Commonwealth states? How does a comparative analysis of state Indigenous policies explain these similarities?"

B2.2 explain the significance of Indigenous perspectives and practices for land stewardship and resource management in a global context (*e.g., with reference to the protection of species habitats, forest management systems, the extraction of natural resources, the granting of personhood to bodies of water, strategies to address climate change*), identifying and describing some contemporary efforts to acknowledge these perspectives and follow these practices

Sample questions: "What are some ways in which resource managers around the world are attempting to incorporate Indigenous ecological knowledge into public land and resource management? What is their motivation?" "How can governments protect lands and waterways that have spiritual and cultural significance to Indigenous peoples? Why is it important to do so? How can conservationists support these initiatives?" "How did the principles laid out in the 1994 report of the Clayoquot Sound Scientific Panel reflect Indigenous world views? In what ways are these principles relevant to international standards for sustainable forest practices?" "In what ways does Indigenous land use clash with the philosophy that underwrites conservation practices? How do Indigenous land management practices differ from conservation approaches? What attempts are being made to reconcile these views?"

B3. Indigenous Knowledge and Oral Traditions

By the end of this course, students will:

B3.1 analyse the role of storytelling and storywork in the transmission of Indigenous knowledge, values, and identity, drawing on evidence from a variety of cultures to support their conclusions (*e.g., with reference to providing guidance about community roles, core values, and ways to maintain stability and balance; transmitting cultural protocols; educating individuals about their place in the world and the interconnection of past, present, and future;*

explaining the origin of Indigenous peoples, natural phenomena, and/or sacred places; offering instruction on how to care for traditional lands based on adapting to the specific environment)

Sample questions: “How do Lakota people use the story of White Buffalo Calf Woman to teach each other about the ways of the earth?” “How can stories from the Quechua in Peru and the Navajo in the United States help children and youth understand their histories, identities, and culture? What specific examples can you give?” “Why are storytellers sometimes hesitant to share stories with individuals from other communities or nations?” “How are Indigenous storywork writers such as Lee Maracle of the Sto:lo/Coast Salish Nation, Jeannette Armstrong of the Okanagan Nation, and Māori scholar Linda Tuhiwai Smith re-examining, or ‘re-storying’, colonial histories? Why is this work important?” “How does Debbie Reese, a tribally enrolled Nambé Pueblo publisher and scholar, explain the communal responsibilities associated with Indigenous storytelling?” “What is the purpose of the songlines? How are they similar to or different from storytelling?” “In what ways do Indigenous oral traditions inform and influence contemporary Indigenous forms of communication?”

B3.2 analyse the role of Indigenous knowledge in the protection and exercise of Indigenous community rights and responsibilities that are being challenged by global socio-economic trends (*e.g., with reference to collective security, self-determination, local community protocols, customary law, treaty law, national borders, fishing and hunting, intellectual property, access to natural resources, land development policies and actions*)

Sample questions: “What strategies have Indigenous land defenders in Nigeria used to challenge international companies and the Nigerian government over the accelerating commodification of water, oil, and other natural resources? In what ways are these efforts based on Indigenous knowledge?” “What strategies does the non-governmental organization Cultural Survival employ to promote the meaningful participation of Indigenous individuals and communities in social, political, and environmental advocacy? How do these strategies draw on Indigenous knowledge and ways of knowing? How do they reflect Indigenous perspectives on community responsibilities?”

C. GLOBAL TRENDS AND CULTURAL SURVIVAL

OVERALL EXPECTATIONS

By the end of this course, students will:

- C1. Economic, Social, and Technological Trends:** demonstrate an understanding of key global economic, social, and technological trends, issues, and developments related to the cultural survival of Indigenous peoples;
- C2. Human Rights, Social Justice, and Cultural Survival:** demonstrate an understanding of various legal and social factors affecting the human rights of Indigenous peoples, including the role and rights of Indigenous women and children and the relationship between living conditions and human rights;
- C3. Political Trends and Power Relations:** demonstrate an understanding of the connections between political power and cultural survival, analysing the balance of power in a variety of interactions between Indigenous and non-Indigenous groups;
- C4. The Concept of Self-Determination:** demonstrate an understanding of the concept of self-determination, exploring a variety of perspectives on and arguments for Indigenous sovereignty/self-governance.

SPECIFIC EXPECTATIONS

C1. Economic, Social, and Technological Trends

By the end of this course, students will:

- C1.1** analyse a variety of current economic trends, issues, and/or developments affecting the rights of Indigenous peoples around the world, including rights related to traditional lands and territories, water, and natural resources, to determine their connection to cultural survival (*e.g., with reference to loss of land as an economic base, resource extraction projects, the pursuit of trade agreements, demand for goods produced under fair and equitable conditions that do not harm the environment, the effects of economic development on water quality*)

Sample questions: “How do the United Nations Declaration on the Rights of Indigenous Peoples, 2007, and the Indigenous and Tribal Peoples Convention, 1989, attempt to protect Indigenous peoples’ rights to land and natural resources? How is this protection related to cultural survival?” “What is the purpose of the 2001 Land Law in Cambodia? How has its implementation and enforcement affected the

economic interests of Indigenous communities?” “Why do many Indigenous individuals think that the 1994 North American Free Trade Agreement did not take Indigenous interests into account? How has this agreement affected the basic rights and cultural survival of Indigenous populations in the United States, Mexico, and Canada?”

- C1.2** make and explain some connections between language use and cultural survival, drawing on evidence from Indigenous communities in several different countries (*e.g., with reference to the legacy of residential/boarding school systems in North America, Scandinavia, Central and South America, Australia, and/or other regions; globalization as a factor in sustaining linguistic diversity; the significance of multi-tiered approaches to language revitalization that involve government policy and Indigenous community engagement; the need to maintain sufficient numbers of Indigenous-language speakers to continue the transmission of cultural knowledge*)

Sample questions: “What causes language loss? What impact does it have on human cultural diversity?” “The Intra- and Inter-culturalism and

Plurilingualism Unit, or UPIIP, was established in Bolivia in 2006 to decolonize education and promote Indigenous languages. In what ways did this policy shift affect Indigenous cultural survival? How did it reform language education? What successes has the UPIIP had, and what challenges persist?”

- C1.3** evaluate a variety of ways in which contemporary communications and information technologies, including social media, support or challenge the cultural survival of Indigenous communities (*e.g., social media enable diverse Indigenous families and communities to share knowledge and offer mutual support but may also introduce ideas and values that are incompatible with cultural continuity; mobile apps can be used to deliver health education to Indigenous youth, improving health outcomes and reducing social inequity; virtual reality technology can educate people about sacred sites without disturbing the locations; although online platforms can facilitate voting in band council elections, many remote reserves do not have reliable connectivity*)

Sample questions: “What examples can you find of mobile and web-based applications being used to reduce health inequities between Indigenous and non-Indigenous young people in Australia? How are these initiatives connected to cultural survival?” “How can social media support the transmission of knowledge about Indigenous cultures, perspectives, and experiences? In what ways do social media challenge cultural survival?” “What are some benefits of using virtual reality technology to portray the sacred site of Uluru in Australia?” “How is technology affecting access to financial institutions and services for Indigenous communities?”

C2. Human Rights, Social Justice, and Cultural Survival

By the end of this course, students will:

- C2.1** describe key human rights challenges faced by Indigenous peoples around the world (*e.g., loss of ancestral land, including through forcible removal and relocation; inadequate access to resources/services such as traditional food, clean water, and sanitation; use and/or degradation of natural resources on Indigenous territories; inadequate housing; vulnerability to poverty; lower levels of literacy; limited access to health services; forced assimilation; lack of self-determination; lack of government support for Indigenous laws and traditions; inadequate protection of cultural and intellectual property such as environmental knowledge; violence against community members*

who attempt to defend Indigenous rights; loss of language and/or culture), and explain some connections between human rights, living conditions, and way of life

Sample questions: “What universal rights do Indigenous peoples share with other populations?” “What are some ways in which Indigenous peoples have either faced systemic discrimination or been at a cultural, social, and/or economic disadvantage relative to other populations in the same regions?” “What connection can you make between the right to adequate housing and Indigenous rights to land?” “In what ways do articles 25 to 32 of the United Nations Declaration on the Rights of Indigenous Peoples support the right of Indigenous peoples to own and develop their land and resources? How is this issue related to living conditions and/or way of life?” “What can be done to reduce high energy and food costs in remote communities? How is this a human rights issue?”

- C2.2** analyse key global developments related to social justice for Indigenous peoples to determine their connection to human rights and cultural survival (*e.g., with reference to national governments’ interpretations of the United Nations Declaration on the Rights of Indigenous Peoples, 2007; nation-to-nation protocols and measures for conflict resolution between states and Indigenous peoples; the effects of apologies, truth and reconciliation initiatives, reparations, and recognition of past injustices; efforts to ensure that Indigenous communities have clean water, medical services, and humanitarian relief; the establishment of educational systems that accommodate language rights and support the preservation of Indigenous cultures*)

Sample questions: “Which countries can you name that have undertaken truth-seeking and reconciliation efforts regarding their Indigenous populations? What common purpose and processes do these initiatives share? What are some differences?” “In what ways can a dominant culture affect the cultural survival of an Indigenous society? Why is this a social justice issue? Why is it a human rights issue?”

- C2.3** analyse the role of Indigenous women and children in cultural survival, identifying various factors that necessitate the legal protection of their human rights (*e.g., with reference to the transmission of social, economic, and cultural values to future generations; the struggle for Indigenous women’s rights in countries such as Guatemala; gender-based discrimination, exploitation, and violence against Indigenous women and girls; the forced displacement of women and children;*

loss of community membership for women who marry non-Indigenous partners; the need for women to function as heads of clans and/or the voice of their communities in times of conflict; state-coerced sterilization; missing and murdered Indigenous women and girls)

Sample questions: “In what ways has the displacement of Indigenous women from their traditional territories in southeast Asia affected their way of life, and with what consequences?” “What cultural impact does military conflict have on contemporary Andean Indigenous women raising children in southern Colombia?” “How can the 1989 United Nations Convention on the Rights of the Child help foster dialogue about the work required to support Indigenous children?” “What supports are available in Nicaragua to prevent violence against Indigenous women and girls and/or to address the factors that contribute to violence?” “What public health policy has ignored the reproductive rights of Indigenous women in Peru? How have human rights organizations attempted to seek justice for affected women?” “What role have Indigenous women played with respect to the Dakota Access Pipeline? How is this a human rights issue? How is it a cultural survival issue?”

C3. Political Trends and Power Relations

By the end of this course, students will:

C3.1 analyse a variety of current political trends, issues, and/or developments, including ways to address the continued impact of colonialism, in terms of their influence on the political power of Indigenous peoples in several different regions of the world (e.g., with reference to political support for resource extraction on Indigenous lands; the duty to consult and accommodate Indigenous peoples; reconciliation processes; non-Indigenous nationalist movements; the withholding or granting of citizenship to particular ethnic groups; political consultations and negotiations between Indigenous nations and non-Indigenous nation states)

Sample questions: “How have reconciliation processes in South Africa and/or Canada affected the power balance between Indigenous communities and national governments?” “How might you describe Indigenous and non-Indigenous approaches to water resources? How have these competing perceptions become a political issue in Ecuador, Bolivia, and/or Peru? In what ways do non-Indigenous settlement and Indigenous political power factor into this clash? How is this similar to or different from

political conflict over water resources in Australia?” “What are some causes of the eviction of Rohingya people from Myanmar? How has the Myanmar government responded? In what ways is the crisis a nationalist issue? How is it connected to the balance of power between Indigenous and non-Indigenous peoples?”

C3.2 analyse the impact of globalization on the political power of Indigenous communities and organizations (e.g., with reference to organizational recruitment and fundraising; electoral processes and representation; the capacity to organize and/or operate internationally; the ability to raise awareness of and reduce tolerance for ecological and human rights violations; relations between Indigenous communities in different countries; offers by human rights advocates and environmentalists to provide Indigenous communities/organizations with financial, technical, and/or advocacy support; the mobilization of government support and international media attention)

Sample questions: “What role do you think social networking has in advancing the political power of Indigenous organizations?” “What connection can you make between globalization and Indigenous political representation in areas with large Indigenous populations, such as Aotearoa (New Zealand) and Bolivia?”

C3.3 analyse the exercise and balance of power between parties involved in various contemporary conflicts over the land, culture, and/or livelihood of Indigenous communities (e.g., the protest by Standing Rock Sioux Tribe and its supporters over the Dakota Access Pipeline; the massacre of Akuntsu people by Brazilian cattle ranchers; continuing armed resistance by Indians in Chiapas, Mexico, in response to land privatization; the 1990 Oka Crisis in Canada, resulting from attempted encroachment onto sacred land; the 2009 border-crossing dispute between Mohawk people and Canadian border services officers at Akwesasane; the efforts of Q’eqchi’ Mayan communities in Guatemala to reclaim the sacred site of Semuc Champey from eco-tourism)

Sample questions: “In what ways has non-Indigenous encroachment into the Amazonian rainforest affected the Akuntsu and Kanoê people of Brazil? What power do these Indigenous communities have to resist such encroachment?” “What conflict has been provoked by uranium mining in the northern Flinders Ranges in South Australia? Which parties have been involved in the dispute, and how have they approached the issue?”

C4. The Concept of Self-Determination

By the end of this course, students will:

C4.1 explain the evolution of self-determination as a core principle and fundamental right in international law (*e.g. with reference to the Charter of the United Nations, 1945; the Geneva Conventions, 1929–49; the United Nations Convention Relating to the Status of Refugees, 1951; the Indigenous and Tribal Populations Convention, 1957 [No. 107]; the International Covenant on Civil and Political Rights, 1966; the Indigenous and Tribal Peoples Convention, 1989 [No. 169]*), and suggest reasons why self-determination is essential to cultural survival

Sample questions: “What is the principle of self-determination?” “In what ways does the United Nations demonstrate respect for self-determination and promote its implementation?” “What mechanisms has the United Nations put in place to assist in the resolution of self-determination claims and conflicts?” “How has the United Nations’ interpretation of self-determination become more supportive of Indigenous peoples since the inception of the intergovernmental organization in 1945?”

C4.2 analyse a variety of perspectives on and models of Indigenous sovereignty/self-governance to identify some arguments in support of Indigenous nationhood and self-determination (*e.g., the importance for Indigenous peoples of a spiritual relationship with the land and water; the length of time over which Indigenous peoples have occupied the land; the universal right of self-determination*)

Sample questions: “From an Indigenous perspective, what are some similarities and differences between sovereignty, independence, and self-governance?” “In what ways does a spiritual relationship with the land and water affect the ability of Indigenous peoples

to establish sovereignty agreements?” “Do you think that the concept of shared sovereignty in certain areas, such as has been developed between New Zealanders and Māori people, provides a model for other nations to consider? Why, or why not?” “In what specific ways are Sami people in Finland, Norway, and Sweden attempting to secure rights over land and natural resources? Why is this process fundamental to achieving self-determination?” “The Comarca of San Blas (Kuna Yala) arrangement replaced the Indigenous reserve system in the San Blas Islands of Panama. How did it redefine the legal status of Kuna Yala?”

C4.3 explain various challenges that self-determining Indigenous communities face as settler governments create, ratify, and implement international treaties that affect these communities (*e.g., lack of recognition as sovereign nations, lack of consultation, lack of respect for Indigenous values, inadequate legal representation*), analysing the significance of these challenges for cultural survival

Sample questions: “What role do settler governments have in defining Indigenous sovereignty/self-governance?” “How does the involvement of settler governments challenge the ability of Indigenous communities to define their political status and governance systems?” “How does the non-Indigenous notion of a treaty work against the aims of Indigenous peoples?”

D. LEGAL, POLITICAL, AND SOCIAL ACTION

OVERALL EXPECTATIONS

By the end of this course, students will:

- D1. International and Regional Law:** demonstrate an understanding of the role of international and regional law, and of associated bodies and legal instruments, in upholding or obstructing the rights of Indigenous peoples around the world;
- D2. National Legislative and Judicial Action:** demonstrate an understanding of the responsibility of national governments and judiciaries to uphold Indigenous rights, analysing a range of legislative and judicial actions to define and support those rights;
- D3. Education and Capacity Building:** demonstrate an understanding of the significance of educational capacity, including capacity for language education, in protecting, preserving, and revitalizing Indigenous cultures;
- D4. Social Action and Global Leadership:** demonstrate an understanding of key factors that influence social action, and analyse various initiatives to support Indigenous aspirations and perspectives globally in terms of the leadership strategies they employ.

SPECIFIC EXPECTATIONS

D1. International and Regional Law

By the end of this course, students will:

- D1.1** demonstrate an understanding of the purpose and function of an international legal system, identifying and explaining some individual and collective interests that an international system is intended to defend and/or promote (*e.g., occupation of territory, nationhood, recognition as a distinct ethno-cultural group, ownership/management of natural resources, political representation*)

Sample questions: “What is the purpose of an international legal system? Whose interests does it serve?” “Why might it be important to cooperate on an international level to protect Indigenous populations at a local or national level?” “What criticisms can be made about a legal system designed to protect the rights and status of Indigenous peoples? Do you agree? Why, or why not?” “How can an international system centred on states protect Indigenous rights? Do you think that the interests of states tend to be acknowledged more than those of Indigenous peoples? Why, or why not?”

- D1.2** analyse the role of the United Nations and the International Court of Justice in the preservation of Indigenous cultures (*e.g., as a means to ensure that the governments of member nations uphold the rights of Indigenous peoples; as a legal recourse when Indigenous cultural and human rights have been violated; as authoritative sources that develop globally recognized definitions of Indigenous status and rights*)

Sample questions: “Which articles of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) provide an international framework for the interpretation and support of rights associated with Indigenous spiritual practices? How do the articles define these rights? How are these rights connected to cultural preservation?” “In what ways has the United Nations responded to the call to recognize the rights of Indigenous peoples as distinct and separate from the sovereignty of states that colonized their nations?” “What responsibilities and obligations do governments have under the UNDRIP to maintain and facilitate the rights of Indigenous peoples?”

D1.3 evaluate the influence of a variety of international and regional legal instruments on public awareness of the rights of Indigenous peoples (e.g., *the Charter of the United Nations, 1945; the International Covenant on Civil and Political Rights, 1966; the International Covenant on Economic, Social and Cultural Rights, 1966; the European Commission Working Document on Support for Indigenous Peoples in Development Co-operation, 1998; the United Nations Declaration on the Rights of Indigenous Peoples, 2007; section 35 of Canada’s Constitution Act, 1982; the African Charter on Human and Peoples’ Rights, 1981*)

Sample questions: “In what ways does the International Covenant on Economic, Social and Cultural Rights promote social progress and better living standards for Indigenous peoples in Aotearoa (New Zealand)?” “Which international and/or regional legal instruments facilitate dialogue between Indigenous peoples and all levels of government within the European Union? How do they do so?” “What is the role of the Inter-American Court of Human Rights? How do its functions differ from those of the Inter-American Commission on Human Rights? How do the two institutions work together?”

D2. National Legislative and Judicial Action

By the end of this course, students will:

D2.1 describe and compare the roles of legislative and judicial branches of government in protecting the rights of Indigenous citizens (e.g., with reference to *the establishment of judicial councils in countries such as Ecuador and Paraguay; constitutional reforms recognizing Indigenous peoples’ right to be subject to customary law; legislative versus judicial protections for commonly held lands; legislative definitions of the role and responsibilities of government with respect to Indigenous education and health*)

Sample questions: “How does increasing the presence of state judicial authorities in Indigenous communities bring about institutional change? What examples can you give? How might you compare the goals of this strategy with the goals of increasing Indigenous representation in state legislative bodies?” “In what ways has the New Zealand parliament committed itself to protecting the rights of Indigenous peoples? How has the judicial branch supported these actions?” “The Mohawk band council of Akwesasne has established what is considered to be the first Indigenous legal system in Canada that is outside federal government control. Is this a legislative or a judicial

arrangement? How does it operate without conflicting with the Canadian judicial system? What examples of Indigenous legal systems, if any, can you find in other countries?”

D2.2 analyse the significance of a variety of legislative actions around the world to protect the rights of Indigenous populations within national borders and/or to affirm the sovereignty, nationhood, and/or distinct status of these groups (e.g., with reference to *the challenges of transforming the United Nations Declaration on the Rights of Indigenous Peoples [UNDRIP] and earlier Indigenous and Tribal Peoples Convention into local laws to protect isolated or “uncontacted” Indigenous peoples in Brazil; amendments to the Canadian Human Rights Act, 1977, addressing the right of First Nations individuals to make complaints of discrimination to the Canadian Human Rights Commission; safeguards for Sami language, culture, and way of life outlined in Norway’s Sámi Act, 1987; the recognition of Aboriginal peoples in Canada’s Constitution Act, 1982*)

Sample questions: “Why was section 67 of the Canadian Human Rights Act repealed? What were the political consequences?” “What legislative action has India taken to protect the rights of Indigenous individuals and communities? Have these provisions been effective? Why, or why not?” “Why is it important for governments to transform the international standards expressed in the UNDRIP into national legislation? What factors can make this process challenging?”

D2.3 analyse the continuing significance of various historical and contemporary court actions to uphold the right of Indigenous populations to sovereignty/self-governance and/or to address the denial of human rights to Indigenous individuals or communities (e.g., *Calder v. British Columbia, 1973, acknowledged that Aboriginal title existed prior to colonization; Worcester v. Georgia, 1832, laid the foundation for the doctrine of tribal sovereignty by establishing that the relationship between Indigenous nations and the United States is a relationship of nations; the 2009 case of Ángela Poma Poma v. Peru before the Human Rights Committee recognized the right of Indigenous peoples to prior and informed consent*)

Sample question: “In what way was the UN Human Rights Committee decision with respect to Ángela Poma Poma important for Indigenous peoples worldwide?”

D3. Education and Capacity Building

By the end of this course, students will:

D3.1 analyse the methods and results of a variety of government and non-government policies/initiatives to build educational capacity in partnership with Indigenous communities (*e.g., with reference to workplace training and professional learning regarding Indigenous realities; education about renewal and reconciliation; government recognition of the forms of knowledge expressed through the languages, values, and actions of Indigenous peoples; healing strategies; the development of educational materials and training opportunities that are relevant and responsive to Indigenous realities and aspirations*)

Sample questions: “What examples can you give of government initiatives to promote education for professionals about Indigenous histories, perspectives, and cultures? Why is it important to provide this type of education in a variety of work settings?” “What are the goals of the National Policy on Culture and Heritage developed by the Kenyan government? How are these efforts connected to education in both Indigenous and non-Indigenous settings?”

D3.2 analyse the methods and results of a variety of Indigenous community initiatives to revitalize Indigenous languages and preserve Indigenous knowledge (*e.g., with reference to early childhood and elementary school language immersion; community-based language and cultural programs, including language nests; training for teachers of Indigenous languages; postsecondary Indigenous language courses and programs; research partnerships aimed at protecting and revitalizing Indigenous languages; locally developed language and cultural curricula and print and/or multimedia resources; television and radio programs, newspapers, and/or literature in Indigenous languages; documentation and preservation activities such as recording Indigenous language holders and creating online dictionaries*)

Sample questions: “In your opinion, what are some benefits to sharing knowledge about Indigenous language preservation and revitalization globally?” “What revitalization efforts have been made to save the Hawaiian language from extinction? What social, economic, and/or political challenges to these efforts remain?” “How is the Te Kōhango Reo language nest movement in Aotearoa (New Zealand) a model for other Indigenous communities around the world?” “How is the Cherokee Nation in the United States using technology to support language learning?” “What are some similarities and differences in the approaches taken by

various Indigenous communities to delivering language and cultural programming in partnership with technology companies?”

D4. Social Action and Global Leadership

By the end of this course, students will:

D4.1 analyse the political and/or national context for a range of social action regarding issues of concern to Indigenous peoples to determine some factors that support or obstruct such action (*e.g., political awareness and education, political solidarity among Indigenous peoples, risk of persecution, community capacity, the continuing impact of longstanding historical injustices, cultural acceptance, social integration*)

Sample questions: “What is social action?” “How do the political and social factors that support or challenge social action with respect to the Sami in Norway and the Māori in Aotearoa (New Zealand) compare with the factors affecting social action related to Indigenous peoples in North America?” “How is the phrase ‘water is life’ uniting Indigenous peoples worldwide? What are the goals of the movement behind this motto? What political factors have helped or hindered its influence?”

D4.2 explain some ways in which non-governmental organizations and forums around the world share knowledge and attempt to influence government perceptions of Indigenous realities, evaluating the impact of various strategies and initiatives (*e.g., with reference to international Indigenous advocacy networks; national truth commissions such as the Guatemalan Commission for Historical Clarification and the Truth and Reconciliation Commission of Canada; international Indigenous conferences, working groups, and forums; online communities; the United Nations Educational, Scientific and Cultural Organization and other UN bodies*)

Sample questions: “What are some ways in which human rights organizations use media to reach a broader audience?” “How does volume 2 of the *State of the World’s Indigenous Peoples*, produced by the United Nations Secretariat of the Permanent Forum on Indigenous Issues in 2015, support global political discussions on major issues faced by Indigenous communities? In what ways can this report be used to help overcome barriers to change?” “In what specific ways does the International Indigenous Peoples Movement for Self-Determination and Liberation support the advancement of the rights of Indigenous peoples? What successes has it had?” “What has the United Nations done to help

Indigenous youth understand the provisions of the UN Declaration on the Rights of Indigenous Peoples and advocate for their rights?"

D4.3 analyse the approaches of Indigenous leaders to developing community capacity for sustainable self-governance in terms of their use of the two-eyed seeing model (*e.g., with reference to maintaining and protecting community laws; sharing power and authority; decision-making processes; roles, responsibilities, and mutual accountability; respecting customary laws and the authority of Elders; training and mentoring youth in governance skills; empowering Indigenous women to enhance their leadership and advocacy skills; integrating Indigenous knowledge and customs into governance, including ceremonies, traditional language, stories, songs, dances, art, dress*)

Sample questions: "In what ways are Indigenous leaders using contemporary leadership and management skills to revitalize traditional world views? How might non-Indigenous leaders benefit from incorporating Indigenous leadership approaches and values into their organizational cultures?" "What strategies did Chief Deskaheh of the Cayuga Nation use to defend traditional leadership and governance systems in 1923? What were the results of his efforts? How does this relate to current self-governance efforts?" "What are some potential challenges to the use of the two-eyed seeing model in governance and decision making?"

D4.4 analyse the approaches of Indigenous leaders to global environmental protection in terms of their use of the two-eyed seeing model (*e.g., with reference to planning for future generations; promoting a global approach to environmental concerns, including joining world leaders and environmental advocates at multinational summits; protecting and preserving biodiversity and sacred natural sites; elevating the voices of Indigenous women and youth as environmental advocates, defenders, and caretakers; supporting initiatives to promote environmental justice, such as the Indigenous Leadership Initiative in Canada and the Working on Country program in Australia*)

Sample questions: "How have Indigenous knowledge systems contributed to Western scientific understanding of ecosystem stresses and to related political decision making?" "How can the two-eyed seeing framework and seven generations teachings help improve environmental and other policies?" "How do the issues addressed in the 2008 UN report *Climate Change and Indigenous Peoples* continue to affect Indigenous communities around the world? How have Indigenous leaders responded?" "What strategies are Indigenous youth using to share ideas about how to address the consequences of climate change?"

First Nations, Métis, and Inuit Governance in Canada, Grade 12

University/College Preparation (NDG4M)

OVERVIEW

The systematic forced removal of First Nations, Métis, and Inuit traditional governance structures by successive governments in colonial and post-Confederation Canada continues to shape the current realities of Indigenous peoples in this country. First Nations, Métis, and Inuit individuals and communities face fundamental questions about how they can renew their relationship with governments in Canada and reaffirm their own governance structures.

Questions related to colonial legacies, Indigenous rights, self-determination, sovereignty / self-governance, reconciliation, justice, equality, land claims, cultural traditions, economic development, and land use are all fundamental to the subject of governance. This course provides students with an overview of these and other issues related to First Nations, Métis, and Inuit governance in Canada. Students explore current realities related to law and governance and their historical roots. The course covers a range of issues, ideas, and developments, from precontact governance structures to contemporary effects of colonization and various processes and strategies for reconciliation. Students investigate the legacies of colonialist policies, legislation, and case law as well as changes that have occurred since the recognition of Aboriginal rights in the Constitution Act and the interpretation of these rights by courts in Canada. Students examine issues related to self-governance, self-determination, and sovereignty, including traditions, values, principles, responsibilities, and strategies that are associated with First Nations, Métis, and Inuit self-determination. Through their investigations, students identify cultural factors that have contributed to existing Indigenous governance structures and give consideration to elements that may improve the effectiveness of these structures. Learning about the changing relationships between Indigenous peoples and colonial, federal, provincial, and territorial governments in Canada, from early treaties and land claims to calls for renewal of a nation-to-nation relationship, will help students develop a deeper understanding of the current realities facing Indigenous people in the pursuit of self-determination in Canada.

STRANDS

This course has four strands. Strand A, which focuses on the legal studies inquiry process, is followed by three content strands, which are organized thematically. The four strands are as follows:

A. The Legal Studies Inquiry Process and Skill Development

Students learn how to use the legal studies inquiry process as well as the concepts of legal thinking to guide their investigations into issues, events, developments, and ideas. Although the inquiry strand is presented separately from the content strands (strands B–D), in practice students constantly apply the skills, approaches, and concepts included in strand A as they work to achieve the expectations in the content strands.

B. The Historical Context

Students explore the historical foundations of First Nations, Métis, and Inuit governance. They develop their understanding of the scope and intent of treaties and land claim agreements between Indigenous peoples and colonial and federal governments. They also analyse colonial, federal, and provincial policies, legislation, and judicial decisions prior to the 1980s and the impact they have had on First Nations, Métis, and Inuit individuals and communities and on their relationship with governments in Canada.

C. Support for and Challenges to Indigenous Rights

Students focus on developments since 1982, with a particular emphasis on the recognition of Aboriginal rights in the Constitution Act, 1982, and the implications of this recognition for First Nations, Métis, and Inuit and their changing relationships with governments in Canada. Students explore Indigenous rights and how they have been affected not only by the Canadian Charter of Rights and Freedoms and by post-Charter laws and jurisprudence but also by activism on the part of First Nations, Métis, and Inuit individuals and organizations.

D. Self-Determination, Sovereignty, and Self-Governance

Students examine various issues related to Indigenous self-determination, sovereignty, and self-governance in Canada. Students develop their understanding of principles and responsibilities related to sovereignty and self-governance, the importance of land-based issues and how they relate to self-determination, and ways in which various First Nations, Métis, and Inuit individuals and organizations in Canada have advocated for self-determination and reconciliation. Finally, students compare issues affecting First Nations, Métis, and Inuit communities in Canada with those facing Indigenous peoples in the rest of the world.

LEGAL INQUIRY AND THE CONCEPTS OF LEGAL THINKING

Educators are encouraged to refer to the general discussion of the research and inquiry process that appears in the introduction to this document (see page 24) for necessary information relating to all First Nations, Métis, and Inuit studies courses. What follows is a brief discussion of the *legal* studies inquiry process, and the concepts of legal thinking, in the context of the present course. For further information on these topics, teachers may wish to consult *The Ontario Curriculum, Grades 11 and 12: Canadian and World Studies, 2015*, p. 510.

In this course, students use the legal studies inquiry process to investigate issues, events, and developments related to First Nations, Métis, and Inuit governance in Canada; to gather, analyse, assess, and evaluate evidence from a wide variety of sources, including Indigenous knowledge sources; to make informed judgements and reach viable conclusions; and to communicate those judgements and conclusions effectively.

As in all courses that consider events, developments, and issues from a legal perspective, it is crucial that students not simply learn various facts but that they develop the ability to think and to process content in ways that are most appropriate to the material. To that end, this course focuses on developing students' ability to apply the following concepts of legal thinking:

- legal significance
- continuity and change
- interrelationships
- legal perspective

In the context of the present course, the concept of *legal significance* requires students to consider the impact of treaties, land claim agreements, legislation, court decisions, and legal/political structures on First Nations, Métis, and Inuit individuals and communities. Students also apply this concept to help them analyse the importance of legal principles, case law, and social forces in the evolution of laws affecting Indigenous peoples in Canada. The concept of *continuity and change* is also relevant to investigations into the evolution of laws, as students determine how and why laws, legal structures, and legal issues relating to Indigenous governance have changed, as well as what issues remain unresolved and why. When students apply the concept of *interrelationships*, they consider how laws have affected and continue to affect Indigenous peoples in Canada and how Indigenous peoples have affected and continue to affect laws. In addition, they focus on interactions between First Nations, Métis, and Inuit individuals and communities and colonial, federal, provincial, and territorial governments. Finally, the concept of *legal perspective* requires students to consider key legal principles, including those related to self-determination, sovereignty, and self-governance, land claims, Crown duties, reconciliation, and Aboriginal rights under the Constitution Act. Students are encouraged to consider the perspectives of different stakeholders – First Nations, Métis, and Inuit individuals and communities as well as federal, provincial, and territorial governments – on issues relating to Indigenous governance.

It is important to note that, although students use the concepts of legal thinking to guide and structure the inquiry process in this course, the topics they investigate are not only legal but also political, economic, social, and cultural. Any study of First Nations, Métis,

and Inuit perspectives and realities must acknowledge the interconnected nature of many of the issues that are of great significance to Indigenous peoples. For example, the assertion of the right of First Nations, Métis, and Inuit communities to sovereignty/self-governance involves the wish to have both legal and political autonomy but also the autonomy to make economic decisions and develop social institutions that reflect Indigenous beliefs and values. Similarly, the relationship between land-based issues, Indigenous rights, and self-determination encompasses not just legal issues, but also social, political, cultural, economic, and environmental ones.

First Nations, Métis, and Inuit Governance in Canada, Grade 12

University/College Preparation

NDG4M

This course explores aspects of First Nations, Métis, and Inuit governance in Canada as well as laws, policies, and judicial decisions that have affected and continue to affect the lives of Indigenous peoples in this country. Students will investigate historical and contemporary relations between First Nations, Métis, and Inuit communities and colonial, federal, and provincial/territorial governments and will develop their understanding of Indigenous rights in Canada. Students will examine how traditional values and cultural practices inform models of Indigenous governance and leadership as they explore strategies being used to revitalize and strengthen First Nations, Métis, and Inuit sovereignty, self-governance, and self-determination in Canada.

Prerequisite: Any Grade 11 university, university/college, or college preparation course in First Nations, Métis, and Inuit studies, Canadian and world studies, or social sciences and humanities

A. THE LEGAL STUDIES INQUIRY PROCESS AND SKILL DEVELOPMENT

OVERALL EXPECTATIONS

Throughout this course, students will:

- A1. The Inquiry Process in Legal Studies:** use the legal studies inquiry process and the concepts of legal thinking when investigating issues pertaining to First Nations, Métis, and Inuit governance and Indigenous law in Canada;
- A2. Developing Transferable Skills:** apply in everyday contexts skills developed through the study of First Nations, Métis, and Inuit governance and Indigenous law, and identify various careers in which a background in these areas might be an asset.

SPECIFIC EXPECTATIONS

A1. The Inquiry Process in Legal Studies

Throughout this course, students will:

- A1.1** formulate different types of questions to guide investigations into current and historical issues relating to First Nations, Métis, and Inuit governance and Indigenous law in Canada (e.g., factual questions: *What is the current process for making laws to regulate economic activity in First Nations communities?; What are some key legal arguments that can be used to support and to refute the right to build an oil pipeline or mine on or near treaty lands or historic Métis communities, or in Inuit Nunangat? What are the main similarities and differences in the legislative bases for the political relationship between the federal government and First Nations, Métis, and Inuit in Canada?;* causal questions: *Why are issues associated with current First Nations treaty rights and Métis and Inuit rights most commonly dealt with through litigation rather than negotiation?)*

- A1.2** select and organize relevant evidence, data, and information on issues, events, and/or developments relating to First Nations, Métis, and Inuit governance and Indigenous law in Canada from a variety of primary and secondary sources, including Indigenous knowledge sources (e.g., primary sources: *case law; legislation; treaties; testimony before commissions and tribunals; photographs; interviews with community members, legal experts, Métis Senators, knowledge keepers, and/or knowledge holders;* secondary sources: *newspaper articles, journal articles, textbooks, documentaries, most websites*), ensuring that their sources reflect multiple perspectives

Sample questions: “Whose views or perspectives are reflected in this source? Whose views are absent or overlooked? What types of sources might reflect those other perspectives?”

- A1.3** assess the accuracy and credibility of sources relevant to their investigations (e.g., *identify the lens through which the source reports information; compare the information in one source to that in other sources in order to assess its accuracy; compare how the evidence is constructed or presented in different sources; consider the influence of purpose, intended audience, bias, and values*)

Sample questions: “For what explicit and/or implicit purpose does this source seem to have been created? How and why might that purpose affect the source’s reliability?” “What evidence does this source use to support its argument? Does this evidence clearly support the argument?”

- A1.4** interpret and analyse evidence, data, and information relevant to their investigations, using a variety of tools, strategies, and approaches appropriate for inquiry in legal studies (e.g., *extract key arguments from sources and record them on graphic organizers to facilitate comparison; discuss ideas and information with their peers to help them clarify their understanding; assess the ethical implications of arguments or evidence*)

Sample questions: “When you analyse these differing interpretations of this information, which is most convincing to you? Why?” “What are the ethical implications for Indigenous and non-Indigenous communities in Canada of the evidence and/or arguments presented in this source?”

A1.5 use the concepts of legal thinking (i.e., legal significance, continuity and change, interrelationships, and legal perspective) when analysing, evaluating evidence about, and formulating conclusions and/or judgements regarding issues, events, and/or developments relating to First Nations, Métis, and Inuit governance and Indigenous law in Canada (e.g., apply the concept of legal significance to help them assess the impact of a court decision on First Nations, Métis, and/or Inuit individuals and communities; consider the concept of continuity and change when investigating approaches used by First Nations, Métis, and Inuit individuals and communities to assert the right to self-governance or sovereignty; apply the concept of interrelationships when analysing how social attitudes have affected policy relating to Indigenous peoples in Canada; consider the concept of legal perspective when assessing Aboriginal rights under the Constitution Act, 1982)

Sample questions: “How has the 1973 Supreme Court decision in *Calder v. British Columbia* affected subsequent land claims in the courts? How has the 2003 decision in *R. v. Powley* affected Métis rights? What concepts of legal thinking might you apply to help you assess the importance of these decisions? Do you think that these are landmark cases? What criteria should be met for a case to be considered a landmark?”

A1.6 evaluate and synthesize their findings to formulate conclusions and/or make informed judgements or predictions about the issues, events, and/or developments they are investigating

Sample questions: “What were the most important factors that had a bearing on the 1997 decision in *Delgamuukw v. British Columbia*?” “Does what you have found about the positions of different parties on this current issue affecting First Nations, Métis, and/or Inuit communities enable you to predict how the issue will be addressed or resolved in the future? What arguments can you use to support your prediction?”

A1.7 communicate their ideas, arguments, and conclusions using various formats and styles, as appropriate for the audience and purpose (e.g., a mock trial with a group of peers, using the Charter to challenge a law or practice that discriminates against First Nations, Métis, and/or Inuit in Canada; a classroom debate on the most effective methods for resolving a land-based dispute; a presentation for members of the school and local community on the legacy of the residential school system; a case study on the local governance structure in a First Nation community; a transcript of and report on an interview with an Indigenous person

with expertise on a question of importance to a First Nation, Métis, or Inuit community; an essay on the evolution of the Indian Act; a petition to lobby for political change to address violence against Indigenous women and girls; a blog on court challenges of relevance to Indigenous rights; a documentary exploring income inequality between Indigenous people and non-Indigenous Canadians; a position paper on taxation as it relates to First Nations individuals and communities)

Sample questions: “What format is best suited to communicating your findings? In selecting this format, have you considered both the needs of your audience and the most effective and engaging way of presenting the information?” “How can you communicate your findings in ways that are sensitive to those who may have experienced marginalization and/or trauma?”

A1.8 use accepted forms of documentation (e.g., footnotes or endnotes, author/date citations, reference lists, bibliographies, credits) to acknowledge all sources of information (e.g., legal references [i.e., case law, legislation], websites, blogs, books, journals, articles, oral evidence/interviews, archival sources)

A1.9 assess and use terminology appropriate to the audience and purpose when communicating the results of their investigations (e.g., vocabulary specific to their inquiry; appropriate terminology related to the names of Indigenous communities and to Indigenous protocols and practices)

Sample questions: “Why is it important to be aware of the significance of terminology and naming when conducting research and/or communicating the results of research on issues relating to First Nations, Métis, and/or Inuit communities?” “Why is the term ‘Indian’ still used in the Canadian legal system? When is its usage appropriate? In what context might you use the term ‘Aboriginal’? When might the term ‘Indigenous’ be more appropriate? When would it be better to use ‘First Nations, Métis, and Inuit’? Are there other words or names we should be using, and when is it appropriate to use them?”

A2. Developing Transferable Skills

Throughout this course, students will:

A2.1 describe several ways in which investigations related to First Nations, Métis, and Inuit governance and Indigenous law in Canada can help them develop essential skills (e.g., skills related to reading texts, document use, computer use, oral

communication, numeracy, literacy, decision making, critical thinking) as well as skills related to the citizenship education framework,* including advocacy skills, that can be transferred to postsecondary opportunities, the world of work, and their future lives

A2.2 demonstrate in everyday contexts attributes, skills, and work habits developed through the study of First Nations, Métis, and Inuit governance and Indigenous law in Canada (*e.g., demonstrate attributes related to respect, cooperation, and reciprocity to build positive relationships with individuals or groups from diverse backgrounds; use critical-thinking skills to evaluate the validity of arguments in a documentary; use listening and oral communication skills to engage in informed discussions; apply work habits such as initiative to take action on an issue, or collaboration to work successfully with others in the classroom, workplace, or local community*)

A2.3 use the concepts of legal thinking when analysing current events relating to First Nations, Métis, and Inuit governance and Indigenous law in Canada in order to enhance their understanding of these events and their role as informed citizens (*e.g., to help them identify competing rights relevant to a land claim and/or treaty rights issue in the news; to help them understand how and why a current event related to the rights of Indigenous people in another part of the world is similar to or different from the situation in Canada; to help them understand the current demands of a First Nations, Métis, or Inuit advocacy organization*)

Sample question: “How might applying the concepts of continuity and change and legal perspective deepen your understanding of the issues around a current land claim dispute?”

A2.4 identify various careers in which a background in First Nations, Métis, and Inuit governance and/or Indigenous law might be an asset (*e.g., business owner, employee of a governmental or non-governmental organization, lawyer, mediator, negotiator, policy analyst, researcher, representative of a provincial or territorial organization*), and compare the education and/or training pathways for selected careers

Sample question: “Why might it be useful to have education, training, and experience in Indigenous law and/or First Nations, Métis, and Inuit governance structures when working in the forestry, alternative energy, oil and gas, fisheries, and/or real estate sectors?”

* The citizenship education framework appears on [page 11](#).

B. THE HISTORICAL CONTEXT

OVERALL EXPECTATIONS

By the end of this course, students will:

- B1. Treaties and Land Claim Agreements:** demonstrate an understanding of the intent and scope of, and processes associated with, historical treaties and land claim agreements between Indigenous peoples and colonial, federal, and/or provincial/territorial governments in Canada prior to 1982;
- B2. Legislation:** describe historical legislation at the colonial and federal levels that has affected First Nations, Métis, and Inuit individuals and communities in Canada, and assess its impact;
- B3. Political Relations:** analyse relationships between Indigenous peoples and colonial, federal, and/or provincial/territorial governments in Canada prior to 1980.

SPECIFIC EXPECTATIONS

B1. Treaties and Land Claim Agreements

By the end of this course, students will:

B1.1 identify the areas of Canada that are covered by historical treaties and land claim agreements that date from prior to 1980 between various Indigenous peoples and colonial, federal, and/or provincial/territorial governments

B1.2 analyse the spirit and intent of, and processes involved in, key historical treaties between First Nations and colonial/federal governments in Canada (e.g., *the Covenant Chain, the Dish with One Spoon Treaty and wampum, the Robinson-Superior and Robinson-Huron treaties of 1850, the Treaty of 1752, the Treaty of Peace and Friendship of 1760, the Treaty of Niagara, the Numbered Treaties*)

Sample questions: “What was the general intent of First Nations in entering into historical treaties with the colonial or federal government? Did their intent differ from that of the governments with which they negotiated?” “Who were the legal partners negotiating the Numbered Treaties?” “How were historical treaty negotiations recorded? Which of the treaties were oral agreements? What are some ways in which the essence of the oral agreement changed when written texts of the treaty were produced?” “What are some significant differences among the historical treaties, such as the Treaty of Peace and Friendship and the Numbered Treaties, with respect to their spirit and/or intent? How might you account for these differences?”

B1.3 explain the force and scope of key historical treaties between First Nations and colonial/federal governments, with reference to both their legal and cultural implications (e.g., *the legal limitations placed on both First Nations and colonial/federal governments by these treaties; differences in approaches to land distribution and ownership between First Nations and colonial/federal governments, and their implications for the negotiation and enforcement of treaties; differences between early and later treaties in their impact on the lives of First Nations individuals and communities*)

Sample questions: “Why might First Nations and colonial/federal governments have different ideas about the force and scope of a treaty?” “What implications did different views about land use/ownership have for treaty enforcement?” “What rights did First Nations surrender under the Numbered Treaties? What rights did they maintain? How did limitations on rights affect traditional ways of life?” “What was the impact of the exclusion of the Métis as a collective from most treaties?”

B1.4 explain the intent, scope, and processes associated with land claim agreements prior to 1982 (e.g., *with reference to the federal government’s 1973 land claims policy; the James Bay and Northern Quebec Agreement of 1977; the Northeastern Quebec Agreement of 1978; early negotiations towards the Nunavut Land Claims Agreement*)

Sample questions: “What was the significance of the federal government’s 1973 land claims policy and its distinction between specific and comprehensive land claims?” “What were some

factors that led to the initiation of research and negotiations that ultimately resulted in the Nunavut Land Claims Agreement?”

B2. Legislation

By the end of this course, students will:

B2.1 explain the motivation for and impact on First Nations, Métis, and Inuit individuals and communities of key pieces of colonial legislation, including the Royal Proclamation of 1763 (*e.g., the Quebec Act, 1774; the Crown Lands Protection Act, 1839; the Gradual Civilization Act, 1857; the Management of Indian Lands and Property Act [Indian Land Act], 1860; the British North America Act [BNA Act], 1867*)

Sample questions: “What criteria would you use to determine the significance of the Royal Proclamation for First Nations individuals and communities at the time?” “What are some of the factors that helped shape British colonial legislation related to First Nations? In your opinion, were these laws developed in good faith? What evidence supports your answer?” “What was the significance of the BNA Act’s giving the new federal government jurisdiction over ‘Indians and lands reserved for the Indians’?”

B2.2 describe key federal legislation in Canada prior to the 1960s that was of relevance to First Nations, Métis, and Inuit individuals and communities, with reference to both its motivation and content (*e.g., the recognition of Métis rights in the Manitoba Act, 1870; the colonization of the West under the Dominion Lands Act, 1872; the social and political beliefs that underpinned the Indian Act of 1876; the power granted Indian agents under the Indian Act; the requirement under the 1920 Indian Act that First Nations children attend residential schools; the 1924 amendment of the Indian Act to include Inuit; the 1951 amendment to the Indian Act to exclude Inuit*)

Sample questions: “What were some of the factors that shaped the Manitoba Act’s provisions with respect to Métis?” “What attitudes and aims underpinned the original Indian Act? How were these aims reflected in the content of the act? Do you think that amendments to that act reflect any changes in these attitudes and aims? Why, or why not?”

B2.3 assess the impact that federal legislation in Canada had on First Nations, Métis, and Inuit individuals and communities prior to the 1960s (*e.g., the impact of the Indian Act, including its requirement for children to attend residential*

schools, its criteria for who was – and was not – a “status Indian” and for losing status – for instance, on completion of postsecondary education or military service or, for women, on marrying a non-status man; the impact of the Canadian Bill of Rights, 1960, on the rights of “Indians”)

Sample questions: “What aspects of life did the original Indian Act affect? What were some of its major amendments? How did these amendments compound the disadvantages faced by First Nations communities? Which amendments do you think had the greatest impact? Why?”

B3. Political Relations

By the end of this course, students will:

B3.1 identify various factors that affected the political relationship between Indigenous peoples and colonial, federal, and/or provincial/territorial governments in Canada prior to 1980, and explain their impact (*e.g., with reference to the need for allies in colonial wars; increased colonization; the desire of the federal government to assert its authority; paternalistic attitudes of lawmakers; hardship resulting from highly restrictive and disruptive legislation*)

Sample questions: “In what ways did the expansion of settlement in western Canada influence both the policies of the federal government towards First Nations and Métis and the response of First Nations and Métis to these policies?” “What was the federal government’s Métis scrip policy in the nineteenth century? How did this policy affect relations between Métis and the government?” “In what ways did differing ideas about land use and property ownership affect relations between Indigenous peoples and governments in Canada?” “How and why did the treatment of Métis by governments differ from province to province?”

B3.2 describe some decisions of the judicial branch of the government that were related to Aboriginal rights and title prior to 1980 (*e.g., St Catherine’s Milling and Lumber Co. v. the Queen, 1889; Re Eskimo, 1939; Calder v. British Columbia, 1973; Hamlet of Baker Lake v. Minister of Indian Affairs and Northern Development, 1979*), and analyse how they affected relations between governments and Indigenous peoples

Sample questions: “What was the key finding in the *Calder* case? In what ways did this decision influence how the federal government approached the issue of First Nations and Métis

title? What impact did it have on relations between the government and Indigenous peoples?"

B3.3 describe some ways in which First Nations, Métis, and Inuit individuals, communities, and/or advocacy groups responded to and/or tried to influence relations with governments in Canada prior to 1980 (e.g., *the Penetanguishene Métis Petition of 1840; the Red River Resistance or North-West Resistance; establishing organizations such as the League of Indians of Canada, the National Indian Brotherhood, or Inuit Tapirisat of Canada; covertly holding banned ceremonies; resistance among Inuit to the numbered disc system of identification; issuing the Red Paper in response to the White Paper; testimony before the Berger Commission*)

Sample questions: "Under what circumstances did First Nations, Métis, and/or Inuit resort to armed resistance against the government?" "What were some similarities and differences between key events leading to, and the impact of, the Sayer Trial at Red River in 1849 and the Mica Bay Incident of 1849–50?" "What ideas were expressed in the National Indian Brotherhood's 1972 policy paper *Indian Control of Indian Education*? What was the paper a reaction to?"

C. SUPPORT FOR AND CHALLENGES TO INDIGENOUS RIGHTS

OVERALL EXPECTATIONS

By the end of this course, students will:

- C1. First Nations, Métis, and Inuit Rights:** demonstrate an understanding of First Nations, Métis, and Inuit rights in Canada and of various factors that affect them;
- C2. Constitutional/Charter Rights:** demonstrate an understanding of the impact that the Constitution Act, 1982 and the Canadian Charter of Rights and Freedoms have had on First Nations, Métis, and Inuit rights in Canada;
- C3. Law and Policy:** analyse how various laws, policies, and agreements since the 1980s have affected First Nations, Métis, and Inuit individuals and communities in Canada;
- C4. Changing Political Relations:** analyse aspects of the relationship between Indigenous peoples and federal and provincial/territorial governments since the 1980s, including factors that have affected these relationships.

SPECIFIC EXPECTATIONS

C1. First Nations, Métis, and Inuit Rights

By the end of this course, students will:

- C1.1** describe inherent First Nations, Métis, and Inuit rights in Canada and how they are connected to traditional territories and cultures
Sample questions: “How and why is the fact that First Nations and Inuit have lived on specific lands since ‘time immemorial’ relevant to modern-day land claims?” “How and why is it relevant to modern-day land claims that Métis ancestors lived on specific lands ever since the early years of the fur trade?” “What is the legal significance of the term *terra nullius* with respect to traditional territories of First Nations?” “How has Canada recognized and affirmed the inherent rights of Indigenous peoples?” “Where are inherent rights of Indigenous peoples defined in Canada’s legal system? How are inherent rights perceived in Canadian courts?” “What is the significance of the 1973 *Calder* decision with respect to traditional lands and inherent rights?” “In the 1996 case *R. v. Van der Peet*, how did the Supreme Court of Canada interpret the relationship between traditional culture and inherent rights?”

- C1.2** describe circumstances in which individual and/or group rights and freedoms of various Indigenous peoples in Canada have been threatened, limited, and/or violated since the 1980s (*e.g., through categorization as “status Indians” and/or loss of status, loss of treaty rights, lack of recognition of hunting/fishing rights, practices that degrade the environment, failure to recognize tax exemptions for goods and services*), and explain the impact of these threats, limitations, and/or violations
Sample questions: “Why do you think that government-issued Secure Certificate of Indian Status cards are sometimes scrutinized at the Canada–U.S. border? What is the legal significance of such scrutiny?” “What is the difference between a Métis Nation of Ontario citizenship card and a Certificate of Indian Status?” “In what ways are the First Nations rights that were included in the Jay Treaty of 1794 threatened or limited by present-day immigration and security issues?” “What impact have limitations on traditional use of lands had on the lives of First Nations, Métis, and/or Inuit individuals and/or communities?” “Why did Inuit of Nunavut have to extinguish their Indigenous rights to become beneficiaries of the Nunavut Land Claims Agreement?”

C1.3 explain, with reference to some key decisions (e.g., *R. v. Moosehunter, 1981*; *R. v. Badger, 1996*; *R. v. Marshall, 1999*; *R. v. Powley, 2003*; *Mikisew Cree First Nation v. Canada, 2005*; *Grassy Narrows First Nation v. Ontario, 2014*), how historical treaty rights have been interpreted by the courts since the 1980s

Sample questions: “What approach did the Supreme Court take in the *Badger* decision with respect to treaty rights? What are the implications of this judgement for the interpretation of historical treaties?” “What are some court decisions that have found infringements of existing treaty rights? What is the legal significance of these decisions?” “What are the main similarities and differences between the *Van der Peet* test and the *Powley* test with respect to Métis rights?”

C1.4 assess various ways in which First Nations, Métis, and Inuit individuals and communities in Canada have acted to protect treaty rights and/or land claim agreements since the 1980s (e.g., *through complaints to the ombudsman or to the United Nations [UN], litigation before courts or tribunals, testimony before inquiries or commissions, petitions, voting, pressure groups, media campaigns*)

Sample questions: “What role did the Assembly of First Nations and Inuit Tapirisat of Canada (now Inuit Tapiriit Kanatami) play in entrenching Aboriginal rights in the Canadian constitution?” “How and why did James Matthew Simon use the courts to recognize and protect his treaty rights?”

C2. Constitutional/Charter Rights

By the end of this course, students will:

C2.1 assess the significance of section 35 of the Constitution Act, 1982, including its ability to guarantee Aboriginal rights and accommodate the needs of diverse First Nations, Métis, and Inuit individuals and communities

Sample questions: “How did the enactment of section 35 bring about fundamental changes in how Canada’s legal system addresses Aboriginal and treaty rights?” “What does it mean to Indigenous peoples to have Aboriginal rights entrenched in the constitution?” “Do you think that the Constitution Act, 1982 provides equal recognition for First Nations, Métis, and Inuit? Why, or why not?” “How might the clause that states that ‘the existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed’ affect the rights of future generations of Indigenous

peoples in Canada?” “What means do Métis presently have to bring claims relating to section 35 rights?”

C2.2 identify some of the rights and freedoms protected by the Canadian Charter of Rights and Freedoms (the Charter) (e.g., *the “fundamental freedoms”, democratic rights, mobility rights, legal rights, equality rights, language rights, minority language education rights*), and explain their significance for First Nations, Métis, and Inuit individuals and communities

Sample questions: “What are some ways in which the general rights and freedoms guaranteed by the Charter have affected Indigenous peoples in Canada?” “How might other Charter rights and freedoms compete with Aboriginal rights?” “What implications has the Charter clause referring to gender equality had for Indigenous peoples?” “Why was section 25 added to the Charter? What implications does that section have for Indigenous self-governance?” “How could the Charter be used as a vehicle for educational reform that would benefit First Nations, Métis, and Inuit individuals and communities?” “What implications has the Charter’s equality rights clause had on government funding and financial support for First Nations, Métis, and Inuit communities?”

C2.3 explain the role of the judiciary in interpreting and enforcing the Charter and other constitutional provisions in decisions that have affected First Nations, Métis, and/or Inuit individuals and communities in Canada (e.g., *with reference to Derrickson v. Derrickson, 1986*; *R. v. Sparrow, 1990*; *R. v. Marshall, 1999*; *McIvor v. Canada, 2009*; *Daniels v. Canada, 2016*)

Sample questions: “What role did the Charter play in the *McIvor* decision? What impact did this decision have on First Nations communities with respect to their membership? How has this ruling affected the lives of many First Nations women and their children? What actions did the government take with respect to this ruling?” “How has the *Daniels* decision affected the relationship between the Crown and Métis?”

C3. Law and Policy

By the end of this course, students will:

C3.1 analyse differences between historical treaties and modern land claim agreements, with reference to process, spirit, and intent as well as the impact of these agreements on First Nations, Métis, and Inuit communities in Canada (e.g., *differences between the Numbered*

Treaties and the James Bay and Northern Quebec Agreement, the Nisga'a Final Agreement, or the Nunavut Land Claims Agreement)

Sample questions: “What is the role of the federal government in the treaty process with First Nations communities today? How has this role changed over time?” “How would a modern-day land claim be initiated and negotiated? How would those processes differ from those associated with historical treaties?” “What impact has the Nunavut Land Claims Agreement had on Inuit and on Inuit governance?”

C3.2 analyse laws and political policies since the 1970s that have affected First Nations, Métis, and Inuit individuals and communities, with a particular focus on laws and policies that have attempted to address the legacy of domination by colonial, federal, and provincial/territorial governments (*e.g., the apology for residential schools, the establishment of the Royal Commission on Aboriginal Peoples, the Nunavut Land Claims Agreement, the Labrador Inuit Lands Claims Agreement, the Inuvialuit Final Agreement, the Safe Drinking Water for First Nations Act, policy initiatives of the Ontario Ministry of Indigenous Affairs, the creation of the Truth and Reconciliation Commission, the Métis Nation of Ontario Secretariat Act, 2015*)

Sample questions: “What prompted the federal government’s 2008 apology to former students of residential schools? What were some responses to this apology? What actions or initiatives followed it? How has the government attempted to address the legacy of the residential school system? How successful do you think these attempts have been?” “What was the rationale for Bill S-8 (the Safe Drinking Water for First Nations Act)? What is the regulatory process for implementing the act within First Nations communities?” “What are some provincial laws or policies that have affected Indigenous peoples in Canada? Has their impact been largely positive or negative?” “How does the 2008 Ontario–Métis Nation Framework Agreement seek to protect and promote the distinct culture, identity, and heritage of Métis in Ontario?” “How does the Métis Nation of Ontario Secretariat Act support Métis self-government?” “How has the Nunavut Land Claim Agreement impacted Inuit communities and their self-determination?”

C3.3 assess how current and proposed legislation may affect the rights of First Nations, Métis, and/or Inuit individuals and communities in Canada (*e.g., with reference to legislation affecting the environment, the economy, freedom of speech and assembly, educational policy*)

C3.4 explain how social attitudes, values, and/or trends have influenced laws and government policies, both in Canada and internationally, that have affected and/or continue to affect the lives of First Nations, Métis, and/or Inuit individuals and communities in Canada (*e.g., with reference to attitudes towards the rights of Indigenous peoples, environmental protection, or women’s rights, including the rights of Indigenous women; values related to individual liberties, human rights, self-determination; trends such as climate change, the increasing visibility of violence against Indigenous women*)

Sample questions: “Why was the government of Stephen Harper under pressure to establish an inquiry into murdered and missing First Nations, Métis, and Inuit women in Canada? Why did his government resist this pressure? What factors do you think accounted for the decision to establish such an inquiry in 2016?” “How might the opening up of the Northwest Passage as a result of climate change, and the claim by the United States that the passage is in international waters, affect the lives of Inuit?” “Why did the federal government appoint Thomas Isaac to explore ways to advance reconciliation with the Métis? What are the outcomes of Isaac’s report?”

C4. Changing Political Relations

By the end of this course, students will:

C4.1 analyse key factors, including specific policies (*e.g., requirements relating to consultation and accommodation; increasing education and activism among Indigenous individuals; the process involved in modern-day comprehensive land claims; legal concepts such as the doctrine of discovery, sui generis, the honour of the Crown*), that since the 1980s have affected and/or continue to affect the relationship between Indigenous peoples and Canadian governments

Sample questions: “What is the principle behind the ‘honour of the Crown’ in the context of the relationship between Indigenous peoples and Canadian governments? What is the significance of this principle? How has it affected relationships between Indigenous peoples and Canadian governments?” “How did the 2016 decision in *Daniels v. Canada* clarify ways in which legislative authority applies to Métis and non-status Indians? Why did Métis want the court in *Daniels* to rule that they were ‘Indians?’” “What is the legal definition of the Métis Nation in Canada? In Ontario?”

C4.2 explain the Supreme Court of Canada’s finding (in *Haida Nation v. British Columbia*, 2004, and *Taku River Tlingit First Nation v. British Columbia*, 2004) that the federal government has a duty to consult and accommodate Indigenous peoples, and analyse the impact of this finding on the relationship between Indigenous peoples and Canadian governments

Sample questions: “How did the failure to consult with First Nations, Métis, and Inuit partners affect the relationship between Indigenous peoples and the federal and/or provincial governments? Do you think the *Haida Nation* and *Taku River Tlingit First Nation* rulings have resulted in significant changes in the consultation process? Why, or why not?”

C4.3 explain the Crown’s fiduciary obligation towards Indigenous peoples, with specific reference to *Guerin v. Queen*, 1984

Sample questions: “What is meant by the term ‘fiduciary duty’?” “What was the background of the *Guerin* case? What led the court to conclude that the Crown had breached a fiduciary duty in this case? What implications did this ruling have for relationships between Canadian governments and Indigenous peoples?” “How is the honour of the Crown at stake in the Crown’s fiduciary relationship with Indigenous peoples?” “How has the 2016 decision in *Daniels v. Canada* affected the Crown’s fiduciary duty towards Métis?”

C4.4 explain how various First Nations, Métis, and/or Inuit political organizations (e.g., the *Assembly of First Nations*, the *Métis National Council*, *Inuit Tapiriit Kanatami*, *Pauktuutit Inuit Women of Canada*, the *Native Women’s Association of Canada*) interact with federal, provincial, and/or territorial governments, and assess the effectiveness of these interactions

Sample questions: “What are some criteria you might use to assess the productiveness of the relationship between the federal government, or provincial governments, and Indigenous organizations such as the Assembly of First Nations, Inuit Tapiriit Kanatami, and/or the Métis National Council?” “What are the goals of the Restoration of Jurisdiction Department of the Anishinabek Nation / Union of Ontario Indians, as mandated by the Anishinabek Grand Council Chiefs-in-Assembly? How do these goals affect its relationship with the provincial government?”

D. SELF-DETERMINATION, SOVEREIGNTY, AND SELF-GOVERNANCE

OVERALL EXPECTATIONS

By the end of this course, students will:

- D1. Land and Self-Determination:** analyse the relationship of Indigenous peoples to the land and how land-based issues are related to Indigenous rights, self-determination, sovereignty, and self-governance;
- D2. Principles of Sovereignty and Self-Governance:** demonstrate an understanding of key principles of and teachings and protocols related to Indigenous sovereignty and self-governance, including an understanding of the diversity of such teachings/protocols;
- D3. Responsibilities and Self-Determination:** identify responsibilities associated with the goals of self-determination, sovereignty, self-governance, and reconciliation, and analyse strategies and practices that First Nations, Métis, and Inuit individuals and communities have used and are using to pursue these goals;
- D4. The International Context:** demonstrate an understanding of the commonality of issues affecting Indigenous peoples both in Canada and around the world, with particular reference to self-determination, sovereignty, self-governance, human rights, and traditional Indigenous knowledge.

SPECIFIC EXPECTATIONS

D1. Land and Self-Determination

By the end of this course, students will:

- D1.1** describe perceptions of land and land use that are foundational to Indigenous peoples in Canada (*e.g., regarding the use of resources, respect for the land and the living things it supports, traditional land use among different nations, land use and identity, small-scale economies and sustainability, environmental stewardship*), and compare them to the perceptions of land that predominate in Canadian society

Sample questions: “What relationship have Indigenous peoples traditionally had with the land and their territories? Do all communities/nations have the same perception of the land and land use?” “How do Indigenous peoples tend to view resource development? Are these views shared by non-Indigenous Canadians and governments?” “What are the key differences between Indigenous ideas about land use/ownership and those that came to dominate in Canada after colonization? What are the implications of the fact that the notion of

private property and the surrender of lands on that basis were, and continue to be, in opposition to traditional concepts of communal property held by Indigenous peoples?”

- D1.2** explain how various land-based issues (*e.g., territorial claims, establishing or challenging hunting and/or fishing rights, surface and subsurface rights, resource sharing, resource exploration and proposed developments, negotiating impact and benefit agreements, private ownership on reserves*) are related to First Nations, Métis, and Inuit self-determination, sovereignty, and self-governance, and analyse how current laws/agreements address these issues

Sample questions: “Why are there some exemptions for Indigenous peoples in the Species at Risk Act?” “What stake do Indigenous communities have in development on or adjacent to their lands? What say do these communities have in such developments? Do you think their say should be the greater say? Why, or why not?” “Why was the Regional Framework Agreement between the Ontario government and northern First Nations to

develop the Ring of Fire viewed as a hallmark for new relationships between the government and First Nations?" "Why are harvesting rights a significant aspect of agreements and protocols for the Métis Nation? In what ways did the 2008 Métis Nation Protocol with the federal government address Métis harvesting rights and other Indigenous land-based rights?" "How are the hunting and fishing rights of a Nunavut resident different from the rights of a beneficiary of the Nunavut Land Claims Agreement?"

D1.3 analyse different types of land-based disputes that have existed and/or continue to exist between First Nations, Métis, and Inuit communities and federal, provincial, and/or territorial governments (*e.g., disputes over treaty violations, boundaries, access to resources, trade barriers*) and various methods that have been used to try to resolve them (*e.g., peaceful protests, armed stand-offs, blockades, mediation, arbitration, lobbying, negotiation, sanctions, court challenges*)

Sample questions: "How do First Nations, Métis, or Inuit communities lay claim to traditional territories that may currently be occupied or in the possession of others?" "What are some land-based disputes that have resulted in armed stand-offs? What did such actions accomplish? Do you think they were justified? Why, or why not?" "What promises were made to the Métis in the Manitoba Act, 1870? What action did the Manitoba Métis Federation (MMF) take in 1981 in pursuit of its land claim arising from this act? What was the significance of the Native Council of Canada joining with the MMF in this dispute?"

D1.4 assess the strengths and weaknesses of current laws and agreements in terms of their ability to protect the rights of First Nations, Métis, and Inuit individuals and communities in the face of human activities that affect the natural environment (*e.g., hydroelectric dams, pipelines, highways, resource extraction and processing, production of greenhouse gases*)

Sample questions: "Why is the government's 'duty to consult' important with respect to natural resource development in Canada?" "Why have some First Nations communities had long-term advisories to boil their drinking water? What does this situation reveal about the adequacy of laws protecting drinking water?" "Do you think that plans to expand pipelines adequately protect the land, including traditional Indigenous lands? Why, or why not?" "How is climate change affecting the lives of Inuit in Canada? Do you think current laws/agreements adequately address this issue? Why, or why not?"

D2. Principles of Sovereignty and Self-Governance

By the end of this course, students will:

D2.1 describe some precontact systems of self-governance among First Nations and various traditional teachings and protocols regarding self-governance and leadership in First Nations and Inuit cultures (*e.g., differences between different First Nations societies and/or between First Nations and Inuit societies; differences between patrilineal and matrilineal societies*)

Sample questions: "How did a traditional clan system of governance function?" "How did a patrilineal society such as that of the Anishinaabek Nation differ from a matrilineal society such as that of the Haudenosaunee in terms of its governance traditions and teachings?" "What are the traditional Inuit teachings about government and leadership?"

D2.2 describe the main principles of Indigenous sovereignty, self-governance, law, and leadership (*e.g., transparency, responsiveness, effectiveness, efficiency, accountability, mutual recognition, mutual respect, mutual responsibility, sharing*), and explain how they are grounded in the values and traditions of First Nations, Métis, and Inuit societies (*e.g., values relating to land use and environmental stewardship; traditions such as respect for the role of Elders, for the autonomy of all Indigenous nations/communities, for consensus as a tool for collective survival*)

Sample questions: "Why do Indigenous peoples have an inherent right to self-government?" "In what ways does the Nisga'a Final Agreement embody some of the principles of Indigenous self-governance? What values or traditions does it reflect? In what ways might it provide a model for self-governing nations that want to embed traditional governance into their agreements?" "How does the structure of Inuit Tapiriit Kanatami reflect its approach to governance?" "What beliefs and values are embedded in the Métis Nation of Ontario's Statement of Prime Purpose?"

D2.3 describe the legal significance of particular rights sought by advocates of Indigenous sovereignty and self-governance (*e.g., the right to identify as nations, including the right to determine membership/citizenship and forms of government; the right to self-determination for each nation, including the right to define a political agenda and to develop economic, cultural, and social opportunities*)

Sample questions: “What rights with respect to sovereignty and/or self-governance did the Supreme Court of Canada articulate and affirm in *R. v. Sioui*, 1990, *R. v. Van der Peet*, 1996, *R. v. Pamajewon*, 1996, and *R. v. Powley*, 2003? What is the legal significance of such affirmations? Why are these rights being affirmed through litigation rather than negotiation? What is the significance of this approach?”

D3. Responsibilities and Self-Determination

By the end of this course, students will:

D3.1 identify some of the responsibilities that are associated with Indigenous self-determination, sovereignty, and self-governance (e.g., *providing leadership, developing membership codes, visioning, risk management, strategic planning, community planning, community consultation, developing dispute-resolution measures and law-making procedures, financial management, human resource management, administration, external relations*), and explain some of the ways in which First Nations, Métis, and Inuit individuals and communities are meeting or seeking to meet these responsibilities (e.g., *through the development of comprehensive community planning initiatives and local education mandates; by utilizing land claim settlements to provide revenue; through engagement in Western education to enhance the ability to negotiate with and influence federal and provincial governments and to infuse traditional Indigenous knowledge into educational and other institutions*)

Sample questions: “What are the responsibilities of the federal and provincial governments in supporting Indigenous sovereignty and self-governance structures in Canada?” “What is involved in the sovereignty or self-governance consultation process? Who is involved in negotiations with the Canadian government for sovereignty or self-governance?” “What are some of the responsibilities of First Nations, Métis, and Inuit leaders in developing sovereignty or self-governance proposals for their communities?” “What is the role of Métis citizens in the governance structure of the Métis Nation of Ontario?”

D3.2 describe strategies that various individuals and groups (e.g., *Elijah Harper, Phil Fontaine, Shawn Atleo, Theresa Spence, Jim Sinclair, Sheila Watt-Cloutier, the Assembly of First Nations, the Native Women’s Association of Canada, Inuit Tapiriit Kanatami, the Truth and Reconciliation Commission of Canada, the Métis Nation of Ontario, the Indigenous Peoples’ Assembly of Canada*) have used to promote self-determination

and reconciliation for Indigenous peoples in Canada, and assess the significance of these activities

Sample questions: “What injustices did Sam George seek to end following the Ipperwash crisis? What is legally significant about the outcome of his work?” “What was the mandate of the Truth and Reconciliation Commission of Canada?” “What issues did Harry Daniels and others pursue in the courts? Why was the 2013 ruling in *Daniels v. Canada* considered a landmark decision?”

D3.3 analyse some of the calls to action in the *Final Report of the Truth and Reconciliation Commission of Canada* (e.g., *with respect to child welfare, education, language and culture, health, justice*), with particular reference to call to action number 45, to reaffirm the “nation-to-nation relationship between Aboriginal peoples and the Crown”

Sample questions: “What is the significance of call to action number 45? How does it connect reconciliation, Indigenous sovereignty and self-governance, and nation-to-nation relationship building?” “Why is it important to address the legacy of residential schools and colonial oppression through a reconciliation process in Canada?”

D3.4 explain the fiscal relationship between the federal government and Indigenous governments in Canada, including the “own-source revenue” policy, and the implications of this relationship for self-determination, sovereignty, and self-governance

Sample questions: “What is the fiscal relationship between First Nations governments and the government of Canada? Why would it be more beneficial, in terms of equalizing transfer formulas for funding, for First Nations governments to be defined as nation based rather than community based?”

D3.5 describe ways in which Indigenous governments are developing local governance capacity as a means to provide effective and accountable government for their members, with particular reference to customary law or tradition (e.g., *customary care agreements, traditional chiefs and clan/family structures, traditional opening and closing ceremonies at band council meetings, the participation of Elders and knowledge keepers, consensus voting*)

Sample questions: “What are some Indigenous governance laws and customs that Indigenous governments are including in contemporary governance structures at the local level?” “What was the legal significance of the 1996 decision

in *Bone v. Sioux Valley Indian Band No. 290 Council* with respect to inherent rights to practices, customs, and traditions?”

D4. The International Context

By the end of this course, students will:

D4.1 explain how some factors that affect the self-determination, sovereignty, and self-governance of Indigenous peoples in Canada also affect Indigenous peoples in other parts of the world (e.g., with reference to human rights, environmental protection, collective security, boundary disputes, trade and tariff barriers, international support for the rights of Indigenous peoples)

Sample questions: “What are some ways in which environmental laws – or the lack of such laws – have affected Indigenous peoples in different parts of the world? What parallels can you find between this impact and the experience of First Nations, Métis, and/or Inuit communities in Canada?”

D4.2 assess the strengths and weaknesses of international agreements aimed at protecting various categories of rights and freedoms that are of importance to Indigenous peoples in Canada and around the world (e.g., declarations/agreements relating to women’s rights, the rights of children and youth, religious rights, education rights; the United Nations Declaration on the Rights of Indigenous Peoples)

Sample questions: “What are some key international agreements intended to protect rights that are of importance to Indigenous peoples? Which countries and Indigenous communities were involved in establishing these agreements?” “What are some circumstances that can limit the effectiveness with which international agreements can protect the fundamental rights and freedoms of Indigenous peoples around the world?” “How effective do you think the UN Declaration on the Rights of Indigenous Peoples has been, both in Canada and internationally? Do you think it could play a role in shaping the future relationship between the Crown and Métis in Canada? Why, or why not?”

D4.3 describe some ways in which Indigenous individuals and organizations in Canada have engaged in national and international forums and with non-governmental and/or intergovernmental organizations to forward political and legal issues (e.g., with reference to the UN, the Institute on Governance, Amnesty International, Human Rights Watch, the Inuit Circumpolar Council)

Sample questions: “What role does the UN play in supporting or strengthening the pursuit of sovereignty and self-governance initiatives of Indigenous peoples in Canada?” “What might be some benefits of Indigenous individuals and/or organizations in Canada aligning themselves with Indigenous organizations globally?”

D4.4 analyse the impact of technological advances on Indigenous peoples in Canada and around the world (e.g., with reference to information and communications technology; technologies relating to resource exploration and extraction, surveillance, medical science, trade and finance, transportation)

Sample questions: “How do advances in communications technology enable governments to monitor the activities of individuals and groups? What impact can such monitoring have on Indigenous peoples?” “In what ways can advances in information and communications technology support cooperation and knowledge sharing between Indigenous communities and advocacy groups on a global scale?” “What is the relationship between Indigenous knowledge systems and Western and/or Eastern approaches to medicine? In what ways are developments in Western medical science compatible with traditional knowledge? In what ways are they incompatible? What is the significance of this relationship for Indigenous peoples?” “How might technology enhance economic/financial progress in Indigenous communities in Canada and in other countries around the world? How might technology hinder economic progress in these communities or endanger traditional ways of life?”

D4.5 describe some ways in which peoples around the world have used traditional Indigenous knowledge to address governance issues (e.g., with reference to planning for future generations, protecting the environment, problem solving, strategic planning), and compare these approaches with those of First Nations, Métis, and/or Inuit leaders in Canada

Sample questions: “How is traditional Indigenous knowledge being used to address critical global issues such as climate change, water security, and food security?” “Who are some of the leaders in the area of Indigenous law and self-determination for Indigenous peoples, in Canada and globally? In what ways do their ideas reflect traditional Indigenous knowledge?”

GLOSSARY

The definitions provided in this glossary are specific to the curriculum context in which the terms are used.

1973 land claims policy. A policy created by the federal government to negotiate and settle Aboriginal rights and title claims. This policy is also known as the comprehensive land claims policy, and the agreements under the policy are also known as modern treaties.

Aboriginal. A term sometimes used for the descendants of the original inhabitants of North America. Section 35(2) of the Constitution Act, 1982, states, “In this Act, ‘aboriginal peoples of Canada’ includes the Indian, Inuit and Métis peoples of Canada.” These separate groups have unique heritages, languages, cultural practices, and spiritual beliefs.

Aboriginal title. The inherent right of Indigenous peoples to their lands. The Canadian legal system recognizes Aboriginal title as *sui generis* – that is, it is unique in that it derives from Indigenous peoples’ occupation of the land since time immemorial. *See also sui generis.*

amauti. A parka worn by Inuit women that allows a baby or young child to be carried on either the back or front of the woman’s body and to be moved from one position to the other without exposing the child to the elements.

Anishinaabe. A group of culturally related First Nations peoples living in central Canada and the United States, including the Algonquin, Odawa, Ojibwe, Potawatomi, and Oji-Cree.

Aotearoa. The traditional Māori name for New Zealand, the word means “the land of the long white cloud”.

band. A term used in the Indian Act to refer to “a body of Indians ... for whose use and benefit in common, lands ... have been set apart”. Each band has its own governing band council, usually consisting of a chief and several councillors. The members of a band usually share common values, traditions, and practices rooted in their language and ancestral heritage. Today, many bands prefer to be known as First Nations. *See also First Nations.*

band council. A governance structure that is defined and mandated under the provisions of the Indian Act. A band council of a First Nation consists of an elected chief and councillors. *See also band.*

bannerstones. Carved stones of various shapes and complexity used as counterweights for spear-throwing devices that predated the bow. They may also have been significant for ceremonial, spiritual, or status purposes.

Beaver Wars. A series of wide-ranging conflicts throughout much of the seventeenth century involving a number of First Nations as well as emerging colonial powers (as supporters of specific First Nations or active participants in the conflict) over control of territory in the Great Lakes region that supported the trade in beaver furs.

Berger Commission. Also known as the Mackenzie Valley Pipeline Inquiry, a commission of inquiry appointed by the federal government in 1974 to investigate the impact of a proposed natural gas pipeline in northern Yukon and the Mackenzie Valley in the Northwest Territories. The inquiry included community hearings to gather local First

Nations and Inuit perspectives. The commission's report, issued in 1977, concluded that no pipeline should be built in Yukon and that the Mackenzie Valley portion should be delayed for at least ten years in order to settle land claims in the region.

Bill C-3, the Gender Equity in Indian

Registration Act, 2010. A bill that entitles eligible grandchildren of First Nations women who lost status as a result of marrying non-status men to register under the Indian Act.

birch bark scrolls. Pieces of birch bark on which Anishinaabe communities have recorded events, stories, migration patterns, and cultural teachings. The scrolls, many of which are considered sacred, have been passed from generation to generation, forming a collective history of a people.

blood quantum. A practice used in defining Indigenous ancestry based on the percentage of Indigenous (or status Indian) blood in an individual. In Canada, the Indian Act does not specifically use blood quantum as a factor in determining who can pass on status to the next generation, but it still uses ancestry as a determinant of status.

Calder v. British Columbia, 1973. A land claim case in which Frank Calder and the Nisga'a Nation sued the government of British Columbia, claiming that their title to the land was never extinguished by treaty. Although their argument was rejected by both provincial courts and the Supreme Court of Canada, the case recognized and affirmed Aboriginal title to unceded territory and Aboriginal title's place in law, and initiated the federal government's comprehensive land claims process, which led to the Nisga'a Final Agreement in 2000.

Canadian Charter of Rights and Freedoms. A part of the Constitution Act, 1982, the Charter guarantees Canadians fundamental freedoms as well as various rights, including democratic, mobility, legal, and equality rights. Section 25 of the Charter specifies that enforcement of the Charter shall not diminish Aboriginal rights, as recognized in section 35 of the Constitution Act,

1982. *See also* **Constitution Act, 1982; fundamental freedoms.**

citizenship. An understanding of the rights of citizens within various communities (local, national, global) and of the roles, responsibilities, and actions associated with these rights.

clan. A system of kinship or extended family used by various First Nations peoples. Clans are usually represented by mammals, birds, or fish that signify each clan's unique role and responsibilities in the community. Clans can be either matrilineal or patrilineal. *See also* **matrilineal; patrilineal.**

colonial naming. The practice of colonizers or settlers giving new names in their own language to places or peoples they encounter. Often these names celebrate the act of colonization or the values and icons of the colonizers.

colonial wars. Conflicts that arise as a result of foreign powers establishing and maintaining power over a colony.

colonialism. A system in which one nation establishes political control over another nation or region, sending settlers to claim the land from the original inhabitants and taking its resources. Colonialism involves subjugation of one or more groups of people by another. *See also* **colonization.**

colonization. The process in which a foreign power invades and dominates a territory or land base inhabited by Indigenous peoples, imposing its own social, cultural, religious, economic, and political systems and values. A colonized region is called a colony. *See also* **colonialism.**

comprehensive land claims policy. *See* **1973 land claims policy.**

Constitution Act, 1982. Part of the Canada Act, 1982, which repatriated the Canadian constitution. Section 35 of the constitution recognizes the Aboriginal and treaty rights of the "Indian, Métis and Inuit peoples of Canada", although the full meaning of this section continues to

evolve. The act also contains the Canadian Charter of Rights and Freedoms. *See also* **Canadian Charter of Rights and Freedoms.**

Covenant Chain. A series of alliances between the Haudenosaunee and Europeans that were based on Haudenosaunee governance structures and were represented in a wampum belt. It is referred to as a chain to symbolize the linking of both parties in the alliance and their promise to renew the relationship by polishing the chain whenever it tarnished.

creation stories. Origin stories that explain the spiritual foundation for human life and the relationship between humanity and the natural world. Each nation or group of nations has its own creation stories.

Crown. The monarch, who is the head of the Canadian state. The relationship of First Nations, Métis, and Inuit with Canadian governments is often seen as a direct relationship of First Nations, Métis, and Inuit with the monarch, as both an individual and corporate institution, rather than with separate ministries and levels of government.

Crown land. Land held by the federal or provincial government in the name of the monarch.

cultural appreciation. Cultural exchange that is conducted in an appropriate, respectful, and honourable way and with the consent and participation of the cultures involved.

cultural appropriation. Using or borrowing elements of a marginalized culture without the permission of that culture. Cultural appropriation is harmful, diminishes the elements of the culture that are appropriated, and continues the oppression of the marginalized group.

cultural awareness. Consciousness of a culture's distinct values, traditions, beliefs, and world views.

cultural continuity. The continuation and practice of First Nations, Métis, and Inuit cultural traditions. At times, the continuation of such traditions has been concealed because of

attempts by governments to abolish them, sometimes using physical force.

cultural curriculum. A subject or course in which the students are reflected in the course material.

cultural identity. For Indigenous peoples, a form of identity based on connection to the natural world, territory, family, clan, band, and/or nation, often verbalized using the original language and traditional name of the community. Cultural identity has a spiritual dimension derived from a strong affiliation with the land and other cultural traditions.

cultural preservation. The effort to protect cultural beliefs, traditions, and knowledge for future generations.

cultural protocols. The practices that guide behaviour when one respectfully engages with an individual or group, acknowledging and following the distinct traditions, customs, and world views of that individual/group.

cultural safety. Based on Irihapeti Ramsden's ideas, an approach that combines knowledge and respect for Indigenous cultures with self-reflection, empathy, and the requirement to be aware of and to challenge unequal power relations between individuals and within families, communities, and societies. It is particularly important in health care, education, social work, and the justice system.

Daniels v. Canada. A 2016 Supreme Court of Canada decision that defined Métis and non-status Indians as "Indians" under the Constitution Act, 1867, making it necessary for governments to consult them collectively on issues affecting their Aboriginal rights and interests.

day schools. Schools created by religious organizations and sponsored by the federal government for the purpose of assimilating Indigenous children into mainstream settler society. Day schools, which were set up near Indigenous communities, differed from residential schools in that students did not board at the

school. Nevertheless, survivors of the day school system experienced emotional, physical, psychological, sexual, and spiritual abuse similar to that of residential school students. *See also* **residential school system**.

decolonization. The ongoing process of recognizing and actively deconstructing colonial power and frameworks. Indigenous peoples may decolonize by giving centrality to the traditional ways of knowing, living, and being of their communities. *See also* **colonization**.

DEW Line. The Distant Early Warning (DEW) Line was a series of radar stations that were set up in the Arctic during the Cold War to provide notice of attacks on North America by missiles or aircraft.

disc number system. Also known as the “E-number” system, a system instituted by the federal government in 1941 that assigned alpha-numeric codes to Inuit, who did not use surnames, for identification purposes. The codes were stamped on discs that were sewn into clothing or worn around the neck. *See also* **Project Surname**.

doctrine of discovery. A concept embedded in a 1493 papal bull, the doctrine stated that any lands inhabited by non-Christians could be acquired on behalf of Europe. The doctrine of discovery became a key foundation for European claims to lands outside of Europe.

duty to consult. A federal and provincial legal obligation to consult First Nations, Métis, and/or Inuit individuals or communities if a decision affects Aboriginal or treaty rights.

Eagle Staff. A cultural item of honour and significance that is usually carried by respected community members such as veterans or Elders.

ecological knowledge. *See* **Indigenous ecological knowledge**.

Elder. An Indigenous individual whose wisdom about spirituality, culture, and life is recognized and affirmed by the community. Not all Elders are “elderly”. Indigenous communities and

individuals will normally seek the advice and assistance of Elders on various traditional, as well as contemporary, issues.

environmental advocacy. Work done by groups and/or individuals with the goal of protecting the environment, as well as protecting the public from environmental problems, through lobbying, policy change, and other activities.

environmental stewardship. A responsible approach to the natural environment that balances protection, preservation, and conservation efforts with other human activities.

ethno-cultural group. An ethnic group with a distinct culture.

ethnogenesis. The process by which an ethnic group is formed and becomes a distinct people.

Ewing Commission. A commission set up by the Alberta government in 1934 to investigate conditions facing the province’s Métis. The commission recommended the establishment of Métis colonies and other actions to benefit the Métis. The recommendations contributed to the provincial Métis Population Betterment Act of 1938, which provided land for Métis settlement. *See also* **Métis Population Betterment Act, 1938**.

extinguishment of title. The termination of Aboriginal title to lands that have been surrendered to or acquired by the Crown.

fiduciary duty. A legal term that refers to the responsibility of an individual or body to work in good faith in the best interest of a beneficiary. In the context of First Nations, Métis, and Inuit in Canada, this can refer to the responsibility of the federal government (representing the Crown) to work in the interest of Indigenous people, to recognize Indigenous rights and honour the responsibilities undertaken in treaties or other agreements, and to consult Indigenous peoples on issues that affect or concern them.

First Nations. The term used to refer to the original inhabitants of Canada, except Inuit. The term came into common usage in the 1970s to

replace the word “Indian”, which many found offensive. The term “First Nation” has been adopted to replace the word “band” in the names of communities. *See also* **band**.

flag song. A song composed and sung to reflect and honour a particular nation or community.

forced relocation. The forced removal and resettlement of a community from one region to another, commonly implemented through policies targeting a specific group.

fundamental freedoms. Freedoms guaranteed under the Canadian Charter of Rights and Freedoms, comprising freedom of conscience and religion; freedom of thought, belief, opinion, and expression, including freedom of the press and other media of communication; freedom of peaceful assembly; and freedom of association.

good life. A concept rooted in Indigenous knowledge that focuses on the wholeness and balance needed to live a good and healthy life. A good life is one in which an individual always walks and talks in a good way with a good heart and a good mind.

Gradual Civilization Act, 1857. The act, officially titled “An Act to Encourage the Gradual Civilization of Indian Tribes in this Province, and to Amend the Laws Relating to Indians”, was intended to facilitate the assimilation of First Nations in the pre-Confederation Province of Canada. It was designed as a way for the government to revoke legal rights and status of First Nations people through the process of enfranchisement.

Great Spirit. Also referred to as the Creator, this spirit or deity, portrayed in a variety of forms and stories among First Nations, is fundamentally connected with the natural, human, and spirit worlds.

Haldimand Tract. A tract of land reserved for Haudenosaunee through the Haldimand Proclamation of 1784, it consisted of ten kilometres of land on either side of the Grand River. Of the 950,000 acres originally set aside for the

Haudenosaunee, only 48,000 remain under Haudenosaunee control.

Haudenosaunee. A word meaning “the people of the longhouse”. The Haudenosaunee are the Iroquoian nations of the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora peoples, which are united and governed under the Haudenosaunee Confederacy and the Great Law of Peace. *See also* **Haudenosaunee Confederacy; Haudenosaunee Great Law of Peace**.

Haudenosaunee Confederacy. The governance structure of the Haudenosaunee that was established by Hiawatha and the Peacemaker. It united the Mohawk, Oneida, Onondaga, Cayuga, and Seneca, and later the Tuscarora, under the Great Law of Peace to promote harmony and establish roles and responsibilities within the Haudenosaunee nations.

Haudenosaunee Great Law of Peace. The set of principles that functioned as a constitution for the Haudenosaunee Confederacy. It outlined the path to harmony and unity between the nations, which had been at war with one another.

healing circle. A traditional way to resolve conflict or address issues, where participants gather in a circle and respectfully speak and listen in a safe environment.

healing dancers. Traditionally trained dancers who have the power to heal through their dance and regalia. Jingle dress dancers are often associated with healing.

Huron Tract. A large tract of land in central Ontario that borders on Georgian Bay. Over two million acres were ceded by Chippewa representatives to the British Crown in the Huron Tract Treaty of 1827. The Crown then sold approximately one million acres to the Canada Company, whose goal was to encourage settlement in Upper Canada by British subjects and Loyalists.

Idle No More. A grassroots movement established in 2012 by Jessica Gordon, Sylvia McAdam,

Sheelah McLean, and Nina Wilson to protest, and work towards changing, contemporary realities experienced by First Nations, Métis, and Inuit in Canada. The movement grew out of concern over the implications of Bill C-45 with respect to environmental protection and the sovereignty of First Nations peoples.

impact and benefit agreement. A contract made between companies and Indigenous communities that consents to the company using Indigenous lands, but also outlines agreements with respect to compensation, employment for band members, and environmental impacts.

Indian. Under the Indian Act, “a person who pursuant to this Act is registered as an Indian or is entitled to be registered as an Indian”. Outside this specific legal purpose, the term is often seen as outdated and offensive, and the term “First Nation” is preferred. *See also* **First Nations; Indian Act.**

Indian Act. Federal legislation that regulates Indians and reserves and sets out certain federal government powers and responsibilities regarding First Nations and their reserved lands. The first Indian Act was passed in 1876. Since then, the act has undergone numerous amendments, revisions, and re-enactments.

Indian agent. A representative of the federal government who enforced the Indian Act, including provisions relating to land, health care, education, cultural practices, and political structures, in a specific area or district. *See also* **Indian Act.**

Indigeneity. The expression of an Indigenous identity based on one’s connection to Indigenous land, family, and/or community.

Indigenous. A term referring to the original peoples of a particular land or region. First Nations (status and non-status), Inuit, and Métis are recognized as the Indigenous peoples of Canada. *See also* **First Nations; Inuit; Métis.**

Indigenous ecological knowledge (IEK). Deep understanding of and knowledge about the

environment that derives from Indigenous peoples’ long histories and experiences on the land. IEK focuses on sustainable practices and reciprocal relationships between the environment and all living things, and preservation of the environment and its resources for future generations.

Indigenous ways of knowing. Place- or community-based knowledge that recognizes the interconnectedness of all living things and is obtained through an Indigenous person’s lived experience, relationships, teachings, and ancestral connections to the land.

intergenerational survivors. An individual, family member, relative, or anyone else who has been affected by intergenerational dysfunction created by the traumas and other experiences of the residential school system. *See also* **residential school system.**

Inuit (singular: **Inuk**). Original inhabitants of northern Canada, living mainly in Nunavut, the Northwest Territories, northern Quebec, and northern Labrador. The word means “the people” in the Inuit language of Inuktitut. Inuit are not covered by the Indian Act. The federal government has entered into several major land claim settlements with Inuit.

Inuit Nunaat. The four Inuit regions in Canada (Nunatsiavut in northern Labrador, Nunavik in northern Quebec, the territory of Nunavut, and the Inuvialuit region in the Northwest Territories).

inuksuk (plural: **inuksuit**). A human-made stone structure that functions to warn or inform Inuit travellers and hunters; inuksuit are important to Inuit survival in the Arctic climate.

Ipperwash Provincial Park occupation. To assert a land claim in the area, in 1995 Ojibwe protesters occupied Ipperwash Provincial Park, which had been expropriated by the federal government in 1942. Dudley George, an Ojibwe man, was killed by members of the Ontario Provincial Police during the dispute, ultimately leading to a provincial inquiry. The land in

question was returned to the Chippewas of Kettle and Stony Point First Nation, along with a financial settlement, in 2016.

kinship systems. Extended social and cultural relationships that help define an individual's roles and responsibilities within a community.

Kiviuiq. A figure in Inuit creation stories described as a wanderer or shaman.

knowledge keepers/knowledge holders. Traditional teachers who are recognized by their community as having cultural and spiritual knowledge of traditions, teachings, and practices and who help guide their community or nation.

kullik lighting. Traditionally, the lighting of a seal oil lamp, often made of soapstone, used by Inuit for heat and light in the dark winter months. Today, the lamp has taken on a ceremonial function and is often lit during events and ceremonies.

land claims. A First Nation, Métis, or Inuit assertion of rights over lands and resources, and of self-government, which can also concern Aboriginal and treaty title and rights. When resolved, the final agreements often outline rights, responsibilities, and/or benefits.

language nests. An immersion-based program that aims to create fluent speakers in order to revitalize language.

Mackenzie Valley Pipeline Inquiry. See **Berger Commission.**

Manitoba Act, 1870. A federal act establishing the province of Manitoba. The act was created after negotiations with the Métis provisional government and included provisions for the protection of Métis lands.

Marble Island. A white rock island near Rankin Inlet. In Inuit stories, the island was created out of ice for an old woman who wished to live there.

matrilineal. A matrilineal society is one in which kinship is based on the mother's line.

medallion. A large beaded adornment that commonly displays symbols depicting an individual's clan, family, culture, community, or interests.

Métis. People of mixed First Nations and European ancestry. The Métis history and culture draw on diverse ancestral origins, such as Scottish, Irish, French, Ojibwe, and Cree.

Métis Population Betterment Act, 1938. A response to the Ewing Commission, the Alberta act allocated land for the establishment of twelve Métis settlements in the province, eight of which remain today. See also **Ewing Commission.**

Métis root ancestors. Ancestral families who can be traced, through their names, to a historical Métis community.

Métis sash. A symbol of the Métis people, the sash was used historically for utility, decoration, and community affiliation and is worn today as a symbol of Métis pride, identity, and nationhood.

Métis scrip. A certificate issued to Métis families by the federal government that was redeemable either for land (160 or 240 acres) or money. The intention of the policy was to remove Métis people from their traditional territories and settle them in new areas.

Métis Senator. A Métis individual recognized and respected by the community, who has knowledge of Métis culture, traditions, and experience, and is dedicated to preserving Métis ways of life and governance. In Ontario, the Métis self-governance system includes one Métis Senator on each community council.

Mica Bay Incident. A dispute in 1849 in which Métis and First Nations communities along Lake Superior led an armed opposition to the operations of mining companies on traditional territories at Mica Bay, which had never been ceded by treaty. This confrontation led to the governor general negotiating treaties along Lake Superior and Lake Huron with First Nations but not with the Métis.

michif. The language spoken by the Métis people across the Métis homeland in Canada and the United States.

Mother Earth. A term reflecting a widespread spiritual belief in the centrality of the earth or environment and in the earth as a mother figure.

Nanabush. See **Waynaboozhoo**.

nation. A particular group that has its own territory, culture, and government and is independent from other nations or countries. Indigenous communities are sovereign nations that continue to seek affirmation of their nation-to-nation relationship in which their sovereignty and their rights to control their own people, lands, and resources are recognized and respected. See also **nation-to-nation relationship**.

nation-to-nation relationship. A relationship that acknowledges and respects Indigenous sovereignty and is based on recognition, rights, respect, cooperation, and partnership between nations.

non-status. A term commonly used to refer to individuals who identify themselves as “Indians”, and who may be members of a First Nation, but who are not entitled to inclusion on the Indian Register pursuant to the Indian Act. The Indian Act and its amendments define who is and is not an Indian under Canadian law. See also **Indian Act**.

North-West Resistance. A series of battles in Saskatchewan between the Métis, led by Louis Riel, and their allies against the Canadian government. The resistance sought to secure Métis land and political rights during a time of increased immigration by European settlers to the Western provinces.

Nuliajuk. Also known as Sedna, a sea spirit responsible for sea mammals in traditional Inuit stories.

Numbered Treaties. Agreements made in the years 1871–1921 between the Crown and First Nations and Métis peoples, the Numbered

Treaties cover parts of British Columbia, the Northwest Territories, Yukon, Alberta, Saskatchewan, Manitoba, and northern Ontario. The treaties are numbered 1 to 11.

on-reserve. A term referring to First Nations people who live on a reserve. It can also refer to services that operate within the reserve.

oral stories. A traditional way of transmitting knowledge that is commonly used by Indigenous peoples throughout the world. Stories carry important life lessons about the environment, morality, cultural values, and world views, and encourage reciprocity and relationships between the listener and storyteller.

pass system. An informal administrative policy that restricted the movement of First Nations individuals by requiring that they obtain a pass from an Indian agent in order to leave the reserve. See also **Indian agent**.

patrilineal. A patrilineal society is one in which kinship is based on the father’s line.

peace pipe. A pipe used for ceremonial purposes, including to send prayers, solidify agreements, or solve disputes. Each nation has its own teachings about the pipe and its uses.

potlatch. A gift-giving ceremony and feast practised by Northwest Coast First Nations to celebrate important events and acknowledge a family’s status in the community. Potlatches were actively suppressed through amendments to the Indian Act and other policies, beginning in the late nineteenth century.

powwow. A spiritual and social gathering that takes place among First Nations and includes songs, dances, rituals, ceremonies, and/or competitions. In Canada, powwows were outlawed by the federal government from the late nineteenth century until the 1950s.

Project Surname. A project initiated in 1970 by the Canadian government to assign surnames to Inuit families who had previously been assigned disc numbers. See also **disc number system**.

purification ceremonies. Ceremonies practised by Indigenous people to cleanse and bring balance to an individual's life by removing negativity from the person or the environment.

Qilaut. An Inuit hand-drum made from caribou skin.

reciprocity. A core principle of Indigenous knowledge and world views that gives centrality to relationships. It is also an intrinsic part of cultural protocols with regards to sharing, giving and receiving information, and listening to and speaking with others.

reconciliation. The act of restoring peaceful relations. In Canada, the term is used to refer to the process of restoring and renewing relationships between First Nations, Métis, and Inuit and the rest of Canada.

Red Paper. Also known as "Citizens Plus", the paper was the Indian Chiefs of Alberta's response, in 1970, to the federal White Paper of 1969. *See also* **White Paper.**

Red River Resistance. A Métis uprising in the Red River Colony in 1869–70, the action stemmed from the proposed sale of Rupert's Land by the Hudson's Bay Company to Canada without consultation with or the consent of Métis who lived on the land.

regalia. Traditional clothing worn for ceremonial, social, and cultural occasions. The regalia of each nation has its own style and meanings.

repatriation. The return of cultural property to the originating nation, community, family, or individual. Repatriation can aid in reconciling past injustices and allows First Nations, Métis, and Inuit individuals and communities to reconnect with cultural and family teachings.

reserves. Lands set aside by the federal government for the use and benefit of a specific band or First Nation. The Indian Act provides that this land cannot be owned by individual band or First Nation members.

residential school survivor. A person who attended a residential or day school as part of the Indian residential school system. *See also* **day school; residential school system.**

residential school system/residential schools. A network of government-funded, church-run schools for First Nations, Métis, and Inuit children, the goal of which was to remove children from their homes and communities in an effort to assimilate them into mainstream Canadian society. The system aimed to eradicate Indigenous languages, traditions, knowledge, and culture.

restorative justice. An Indigenous approach to justice that seeks to avoid future crimes through rehabilitation of the offender and reconciliation with the community.

Ring of Fire. In Ontario, an area north of Thunder Bay that contains large deposits of chromite and other valuable minerals. Issues related to First Nations rights and economic development as well as environmental concerns arose in connection with the development of the deposits.

rite of passage. A ceremony that marks an important stage in an individual's life, such as birth, puberty, marriage, or death.

Royal Commission on Aboriginal People. A federal commission established in 1991 that produced a series of recommendations in a final report in 1996 to address Indigenous historical and contemporary realities.

Royal Proclamation of 1763. Issued to establish the boundaries of and administration in British North America following the Seven Years' War, when New France and other French territory was ceded to Britain. It established the constitutional framework for the negotiation of treaties with the First Nations inhabitants of large sections of Canada.

Rupert's Land. A vast tract of land containing rivers that flow into Hudson's Bay, stretching from Quebec to the Rocky Mountains, granted to the Hudson's Bay Company in 1670 by King Charles II.

sacred sites. Places that have great spiritual and cultural significance to a particular group.

self-governance. A system in which a community or nation has the right to govern itself and to control the administration of its land, people, and resources.

self-identification. To voluntarily identify oneself as First Nation, Métis, or Inuit.

settler. A person who migrates to an area and establishes permanent residence, often displacing Indigenous populations.

settler government. A governance system introduced upon colonization that ignores the rights of the Indigenous people of the territory, focusing instead on exclusion or assimilation.

shaman. In some Indigenous spiritual traditions, a person who is responsible for holding ceremonies, communicating with good and bad spirits, healing people from illness, and tracking game animals. An Inuk shaman is called an angakok.

Sixties Scoop. The removal, during the 1960s, of First Nations, Inuit, and Métis children from their homes and their subsequent placement in the foster care system or, in the majority of cases, with non-Indigenous families, without the consent of their parents, guardians, or communities. Victims of the Sixties Scoop are often referred to as the Stolen Generation.

smudge. A process of cleansing or purification that uses the smoke from the burning of sacred medicines or plants to say prayers, cleanse the senses, and start the day in a good way. Smudging is commonly practised by First Nations peoples. Although Inuit and Métis people did not traditionally smudge, many follow the practice today.

social action. An individual or group effort to address societal issues through social reform.

social justice. A concept based on the belief that each individual and group within a given society has a right to equal opportunity and civil

liberties, and to exercise the social, educational, economic, institutional, and moral freedoms and responsibilities of that society.

songlines. Also known as dreaming tracks, songlines are ancestral songs that Indigenous people of Australia have used, and continue to use, to map their travels across the lands.

sovereignty. Independent control or authority over a particular area or territory.

spiritual identity. The foundation of an individual's identity that is rooted in the behaviour and values found within spiritual beliefs.

spiritual interconnectedness. The connection between the spirit in all things, including the people, the land, and the natural world.

state-coerced sterilization. Policies that targeted specific groups based on ability, ethnicity, race, and/or class to control what the government deemed “undesirable” populations through forced sterilization.

status Indian. See **Indian.**

storywork. A framework, described by Stó:lo scholar Jo-ann Archibald, for understanding the characteristics of Indigenous oral narratives and the process of storytelling. Storywork establishes a receptive listening context for holistic meaning-making, bringing storytelling into educational contexts and demonstrating how stories have the power to heal the heart, mind, body, and spirit. Storywork is built on the seven principles of respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy.

sui generis. A Latin term meaning “unique” or “one of a kind”, it is used to describe the unique place of First Nations, Métis, and Inuit rights, treaties, and/or relationships in Canadian law.

sunrise ceremony. A ceremony, performed at sunrise, to give thanks to the Creator. Many First Nations communities hold sunrise ceremonies to mark special events or gatherings, and such ceremonies may include a smudge, a prayer, drumming, or a pipe ceremony.

talking stick. A talking stick, which symbolizes the right or authority of a person to speak, is used by many First Nations, Métis, and Inuit cultures to promote active, respectful listening in council circles, ceremonies, and Indigenous governance and justice structures such as talking or healing circles.

Teaching Rocks. Refers to Kinomaage-Waapkong, or the “Rocks That Teach”, which are historical carvings sacred to members of the Curve Lake First Nation. The Teaching Rocks are also known as petroglyphs.

terra nullius. Deriving from a Latin term meaning “nobody’s land”, the principle of terra nullius was used to justify control and settlement of First Nations territory by colonizers who maintained that it was unclaimed land, ignoring First Nations sovereignty and rationalizing the forced relocation of Indigenous communities.

Thirteen Moon Teachings. A yearly calendar, observed by many First Nations communities, that follows the lunar cycle and the cycle of nature. The Thirteen Moon Teachings are often taught using a turtle’s back that has thirteen circular patterns in the centre shell, signifying that all things are connected.

Three Fires Confederacy. The Ojibwe (Chippewa), Odawa, and Potawatomi Nations formed the Confederacy of the Three Fires, which joined peoples who shared similar languages and territories and who met together for military and political purposes. Each nation had its own role in the confederacy.

tikinagan. A type of decorated cradleboard used by the Cree and Ojibwe peoples to safely transport an infant, who would first be wrapped in a moss bag and then bound securely to the board using laces made of thin leather strips.

traditional governance systems. The communal social structures and approaches used by Indigenous communities in governing their lands, people, and resources. Traditional governance systems were informed by family, community, and cultural values.

traditional harvesting rights. The rights of First Nations, Métis, and Inuit to hunt, fish, trap, and/or gather on traditional territory or ancestral land.

traditional medicine. Sacred plants or herbs that are used for specific ceremonial purposes to promote healing, health, or spiritual connection.

traditional territory. The ancestral lands of Indigenous peoples. These territories are geographical areas that may be defined by occupancy, familial ties, travel routes, trade partners, resource management, and/or a strong connection to place through cultural identity and language.

treaty rights. Indigenous rights specified in a treaty. Rights to hunt and fish in traditional territory and to use and occupy reserves are typical treaty rights. This concept can have different meanings depending on context and the perspective of the user.

trickster. A central figure in many Indigenous stories. The trickster is portrayed in a variety of forms, depending on the community and the purpose of the story, but in most contexts the character plays tricks, challenges boundaries and social norms, and generally reveals something about the nature of human life and the natural world.

Truth and Reconciliation Commission Calls to Action. In its Final Report, the Truth and Reconciliation Commission of Canada compiled ninety-four calls to action to “redress the legacy of residential schools and advance the process of Canadian reconciliation”. The calls address, among other things, realities related to health, education, child welfare, and language and culture, and encourage everyone to work together to change policies and programs in an effort to repair relationships and to move towards reconciliation between all people. *See also* **Truth and Reconciliation Commission of Canada.**

Truth and Reconciliation Commission of Canada (TRC). A federally commissioned investigative body, created in 2008, whose mandate

was to learn the truth about the experience of residential school survivors and, in doing so, to create a historical record of and promote awareness and public education about the history and impact of the residential school system. *See also residential school system.*

two-eyed seeing. This term, coined by Mi'kmaq Elder Albert Marshall, refers to an approach of seeing the world through two perspectives, Indigenous and Western or European, to address issues or solve problems. The goal is for a balanced perspective that does not allow one perspective to dominate over the other but rather uses the strengths of both to find a solution.

two-spirited. An Indigenous person who possesses both a masculine and feminine spirit. The term can also be used to identify gender, sexual, and spiritual identities outside of traditional Western definitions and binaries.

ulu (singular: *ulu*). Traditional knives used by Inuit. Uluit normally have curved or triangular blades with a handle fixed behind and parallel to the cutting edge.

umiaq. An open Inuit boat made of skin and propelled by paddle. It was designed for transporting people and goods but was also used for whaling expeditions.

unceded territory. Lands that have not been surrendered by First Nations or acquired by the Crown. First Nations title to unceded territory has not been extinguished.

United Nations Declaration on the Rights of Indigenous Peoples. Adopted by the United Nations General Assembly in 2007, the declaration identifies a universal framework of standards for the treatment of Indigenous peoples around the world and elaborates on existing human rights standards and fundamental freedoms, including, but not limited to, those related to culture, language, health, and education.

visions. A term used in many Indigenous communities to describe dreams or sensory experiences that provide insight into future events, decision making, or truths and are provided by specific people in the community such as seers and shamans.

wampum belts. Beaded purple and white belts used as both a living record and mnemonic device to pass on important information such as treaties, agreements, laws, practices, and protocols.

war bonnet. A feathered headdress that is gifted to a respected person in a First Nations community and worn for ceremonial, political, or cultural purposes.

Waynaboozhoo (also Nanabush). An important figure in Ojibway creation stories and storytelling who acts as a trickster or shape-shifting figure. *See also trickster.*

White Paper, 1969. (Officially titled “Statement of the Government of Canada on Indian Policy”) A policy proposal to end the legal relationship between Indigenous people and the Canadian state by dismantling the Indian Act. The controversial proposal would have established legal equality for First Nations, Métis, and Inuit, eliminating “status Indian” as a legal category. The proposal was dropped following opposition by many First Nations individuals and communities, who saw it as an attempt to eliminate treaty rights and the responsibility of the Crown.

windigo. In Anishinaabe stories, a supernatural, cannibalistic creature or spirit who embodies greed and gluttony, and murders and eats its victims. In the stories, a person can become a windigo as a result of either greed or starvation and isolation.

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