

The Ontario Curriculum  
Grades 11 and 12

# Native Studies



2000

# Contents

<b>Introduction</b> .....	3
The Place of Native Studies in the Curriculum .....	3
<b>The Program in Native Studies</b> .....	4
Overview .....	4
Teaching Approaches .....	6
Curriculum Expectations .....	6
Strands .....	7
<b>Courses</b>	
English: Contemporary Aboriginal Voices, Grade 11, University Preparation (NBE3U) ..	9
Current Aboriginal Issues in Canada, Grade 11, University/College Preparation (NDA3M) .....	19
Aboriginal Beliefs, Values, and Aspirations in Contemporary Society, Grade 11, College Preparation (NBV3C) .....	28
English: Contemporary Aboriginal Voices, Grade 11, College Preparation (NBE3C) ...	37
Aboriginal Beliefs, Values, and Aspirations in Contemporary Society, Grade 11, Workplace Preparation (NBV3E) .....	47
English: Contemporary Aboriginal Voices, Grade 11, Workplace Preparation (NBE3E) ..	56
Aboriginal Governance: Emerging Directions, Grade 12, University/College Preparation (NDG4M) .....	64
Issues of Indigenous Peoples in a Global Context, Grade 12, University/College Preparation (NDW4M) .....	72
<b>Some Considerations for Program Planning in Native Studies</b> .....	80
<b>The Achievement Chart for Native Studies</b> .....	82

Une publication équivalente est disponible en français sous le titre suivant : *Le curriculum de l'Ontario, 11<sup>e</sup> et 12<sup>e</sup> année – Études autochtones, 2000.*

This publication is available on the Ministry of Education's website at <http://www.edu.gov.on.ca>.



# Introduction

*The Ontario Curriculum, Grades 11 and 12: Native Studies, 2000* will be implemented in Ontario secondary schools starting in September 2001 for students in Grade 11 and in September 2002 for students in Grade 12. This document replaces *People of Native Ancestry, Senior Division, 1981*.

This document is designed for use in conjunction with *The Ontario Curriculum, Grades 9 to 12: Program Planning and Assessment, 2000*, which contains information relevant to all disciplines represented in the curriculum. The planning and assessment document is available both in print and on the ministry's website at <http://www.edu.gov.on.ca>.

## **The Place of Native Studies in the Curriculum**

Native studies provides students in Ontario schools with a broad range of knowledge related to Aboriginal peoples to help them better understand Aboriginal issues of public interest discussed at the local, regional, and national levels. Students will develop the skills necessary to discuss issues and participate in public affairs. Through their involvement in Native studies, they will increase their awareness and understanding of the history, cultures, world views, and contributions of Aboriginal peoples in Canada. The program will also provide students with opportunities to enhance the problem-solving and critical-thinking skills that they will require in postsecondary education, the world of work, and their roles as active citizens.

By its very nature, Native studies is integrative. For example, when students examine the terms of a treaty negotiated by an Aboriginal nation with the Crown, they are combining both Native studies and history. When they use the works of Aboriginal writers to study the theme of renewal, they are combining Native studies and English. Similarly, when they use multimedia resources to create art forms about contemporary Aboriginal issues, they are combining Native studies with art.

Subject matter from any course in Native 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 Native studies courses in Grades 9 and 10, students examine the cultures and post-1900 history of Aboriginal peoples in Canada. These courses lay the foundation for the Native studies courses in Grades 11 and 12. The courses outlined in this document provide broader and deeper explorations of twentieth-century issues concerning Aboriginal peoples and Canadian society.

The diversity of cultural, linguistic, racial, and religious groups is a valuable characteristic of Canadian society, and schools can help prepare all students to live harmoniously in a multicultural society in the interdependent world of the twenty-first century.

Canada is the land of origin for Aboriginal peoples, and the history of Canada begins with them. As the first people of Canada, Aboriginal peoples are unique in Canada's mosaic. Thus, exploration of the development and contributions of Aboriginal societies is central to an understanding of the social fabric of this country.

# The Program in Native Studies

## Overview

The program in Native studies comprises courses offered in Grades 9 to 12. Two Native studies courses are offered in Grades 9 and 10. The curriculum expectations for these courses are provided in *The Ontario Curriculum, Grades 9 and 10: Native Studies, 1999*. The Grade 9 course, *Expressing Aboriginal Cultures*, provides an overview of the various art forms used by Aboriginal peoples to communicate information about Aboriginal cultures. The Grade 10 course, *Aboriginal Peoples in Canada*, highlights twentieth-century history and contemporary issues from an Aboriginal perspective.

Eight Native studies courses are offered in Grades 11 and 12 – six in Grade 11 and two in Grade 12. This document contains the curriculum expectations for these courses. In the Grade 11 courses, students focus on how various Aboriginal peoples define themselves and their communities, and on their visions of the future. In the Grade 12 courses, students examine political, social, economic, and cultural issues relevant to Aboriginal peoples both in Canada and in the rest of the world.

As outlined in *The Ontario Curriculum, Grades 9 to 12: Program Planning and Assessment, 2000*, the new curriculum for secondary school is organized into several types of courses. (See the document mentioned for a description of the different types of secondary school courses.) However, not all types of courses are available in every discipline. In the Native studies program in Grades 11 and 12, four types of courses are offered: university preparation, university/college preparation, college preparation, and workplace preparation.

## Courses in Native Studies, Grades 11 and 12

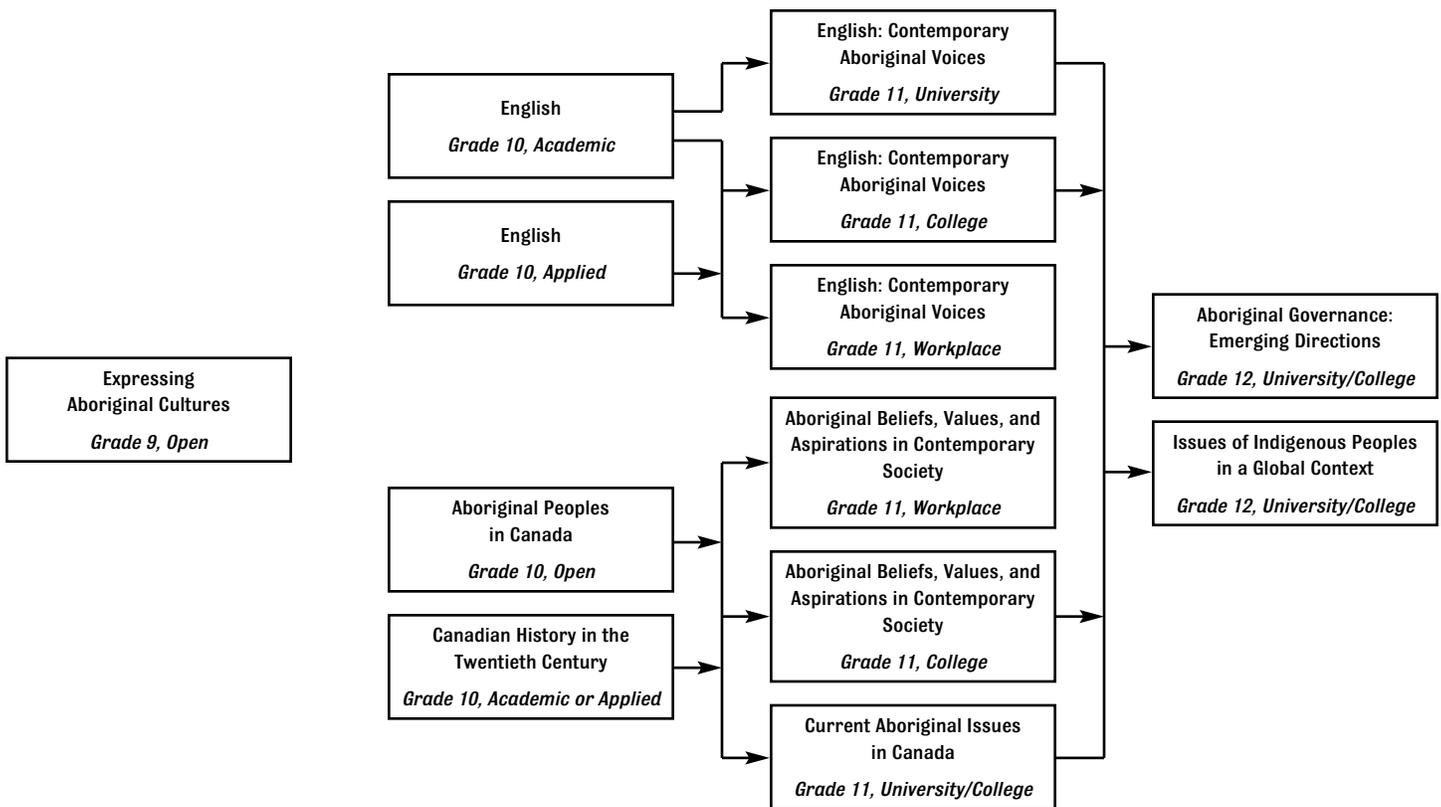
Grade	Course Name	Course Type	Course Code	Prerequisite
11	English: Contemporary Aboriginal Voices	University	NBE3U	Grade 10 English, Academic
11	Current Aboriginal Issues in Canada	University/College	NDA3M	Grade 10 Aboriginal Peoples in Canada, Open, or Grade 10 Canadian History in the Twentieth Century, Academic or Applied
11	Aboriginal Beliefs, Values, and Aspirations in Contemporary Society	College	NBV3C	Grade 10 Aboriginal Peoples in Canada, Open, or Grade 10 Canadian History in the Twentieth Century, Academic or Applied
11	English: Contemporary Aboriginal Voices	College	NBE3C	Grade 10 English, Academic or Applied
11	Aboriginal Beliefs, Values, and Aspirations in Contemporary Society	Workplace	NBV3E	Grade 10 Aboriginal Peoples in Canada, Open, or Grade 10 Canadian History in the Twentieth Century, Academic or Applied

Grade	Course Name	Course Type	Course Code	Prerequisite
11	English: Contemporary Aboriginal Voices	Workplace	NBE3E	Grade 10 English, Academic or Applied
12	Aboriginal Governance: Emerging Directions	University/College	NDG4M	Any Grade 11 university, university/college, or college preparation course in Native studies
12	Issues of Indigenous Peoples in a Global Context	University/College	NDW4M	Any Grade 11 university, university/college, or college preparation course in Native studies

*Note:* Each of the courses listed above is worth one credit.

### Prerequisite Chart for Native Studies

This chart maps out all the courses in the discipline 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:* Students who take the Grade 11 course English: Contemporary Aboriginal Voices (university, college, or workplace preparation) may use the credit earned for this course to meet the Grade 11 English compulsory credit requirement.

**A Note About Credits.** Courses in Grades 11 and 12 are designed to be offered as full-credit courses. However, half-credit courses may be developed for specialized programs, such as school-work transition and apprenticeship programs, as long as the original course is not designated as a requirement for entry into a university program. Individual universities will identify the courses that are prerequisites for admission to specific programs. Such courses must be offered as full-credit courses, to ensure that students meet admission requirements.

In Grades 9-12, half-credit courses, which require a minimum of fifty-five hours of scheduled instructional time, must 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, drawn from all of the strands of that course and 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 that 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 September Report.

### **Teaching Approaches**

It is important that students have opportunities to learn in a variety of ways: individually and cooperatively; independently and with teacher direction; through hands-on activities; and through the study of examples followed by practice. There is no single correct way to teach or to learn. The nature of the Native studies curriculum calls for a variety of strategies for learning. The strategies should vary according to the curriculum expectations and the needs of the students.

Given the cultural topics and contemporary issues explored in the Native studies curriculum, teachers will find it necessary to reach beyond the usual sources in preparation for instruction. Important resources include First Nation community-based resources, Aboriginal elders, and electronic media.

### **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 are listed for each *strand*, or broad curriculum area, of each course. 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 organized under subheadings that reflect particular aspects of the required knowledge and skills and that may serve as a

guide for teachers as they plan learning activities for their students. The organization of expectations in strands and subgroupings is not meant to imply that the expectations in any one strand or group are achieved independently of the expectations in the other strands or groups.

Many of the expectations are accompanied by examples, given in parentheses. These examples are meant to illustrate the kind of skill, the specific area of learning, the depth of learning, and/or the level of complexity that the expectation entails. They are intended as a guide for teachers rather than as an exhaustive or mandatory list.

## **Strands**

The expectations in the Native studies courses are grouped in four distinct but related strands:

**Identity.** Identity is a concept created in response to the question Who am I? The investigation of identity is a personal journey of discovery and realization, which is part of the maturation process of all students during the adolescent years. Historical events, such as the Indian Act, have made the issue of identity a particular concern to Aboriginal peoples and all Canadians.

**Relationships.** This strand serves as a focus for exploring ties that Aboriginal peoples have developed and maintained with the natural environment – the land and its life-sustaining resources. In addition, students will explore the personal connections that Aboriginal peoples have made spiritually and culturally with their world.

**Sovereignty.** In the traditional governments of Aboriginal peoples, sovereignty is based on a spiritual understanding that the Creator gives human beings responsibility for governing themselves and taking care of the natural environment. In current discussions about sovereignty, Aboriginal peoples assert that this understanding is within themselves and that self-determination is basic to the needs of all human beings.

**Challenges.** Among the challenges faced by Aboriginal peoples today in defining their collective place in Canadian life is the need to reclaim, reassert, and further develop the distinct identities, relationships, and sovereignty that Aboriginal peoples have always held.

In most of the courses, the strands are further divided into three thematic sections: Aboriginal World View, Aboriginal and Canadian Relations, and Renewal and Reconciliation. A proper understanding of the contemporary situation of Aboriginal peoples in Canada requires some understanding of the diversity of the Aboriginal population; the Aboriginal world view, which is manifested in distinctive lifestyles; the history of relations between Aboriginal peoples and the rest of Canada; and the collaborative efforts of Aboriginal peoples and Canadian society to redefine their relationships.

**Strands in “English: Contemporary Aboriginal Voices”**

In the courses entitled “English: Contemporary Aboriginal Voices”, the four strands described above are divided into the following three sections: Aboriginal Voices in Literature; Language; and Aboriginal Voices in Media Works. In addition to the four strands outlined above, the English courses in the Native studies curriculum include a fifth strand, Writing, which is described below.

**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. When planning writing activities, teachers must include the forms designated for intensive study in the curriculum expectations, as well as an appropriate balance of other forms of writing. Because postsecondary 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 examinations and in-class writing assignments.

The strand is divided into the following sections: Generating Ideas and Gathering Information; Choosing the Form to Suit the Purpose and Audience; Organizing Ideas and Information in Written Work; Revising Drafts; and Editing, Proofreading, and Publishing.

---

## **English: Contemporary Aboriginal Voices, Grade 11, University Preparation**

(NBE3U)

This course emphasizes the development of literacy, critical thinking, and communication skills through the study of works in English by Aboriginal writers. Through the analysis of literary texts and media works, students will develop an appreciation of the wealth and complexity of Aboriginal writing. Students will also conduct research and analyse the information gathered; write persuasive and literary essays; and analyse the relationship between media forms and audiences. An important focus will be the further development of students' understanding of English-language usage and conventions.

**Prerequisite:** English, Grade 10, Academic

# Identity

## Overall Expectations

By the end of this course, students will:

- describe the concepts related to identity in Aboriginal literary works;
- analyse and assess information, ideas, issues, and language as they pertain to Aboriginal identity in a variety of informational writings and Aboriginal literary works;
- demonstrate an understanding of how the different forms and styles used in Aboriginal literary works reflect Aboriginal identity;
- analyse images in media works related to Aboriginal identity.

## Specific Expectations

### *Aboriginal Voices in Literature*

By the end of this course, students will:

- identify the perceptions of Aboriginal identity expressed by a variety of Aboriginal writers (e.g., Chief Dan George, Maria Campbell, Daniel David Moses, Rita Joe);
- assess Aboriginal writers' (e.g., Jordan Wheeler, Lenore Keeshig-Tobias, Connie Fife) depictions of aspects of Aboriginal identity that have resulted from interactions with Canadian society;
- explain social and historical values and perspectives on Aboriginal identity, based on examples from Aboriginal literature;
- compare Aboriginal writers' (e.g., Beatrice Culleton-Moisoner, Richard Wagamese, Ruby Slipperjack) expressions of identity.

### *Language*

By the end of this course, students will:

- analyse how Aboriginal writers reveal identity through their use of language;
- demonstrate an understanding of the use of certain oral traditions as themes in the works of various Aboriginal writers (e.g., the character known as Trickster appears in different guises in the traditions of various nations across Canada – Nanabush, Wasakychak, Kluscap);

- explain how literature provides telling insights into the character and ways of a people (e.g., the creation stories from several Aboriginal communities, such as the Sky Woman story in Iroquoian tradition and Raven's story from the West Coast).

### *Aboriginal Voices in Media Works*

By the end of this course, students will:

- describe aspects of Aboriginal identity that reflect Aboriginal world views as found in the media works (e.g., music by Robbie Robertson for the TBS documentary "The Native Americans") of Aboriginal creators (e.g., Susan Aglukark, Robbie Robertson, Gary Farmer, Alanis Obomsawin);
- compare the images of Aboriginal identity portrayed in media works by both Aboriginal and non-Aboriginal creators;
- analyse the changing quality of life of Aboriginal communities (e.g., Alkali Lake, Davis Inlet), as depicted in media works.

## Relationships

### Overall Expectations

By the end of this course, students will:

- demonstrate an understanding of the relationships depicted in fiction, drama, poetry, and non-fiction by Aboriginal writers (with an emphasis on novels and poetry);
- demonstrate an understanding of the ways in which Aboriginal writers depict relationships to promote a vision of Aboriginal communities;
- demonstrate an understanding of form, purpose, audience, and production techniques by designing or creating media works, independently and collaboratively, based on the ideas, themes, and issues related to relationships examined in this course;
- compare, through analysis, relationships presented in media works by Aboriginal creators.

### Specific Expectations

#### *Aboriginal Voices in Literature*

By the end of this course, students will:

- demonstrate an understanding of relationships (e.g., within the family or community; within the plant, animal, or spirit world) portrayed in the works of Aboriginal writers;
- analyse changes that take place in Aboriginal relationships through interaction with Canadian society, as portrayed in the works of Aboriginal writers (e.g., Ruby Slipperjack, Beatrice Culleton-Moisner, Daniel David Moses);
- compare their own ideas, values, and perspectives with those expressed or implied in a text by an Aboriginal writer (e.g., by analysing the thoughts and responses of a fictional character in a crisis and comparing these with their own probable reactions; by debating two different interpretations of a literary work using specific references to the text to support their arguments).

#### *Language*

By the end of this course, students will:

- demonstrate an understanding of how Aboriginal writers (e.g., Richard Wagamese, Tomson Highway, Ruby Slipperjack, Jeannette Armstrong) describe cultural and spiritual relationships in their work;
- demonstrate an understanding of relationships examined in this course through classroom discussions and more formal activities (e.g., panel discussions, speeches, group presentations) that focus on relationships.

#### *Aboriginal Voices in Media Works*

By the end of this course, students will:

- identify and assess forms of oral presentation (e.g., storytelling, poetry, music, CD-ROMs, video performances) that develop, maintain, and affirm Aboriginal relationships;
- analyse images of relationships reflecting an Aboriginal world view in the works of Aboriginal creators (e.g., Dan Prouty, Robbie Robertson, Buffy Sainte-Marie);

- analyse and compare media works by Aboriginal creators that critique Aboriginal relationships with Canadian society (e.g., National Film Board productions);
- compare the ways in which different Aboriginal communities work to restore relationships and values, as depicted in media works by Aboriginal creators (e.g., the Hunters and Bombers in the Circle Unbroken video series);
- compare various media perspectives on a current event involving an Aboriginal community.

# Sovereignty

## Overall Expectations

By the end of this course, students will:

- demonstrate an understanding of Aboriginal sovereignty issues, as expressed in Aboriginal literary works;
- demonstrate an understanding of the language used in Aboriginal works in connection with sovereignty issues;
- analyse themes related to sovereignty, as portrayed in media works by Aboriginal creators.

## Specific Expectations

### *Aboriginal Voices in Literature*

By the end of this course, students will:

- identify different definitions of sovereignty (e.g., personal sovereignty, spiritual sovereignty, collective sovereignty, political sovereignty), as expressed in the works of Aboriginal writers;
- assess the impact of Aboriginal sovereignty on Canadian society, as portrayed in the works of Aboriginal writers (e.g., Connie Fife, Taiaiake Alfred);
- identify the role and importance of sovereignty in contemporary Aboriginal communities, as portrayed by Aboriginal writers (e.g., Brian Maracle, Lenore Keeshig-Tobias, Tomson Highway);
- analyse how Aboriginal writing (e.g., the writing of Anthony Thrasher, Basil Johnston, and Jeannette Armstrong) reflects personal sovereignty as well as encroachments on personal freedoms;
- describe the responses of Aboriginal writers (e.g., Maria Campbell, Drew Hayden Taylor, Lee Maracle, Emma Larocque) to the barriers to Aboriginal sovereignty erected by Canadian society.

### *Language*

By the end of this course, students will:

- demonstrate an understanding of a variety of forms of Aboriginal expression (e.g., stories, speeches, Dene and Assembly of First Nations declarations) that have been used to affirm sovereignty;
- describe how Aboriginal writers use rhetorical and literary devices (e.g., pun, caricature, cliché, hyperbole, humour) to enhance the meaning of texts and to deepen understandings of sovereignty.

### *Aboriginal Voices in Media Works*

By the end of this course, students will:

- identify images of sovereignty portrayed through Aboriginal role models in media works;
- describe images associated with sovereignty issues in Aboriginal media works;
- demonstrate an understanding of an Aboriginal community's efforts to achieve sovereignty, as represented in media works by Aboriginal creators.

## Challenges

### Overall Expectations

By the end of this course, students will:

- demonstrate an understanding of the barriers facing Aboriginal peoples in education and employment, as presented in the works of Aboriginal writers;
- assess the challenge of maintaining cultural identity that faces Aboriginal peoples, as represented in Aboriginal literature;
- analyse and assess how stereotyping is depicted in works by Aboriginal creators;
- identify and assess solutions to challenges suggested in media works by Aboriginal creators;
- demonstrate an understanding of Aboriginal writers' descriptions of the challenges faced by Aboriginal peoples.

### Specific Expectations

#### *Aboriginal Voices in Literature*

By the end of this course, students will:

- identify challenges faced by Aboriginal peoples (e.g., challenges related to identity, urbanization, the need for improved educational and employment opportunities, the loss of extended family), as presented in the works of Aboriginal writers;
- analyse Aboriginal writers' depictions of challenges faced by Aboriginal peoples that have resulted directly from societal influences (e.g., racism, ethnocentricity, marginalization);
- analyse efforts made by Aboriginal peoples to respond to challenges, as portrayed in the works of Aboriginal writers (e.g., Richard Wagamese, Jordan Wheeler, Beth Cuthand);
- assess how Aboriginal writers (e.g., Thomas King, Tomson Highway, Basil Johnston, Jeannette Armstrong) have adapted traditional story forms to modern prose when describing challenges faced by Aboriginal peoples.

#### *Language*

By the end of this course, students will:

- demonstrate an understanding of how Aboriginal writers use literary devices (e.g., foreshadowing, humour) to show how Aboriginal peoples are adapting to challenges;
- describe challenges to the maintenance of Aboriginal oral language traditions (e.g., preserving elders' and grandparents' stories);
- recognize, describe, and use correctly in oral and written language the language structures of standard Canadian English and its conventions of grammar, usage, spelling, and punctuation, as prescribed for this course, when describing challenges identified in this course.

#### *Aboriginal Voices in Media Works*

By the end of this course, students will:

- demonstrate an understanding of the positive nature of media works (e.g., by assessing how form, style, and language are used in newspapers, magazine articles, and video productions) in depicting challenges faced by Aboriginal communities;

- create media works (e.g., a radio documentary on the social changes occurring within an Aboriginal community, a photo essay on a day in the life of a community leader, a brochure on a local entrepreneur, a short video clip promoting an Aboriginal activity) that demonstrate an understanding of the issues associated with challenges faced by Aboriginal peoples;
- demonstrate an understanding of some of the solutions to challenges to sovereignty (e.g., the dispute at Oka, the social conditions at Alkali Lake, the Nisga'a Treaty) that have been presented in media works.

## Writing

### Overall Expectations

By the end of this course, students will:

- use a variety of print and electronic primary and secondary sources to gather and assess information and develop ideas for writing;
- select and use appropriate writing forms for intended purposes and audiences, focusing on essays, narratives, or poems;
- use a variety of organizational structures and patterns to produce coherent and effective written work;
- revise their written work, independently and collaboratively, focusing on accuracy of information, clear expression, and consistent use of voice;
- edit and proofread to produce final drafts, using correctly the grammar, usage, spelling, and punctuation conventions of standard Canadian English, as prescribed for this course, with the support of print and electronic resources when appropriate.

### Specific Expectations

#### *Generating Ideas and Gathering Information*

By the end of this course, students will:

- investigate potential topics by formulating questions, identifying information needs and purposes for writing, and developing research plans to gather information and ideas from primary and secondary sources (e.g., consult a CD-ROM or on-line database to find information for an essay on a theme in a work studied; search library on-line catalogues to determine the availability of an author's works);
- organize and analyse information, ideas, and sources to suit specific forms and purposes for writing (e.g., group information and ideas to determine their key concepts and develop a thesis for an essay; create a pattern of imagery for writing a Trickster story);
- formulate and refine a hypothesis, using information and ideas from prior knowledge and research (e.g., develop a thesis for an analysis of a satirical novel; integrate information and ideas acquired from a variety of sources for a personal essay on a topic or issue);

- evaluate information and ideas to determine whether they are reliable, current, sufficient, and relevant to the purpose and audience.

#### *Choosing the Form to Suit the Purpose and Audience*

By the end of this course, students will:

- demonstrate an understanding of the uses and conventions of a variety of forms by writing persuasive and literary essays, reviews, short narratives or poems, and summaries (e.g., a personal essay on a current issue, an academic essay analysing the themes or imagery of literature studied, a film review for the school newspaper);
- select and use an appropriate form of writing to produce written work for an intended audience and purpose (e.g., a poem about being Aboriginal for a reader in another country, a report for an academic audience on the historical context of a literary work studied);
- analyse the characteristics of literary and informational texts as models of writing for specific purposes and audiences;

- select and use a level of language and a voice appropriate to the specific purpose and intended audience for a piece of writing (e.g., use colloquialisms to establish an authentic voice for a character in a short narrative; use an appropriate voice in an academic essay on a work of literature).

***Organizing Ideas and Information  
in Written Work***

By the end of this course, students will:

- apply knowledge of essay structure to organize short essays or critiques, using (a) an introduction that engages the reader's interest, introduces the thesis or controlling idea, and previews the organization or content of the essay; (b) a body that develops ideas logically and coherently and incorporates well-chosen, relevant evidence to support each idea; (c) a conclusion that follows logically from the thesis and ideas developed in the body, summarizes the key points and organization in the body, and makes a thoughtful generalization related to the controlling idea;
- select and use appropriate organizational devices and patterns to structure short stories, poems, and multimedia presentations (e.g., use flashbacks to present background information in a short story; use extended metaphor in a poem; use a storyboard to establish sequence in a scene from a literary work studied in the course);
- use organizational patterns such as classification, definition, and illustration to present information and ideas in essays, reviews, and summaries.

***Revising Drafts***

By the end of this course, students will:

- revise drafts to strengthen content and improve organization by refining the controlling idea; making connections among ideas; integrating details; and reordering information, ideas, and images (e.g., combine several ideas from an early draft to form a controlling idea for an essay; change the order of images in a poem to enhance the emotional impact);
- revise drafts to improve clarity of expression (e.g., find specialized or academic vocabulary in reference resource materials to replace vague or inaccurately used words; review the use of active and passive verb voice in formal writing; examine writing for use of inclusive and anti-discriminatory language);
- revise drafts to refine voice in written work (e.g., highlight pronouns to check for consistent use of person in an academic essay; read a passage aloud to listen for a distinctive voice; change the direct speech of characters in a short story to reflect their different personalities);
- revise drafts to incorporate researched information, ideas, and quotations accurately, ethically, and consistently (e.g., incorporate researched information by using parenthetical referencing according to acceptable research methodology; use appropriate words and phrases to introduce borrowed information and ideas; create charts, graphs, or diagrams to incorporate information from research).

***Editing, Proofreading, and Publishing***

By the end of this course, students will:

- cite researched information, ideas, and quotations according to acceptable research methodology (e.g., cite sources using a recognized style such as that of the Modern Language Association [MLA] or the American Psychological Association [APA]; use parenthetical referencing; create bibliographies);
- produce, format, and publish written work, using appropriate technology, to share writing with intended audiences (e.g., adapt an electronic template for the title page of an academic essay; use computer applications to format a short story for a literary magazine, selecting appropriate typefaces, type styles, and graphics);
- compare their current writing skills with those required in a variety of university programs and occupations and make action plans to address identified needs (e.g., review samples of their own writing to identify strengths and weaknesses);
- edit and proofread their own and others' writing, identifying and correcting errors according to the requirements for grammar, usage, spelling, and punctuation listed below.

***Grammar and Usage***

Students will:

- use parts of speech correctly and in a consistent manner in writing;
- communicate complex ideas using a variety of sentence structures;
- use reflexive pronouns correctly;

- use verb tenses appropriately and correctly;
- use active and passive verb voice effectively to suit purpose and audience;
- use parallel structures correctly and for rhetorical effect;
- recognize and correct grammar and usage errors in their own and others' writing;
- show an understanding that grammar may be used unconventionally for a particular effect in some forms of writing (e.g., in advertising, poetry, and for characterization in fiction and drama).

***Spelling***

Students will:

- demonstrate an understanding of a wide range of spelling patterns, rules, and strategies by recognizing and correcting their own and others' spelling errors;
- spell correctly specific historical, academic, and literary terms used in course materials;
- use a variety of print and electronic resources to flag possible errors and improve spelling.

***Punctuation***

Students will:

- use punctuation correctly and thoughtfully to stress a word or words at the beginning or end of a sentence, to signal shifts in tone and mood in narrative, and to indicate levels of formality;
- use commas around words in apposition;
- introduce and punctuate long quotations correctly in the body of an essay.

---

## **Current Aboriginal Issues in Canada, Grade 11, University/College Preparation**

(NDA3M)

This course focuses on existing and emerging issues of importance to Aboriginal peoples in Canada. Students will investigate issues related to identity, relationships among Aboriginal peoples and between Aboriginal peoples and other Canadians, sovereignty principles as presented by Aboriginal peoples, and the contemporary challenges posed by these issues. Students will also examine such topics as language preservation, the responsibilities of Aboriginal women and men, and the need for dialogue between Aboriginal and non-Aboriginal peoples.

**Prerequisite:** Aboriginal Peoples in Canada, Grade 10, Open *or* Canadian History in the Twentieth Century, Grade 10, Academic or Applied

# Identity

## Overall Expectations

By the end of this course, students will:

- describe the relationships among language, culture, and identity;
- demonstrate an understanding of how Aboriginal identity is linked to the physical environment;
- demonstrate an understanding of the influences on Aboriginal societies that have an impact on their sense of identity;
- describe Aboriginal perspectives related to issues of identity and sovereignty;
- describe the impact of media, literature, and popular culture on contemporary Aboriginal society.

## Specific Expectations

### *Aboriginal World View*

By the end of this course, students will:

- describe the ways in which Aboriginal languages contribute to Aboriginal peoples' sense of identity;
- explain how the continued use of Aboriginal languages is crucial to the continuity of the customs and cultural practices of Aboriginal peoples;
- identify the intellectual, physical, emotional, and spiritual impact of the residential school experience on Aboriginal language, culture, and identity;
- explain how Aboriginal people find their identity in the larger community (e.g., in the extended family) as well as in themselves;
- identify ways in which Aboriginal elders, healers, leaders, artists, and writers promote cultural perspectives and identities.

### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- identify measures taken by non-Aboriginal society that affect Aboriginal identity, particularly the use, maintenance, and preservation of Aboriginal languages (e.g., the Indian Act, residential schools);
- explain how Aboriginal languages, as a key element of identity, have survived despite attempts to assimilate Aboriginal peoples;
- compare Aboriginal people's definitions of their identity (e.g., in the autobiographies of Aboriginal individuals) with those of non-Aboriginal society (e.g., in court decisions on Aboriginal rights);
- evaluate the ways in which the identities of contemporary Aboriginal people are influenced by media, literature, and popular culture.

***Renewal and Reconciliation***

By the end of this course, students will:

- identify specific strategies used to preserve or re-introduce Aboriginal languages in a community (e.g., on local radio programs, in language programs in school);
- describe how Aboriginal languages are kept alive through the observance of customs, ceremonies, and healing practices;
- identify how the political and cultural activities and organizations of Aboriginal peoples affect their collective identity (e.g., Aboriginal gatherings, Ontario Native Women's Association);
- demonstrate an understanding of the different perspectives of Aboriginal issues reflected in the media coverage from within Aboriginal communities and from mainstream society.

## Relationships

### Overall Expectations

By the end of this course, students will:

- describe the historical basis for the contemporary relationship between Aboriginal peoples and Canadian society;
- describe the social, legal, and political environments in which Aboriginal peoples and non-Aboriginal peoples are constructing new relationships;
- demonstrate an understanding of Aboriginal peoples' strong relationship to the land;
- explain the need to promote dialogue and reconciliation in the relationship between Aboriginal peoples and Canadian society;
- demonstrate an understanding of the interrelationships that characterize an Aboriginal world view.

### Specific Expectations

#### *Aboriginal World View*

By the end of this course, students will:

- identify, through analysis, how the goals and strategies of Aboriginal organizations and communities (e.g., in their philosophy and their collective and individual behaviour) reflect an Aboriginal world view;
- describe how an Aboriginal world view defines and promotes close relationships (e.g., to the land, family, community, and culture);
- explain how Aboriginal peoples' relationship with the land affects their perspectives on environmental issues (e.g., resource management), and compare the perspectives of non-Aboriginal society on these issues.

#### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- demonstrate an understanding of contemporary Aboriginal perspectives on Aboriginal-Canadian relations (e.g., as expressed in the Red Paper, the response of the Indian Association of Alberta to the federal government's 1969 white paper on Indian policy; the Assembly of First Nations Declaration, 1980; and selections of testimonies before the Royal Commission on Aboriginal Peoples);

- demonstrate an understanding of the interactions between Aboriginal and non-Aboriginal peoples in the past (e.g., in terms of the role and function of the Indian Act) and how these interactions will influence future relationships;
- assess the degree to which the needs of Aboriginal peoples are being addressed by Canadian laws and the justice system (e.g., by the use of sentencing circles, by circuit court judges);
- identify current land-use issues that involve Aboriginal peoples, non-Aboriginal society, and Canadian governments (e.g., issues relating to mining and logging);
- demonstrate an understanding of the need to initiate and sustain cross-cultural dialogue among Aboriginal and Canadian students.

#### *Renewal and Reconciliation*

By the end of this course, students will:

- identify ways in which Aboriginal peoples and non-Aboriginal peoples could cooperate to achieve a common economic, political, or social objective (e.g., through World Earth Day; by jointly providing ecotourism tours);

- predict how global trends (e.g., increasing scarcity of water, changes in economic opportunity) will impact on the relationship between Aboriginal peoples and Canadian society;
- describe sustainable land-use plans appropriate to local environments (e.g., the Porcupine Caribou Management Board) and resource megaprojects (e.g., the Mackenzie Valley pipeline);
- describe community service projects (e.g., sports camps, habitat restoration projects) that would promote a positive relationship between Aboriginal peoples and other Canadians.

## Sovereignty

### Overall Expectations

By the end of this course, students will:

- describe sovereignty and self-determination in terms of the political assertions of Aboriginal peoples;
- describe the principles required for the establishment of Aboriginal self-government;
- describe the relationship of principles of respect and mutual interdependence to the exercise of self-government in contemporary Aboriginal societies;
- describe the historical relationships between Aboriginal peoples and the Canadian government, as reflected in specific treaties and agreements and the intent behind them;
- describe how Aboriginal peoples adapt to external forces.

### Specific Expectations

#### *Aboriginal World View*

By the end of this course, students will:

- describe how Aboriginal peoples have defined “sovereignty” in their arguments for self-determination (e.g., the Assembly of First Nations Declaration, 1980);
- describe how Aboriginal women and men maintain their traditions, customs, and practices despite the external forces exerted by modern society;
- demonstrate an understanding of the historical experience of Aboriginal peoples in asserting their sovereignty through treaties, negotiated agreements, and other formalized processes (e.g., Two Row Wampum Belt, the Nisga’a Treaty, the Delgamuukw case);
- describe the development and maintenance of an Aboriginal world view to deal with the future impacts of globalization (i.e., the emergence of internationalism both politically and in the world of business).

#### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- demonstrate an understanding of the expressions “inherent sovereignty” and “jurisdiction” as used by Aboriginal peoples in current negotiations with the Canadian government (e.g., the Assembly of First Nations Declaration, 1980);
- demonstrate an understanding of the role of the principle of respect in Aboriginal government (e.g., decision by consensus, the role of the extended family) and determine whether this same principle is utilized by Canadian governments;
- explain the significance of the negotiations between Aboriginal peoples and the government of Canada on such contemporary issues as political relationships and decision making by Aboriginal communities;
- demonstrate an understanding that in making treaties, both Aboriginal peoples and the Canadian government recognized and affirmed each other’s authority to enter into and make binding commitments in treaties (e.g., “numbered treaties” 1 to 11).

***Renewal and Reconciliation***

By the end of this course, students will:

- describe the impact of the concept of Aboriginal self-government on nation building;
- explain how Aboriginal peoples are reviving customs and traditions (e.g., birthing centres, potlatches);
- identify the ways in which Aboriginal peoples and other Canadians are attempting to resolve disputes over the past treatment of Aboriginal peoples (e.g., in the ongoing dialogue regarding residential schools, through negotiations about land title);
- describe examples of Aboriginal peoples' commitment to sovereignty in the context of contemporary Canada.

## Challenges

### Overall Expectations

By the end of this course, students will:

- identify social, political, and economic issues currently being addressed by Aboriginal individuals and communities in Canada;
- demonstrate an understanding of the active involvement of Aboriginal peoples in legal and political agreements with the provincial and federal governments;
- identify the challenges facing Aboriginal youth in Canada and suggest how these challenges can be addressed at a personal, community, and governmental level;
- demonstrate an understanding of contemporary Aboriginal education and health issues.

### Specific Expectations

#### *Aboriginal World View*

By the end of this course, students will:

- identify models of economic growth that reflect Aboriginal values and traditions (e.g., the Cape Dorset artists' cooperatives);
- explain Aboriginal and non-Aboriginal perspectives on a specific treaty right (e.g., fishing rights, hunting rights, logging rights);
- identify how Aboriginal youth are using their understanding of an Aboriginal world view to meet contemporary challenges (e.g., through the Nishnawbe Aski Nation Forum on Youth Suicide);
- assess ways in which an Aboriginal world view has invigorated and transformed health care and educational practices (e.g., holistic healing, medicines from plants, Native language instruction).

#### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- identify areas of conflict between Aboriginal peoples and the government of Canada with respect to treaty interpretation (e.g., the Jay Treaty of 1794, funding for education, health care);
- identify significant legal and political agreements between Aboriginal peoples and the governments of Canada (e.g., the Sechelt Agreement, the James Bay and Northern Quebec Agreement);
- describe projects and programs that celebrate Aboriginal youth achievements, foster communication among Aboriginal and non-Aboriginal youth, and promote a positive self-image in Aboriginal peoples enrolled in contemporary educational institutions;
- describe the impacts and implications of provincial and federal health and education policies on Aboriginal peoples (e.g., the AIDS awareness programs, the Aboriginal Head Start Program).

***Renewal and Reconciliation***

By the end of this course, students will:

- identify ways in which Aboriginal peoples use the legal and political processes to achieve their goals (e.g., Guerin, 1985; at Meech Lake, 1990; Delgamuukw, 1991; the role of Elijah Harper in the ratification process of the Charlottetown Accord in the 1992 constitutional discussions);
- assess the effectiveness of attempts to improve the relationships among Aboriginal peoples, the Canadian government, and Canadian society as a whole;
- demonstrate an understanding of the different perspectives of Aboriginal and Canadian youth on their historical and cultural roots;
- describe how health and education issues relevant to the quality of life of Aboriginal peoples on and off reserves (e.g., the prevalence of diabetes, alcohol and substance abuse, teen pregnancy) are a mutual responsibility of Aboriginal peoples and Canadian society.

---

# Aboriginal Beliefs, Values, and Aspirations (NBV3C) in Contemporary Society, Grade 11, College Preparation

This course focuses on the beliefs, values, and aspirations of Aboriginal peoples in Canada. Students will examine world views of Aboriginal peoples and the political, economic, cultural, and social challenges facing individuals and communities. Students will also learn how traditional and contemporary beliefs and values influence the aspirations and actions of Aboriginal peoples.

**Prerequisite:** Aboriginal Peoples in Canada, Grade 10, Open *or* Canadian History in the Twentieth Century, Grade 10, Academic or Applied

# Identity

## Overall Expectations

By the end of this course, students will:

- describe traditional and contemporary beliefs and values of Aboriginal cultures that influence present-day activities and behaviours;
- identify aspects of cultural identity related to specific Aboriginal peoples;
- compare Aboriginal and non-Aboriginal perspectives on the contemporary cultural identities of Aboriginal peoples;
- describe the efforts and actions of Aboriginal communities and individuals to maintain their cultures and languages within traditional land bases, on reserves, and in urban settings.

## Specific Expectations

### *Aboriginal World View*

By the end of this course, students will:

- explain specific environmental influences (e.g., salmon migration on the Northwest Coast; caribou migration for the Dene people, utilization of forests and lakes by the Ojibway and Cree communities) on the social and cultural identity of Aboriginal peoples;
- demonstrate an understanding of how Aboriginal peoples' identity as custodians and protectors of the land entrusted to them by the Creator (e.g., as expressed in the thanksgiving address) inspires their historical and contemporary commitment to remaining on their lands (e.g., as reflected in their negotiation of treaties such as the Maritimes Treaty of 1752 and Treaty No. 11);
- describe how Aboriginal practices, behaviours, beliefs, and symbols (e.g., hunting and fishing traditions; ceremonies and feasts; the use of drums, music, and dance) strengthen Aboriginal cultural identities.

### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- explain how Aboriginal values might conflict with economic forces;
- describe individuals, First Nation communities, and organizations that promote public understanding of Aboriginal cultural identity (e.g., Tomson Highway, M'Chigeeng First Nation, Native Friendship Centres, Métis Nation of Ontario);
- describe how Aboriginal cultural activities and symbols (e.g., eagle feathers) increase public awareness and contribute to public understanding of Aboriginal cultural contributions (e.g., Inuit carvings);
- describe how the interaction of Aboriginal communities and Canadian society in the twentieth century has affected Aboriginal beliefs and values (e.g., the effect of the wage economy, the focus on the individual as opposed to the collectivity);
- describe ways in which contemporary Aboriginal leaders have furthered the understanding of all Canadians of Aboriginal values and aspirations.

***Renewal and Reconciliation***

By the end of this course, students will:

- describe how Aboriginal communities and individuals maintain links with traditional spiritual beliefs and practices in urban, rural, and institutional settings (e.g., grandmothers' roles, healing circles);
- compare the role of beliefs and values in sustaining two different Aboriginal communities today;
- explain ways in which artists, healers, elders, women, and politicians define and promote Aboriginal peoples' aspirations (e.g., in the briefs and submissions as recorded in the Final Report of the Royal Commission on Aboriginal Peoples, 1996).

## Relationships

### Overall Expectations

By the end of this course, students will:

- explain how Aboriginal peoples' relationship to the land traditionally sustained them in various environments across Canada;
- demonstrate an understanding of the cultural practices of Aboriginal peoples;
- explain how Aboriginal peoples' links to the land and to a sustainable environment are part of their cultural identity;
- demonstrate an understanding of the varying perspectives on Aboriginal peoples' right to self-determination.

### Specific Expectations

#### *Aboriginal World View*

By the end of this course, students will:

- identify customs, ceremonies, and spiritual beliefs that connect Aboriginal peoples to nature and to one another (e.g., hunters' respect for animal bones, drumming, dream interpretations, traditional roles of family members in different Aboriginal cultures);
- identify examples of art, architecture, and artifacts that depict a spiritual and emotional link between Aboriginal peoples and their traditional lands (e.g., totem pole carvings; masks; designs of cultural centres; artwork of Daphne Odjig, Maxine Noel, and Joane Cardinal Schubert);
- demonstrate an understanding of traditional Aboriginal activities associated with the seasonal cycle;
- describe how the spiritual relationship that Aboriginal peoples have with the land is integrated with their beliefs and values (e.g., the Aboriginal belief that many parts of nature have spirits).

#### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- describe how Aboriginal peoples can express their distinctive identity in multi-cultural Canada;
- compare harvesting behaviours and beliefs of Aboriginal and non-Aboriginal peoples (e.g., wild rice harvesting, fishing practices on the east and west coasts of Canada);
- demonstrate an understanding of the injustices of the past that affect Aboriginal and Canadian relationships (e.g., how such injustices resulted in the Statement of Reconciliation by the Canadian government in 1998);
- describe how the 1985 revisions to the Indian Act gave First Nation communities the opportunity to exercise their right of self-determination (e.g., the revision outlined a process that resulted in each First Nation community having its own rules on membership or “membership code”);
- explain the principles that Métis nations follow in exercising their right of self-determination;
- demonstrate an understanding of how the Inuit have exercised their right to self-determination (i.e., through the creation of Nunavut).

***Renewal and Reconciliation***

By the end of this course, students will:

- identify specific challenges facing Aboriginal peoples within various communities across Canada in their relationship with the Canadian government (e.g., the social problems of the Innu at Davis Inlet, the Lubicon Cree land issue);
- describe the importance of customs, rituals, and ceremonies within Aboriginal cultures (e.g., the role of sweat lodges, smudging, burning sweetgrass) in strengthening Aboriginal identity in their relationships with Canadian society;
- describe the primary values in relationships (e.g., inclusiveness, fairness, respect) that Aboriginal women want to achieve through the implementation of Bill C-31 in First Nation communities;
- identify efforts of Aboriginal peoples towards cultural revitalization (e.g., reinstating ceremonial practices, providing Native language classes for adults).

# Sovereignty

## Overall Expectations

By the end of this course, students will:

- demonstrate an understanding of how traditional teachings and contemporary beliefs are the foundation of Aboriginal self-determination;
- describe the efforts of Aboriginal peoples to attain autonomy in their lives;
- describe how contemporary Aboriginal communities assert their autonomy through a blend of traditional and modern practices;
- identify the Aboriginal beliefs and values that provide or have provided the foundation for the negotiation of treaties and land claims.

## Specific Expectations

### *Aboriginal World View*

By the end of this course, students will:

- demonstrate an understanding of a traditional story that imparts a message of self-determination (e.g., the Sedna story of the Inuit, the hermit thrush tale of the Iroquois);
- describe ways in which practices based on traditional beliefs and values sustain autonomy and promote self-determination within families (e.g., parenting practices, experiential learning, sharing responsibilities);
- demonstrate an understanding of Aboriginal values in the negotiations of modern treaties (e.g., the Cree position on the Great Whale River Dam proposals by Hydro-Québec, the Nisga'a Treaty negotiations).

### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- describe how the dialogue between Aboriginal peoples and Canadian society on the definition of *sovereignty*, *self-determination*, and *self-government* (e.g., the 1983, 1984, 1987, 1990, and 1992 constitutional discussions; court cases on the hunting and fishing rights of Aboriginal

peoples) demonstrates that these terms have distinct, though overlapping, meanings;

- identify places, people, and events that are associated with success in maintaining the autonomy of Aboriginal peoples (e.g., First Nation schools, maintenance of the Confederacy Council on the Six Nations Reserve after its “overthrow” by the RCMP in 1924);
- explain how Aboriginal communities have maintained their autonomy at the same time as cross-cultural interactions with Canadian society have changed the traditional roles, responsibilities, and occupations of Aboriginal men and women (e.g., the evolution of jobs and responsibilities within Aboriginal communities);
- identify the conflicting values and priorities (e.g., Anishnawbe treaty-making protocol) that affect the negotiation of treaties and agreements involving Aboriginal communities and different levels of government;
- demonstrate an understanding of various viewpoints on the issue of Aboriginal self-determination (e.g., by analysing the writings of Richard Wagamese).

***Renewal and Reconciliation***

By the end of this course, students will:

- demonstrate an understanding of how Aboriginal peoples incorporate traditional beliefs and values (e.g., the use of healing circles, sentencing circles, and birthing centres) into their lives in an attempt to revitalize their societies;
- identify initiatives and projects at the community, provincial, and national levels that demonstrate Aboriginal self-sufficiency and autonomy (e.g., North American Indigenous Games, Native Child and Family Services agencies in First Nation communities);
- describe specific healing practices that promote individual and community renewal (e.g., sweat lodges in prison environments, traditional uses of tobacco);
- describe Aboriginal beliefs and values (e.g., relationship to the land) that may affect the future direction of treaties and modern agreements.

## Challenges

### Overall Expectations

By the end of this course, students will:

- identify the obstacles that Aboriginal peoples must overcome to protect and maintain their cultures and languages;
- describe the challenges that technology presents to Aboriginal cultures and communities, and the ways in which technology can assist Aboriginal communities;
- identify challenges presented by the ways in which the media deal with Aboriginal issues;
- demonstrate an understanding of differences in the challenges faced by various Aboriginal peoples, including Status Indians, Métis, and Inuit;
- identify physical and spiritual survival methods practised by Aboriginal peoples to help them meet the challenge of maintaining their cultures.

### Specific Expectations

#### *Aboriginal World View*

By the end of this course, students will:

- identify how Aboriginal peoples living in an urban setting can maintain their cultural identity (e.g., by using the services of Native Friendship Centres or enrolling their children in Native language classes in the schools they attend);
- explain how Aboriginal peoples use technology (e.g., CD-ROMs, the World Wide Web, distance education, databases) to promote their beliefs and values;
- describe the challenges facing Aboriginal communities in sustaining their languages, ceremonies, and beliefs;
- describe life experiences that may influence the formation of values, attitudes, and beliefs (e.g., as related in autobiographical writings by Maria Campbell, Drew Hayden Taylor, Ruby Slipperjack, and Lee Maracle).

#### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- describe the impact of technology on the relationship of Aboriginal communities with Canadian society (e.g., advances in technology lead to acculturation);
- research and describe how an Aboriginal community is using traditional values and beliefs to support economic and political growth (e.g., Inuit art cooperatives);
- identify the challenges presented to Aboriginal peoples by Canadian perceptions of Aboriginal beliefs and values, as reflected in media sources (e.g., letters to editors, book reviews, art reviews).

***Renewal and Reconciliation***

By the end of this course, students will:

- demonstrate an understanding of the challenges various Aboriginal peoples face in preserving their distinct cultures;
- identify the responses, found in print and media sources, of artists, athletes, writers, healers, and elders from various Aboriginal groups to challenges to their distinct cultures;
- demonstrate an understanding of the challenges involved in sensitizing mainstream health and social service providers to the needs and aspirations of various Aboriginal peoples (e.g., through affirmative action, cross-cultural awareness, Aboriginal input);
- demonstrate an understanding of how Aboriginal peoples have adapted to challenges caused by technological and environmental changes (e.g., using snowmobiles, air travel, and computer technology; the impact of dam construction in Quebec);
- identify physical and spiritual survival methods practised by Aboriginal peoples to maintain their cultural distinctiveness (e.g., vision quests, dream interpretation, naming ceremonies).

---

## **English: Contemporary Aboriginal Voices, Grade 11, College Preparation**

(NBE3C)

This course emphasizes the development of literacy, critical thinking, and communication skills through the study of works in English by Aboriginal writers. Students will study the content, form, and style of informational texts and literary and media works, and will develop an appreciation of the wealth and complexity of Aboriginal writing. Students will also write reports, correspondence, and persuasive essays, and analyse the relationship between media forms and audiences. An important focus will be on establishing appropriate voice and using business and technical language with precision and clarity.

**Prerequisite:** English, Grade 10, Academic or Applied

## Identity

### Overall Expectations

By the end of this course, students will:

- demonstrate an understanding of the cultural diversity of Aboriginal peoples through a study of Aboriginal literary works;
- analyse information, ideas, issues, and language as they pertain to Aboriginal identity in a variety of informational writings and Aboriginal literary works;
- demonstrate an understanding of how the different forms and styles used in Aboriginal literary works reflect Aboriginal identity;
- analyse images in media works related to Aboriginal identity.

### Specific Expectations

#### *Aboriginal Voices in Literature*

By the end of this course, students will:

- identify the perspectives on Aboriginal identity expressed by Aboriginal writers (e.g., Chief Dan George, Maria Campbell, Rita Joe);
- interpret and assess explicit and implicit ideas, issues, and information in informational texts from Aboriginal sources (e.g., Aboriginal magazines, newspapers, and community newsletters) as they relate to identity;
- identify a variety of forms of oral communication used by Aboriginal peoples to reflect Aboriginal identity (e.g., storytelling, speeches, songs);
- compare Aboriginal writers' (e.g., Beatrice Culleton-Moisoner, Richard Wagamese, Ruby Slipperjack) expressions of identity.

#### *Language*

By the end of this course, students will:

- analyse how Aboriginal writers reveal identity through their use of language;
- identify forms in the Aboriginal oral tradition (e.g., storytelling, role playing, drama), but expressed in the English language, that affirm Aboriginal identity;

- analyse information and ideas relating to Aboriginal identity found in a variety of publications (e.g., Aboriginal newspapers and magazines, Indian and Northern Affairs Canada publications, Aboriginal community newsletters).

#### *Aboriginal Voices in Media Works*

By the end of this course, students will:

- assess aspects of Aboriginal identity that reflect Aboriginal world views, as found in the media works (e.g., the National Film Board video on the conflict at Oka, Quebec, in 1990 produced by Alanis Obomsawin) of Aboriginal creators (e.g., Susan Aglukark, Robbie Robertson, Gary Farmer, Alanis Obomsawin);
- compare the images of Aboriginal identity portrayed in media works by both Aboriginal and non-Aboriginal creators;
- analyse the changing quality of life in Aboriginal communities (e.g., Alkali Lake, Davis Inlet) as depicted in media works.

## Relationships

### Overall Expectations

By the end of this course, students will:

- demonstrate an understanding of the relationships depicted in fiction, drama, poetry, and non-fiction by Aboriginal writers (with an emphasis on novels and poetry);
- demonstrate an understanding of the ways Aboriginal writers use relationships to promote a vision of Aboriginal communities;
- demonstrate an understanding of form, purpose, audience, and production techniques by designing or creating media works, independently and collaboratively, based on ideas, themes, and issues related to relationships examined in this course;
- compare, through analysis, relationships presented in media works by Aboriginal creators.

### Specific Expectations

#### *Aboriginal Voices in Literature*

By the end of this course, students will:

- demonstrate an understanding of relationships (e.g., within the family or community; within the plant, animal, or spirit world) portrayed in the works of Aboriginal writers;
- analyse changes that take place in Aboriginal relationships through interaction with Canadian society, as portrayed in the works of Aboriginal writers (e.g., Ruby Slipperjack, Beatrice Culleton-Moisner, Daniel David Moses);
- compare their own ideas and perspectives with those expressed or implied in a text by an Aboriginal writer (e.g., by analysing the thoughts and responses of a fictional character in a crisis and comparing these with their own probable reactions; by debating two different interpretations of a literary work, using specific references to the text to support their arguments).

#### *Language*

By the end of this course, students will:

- identify specialized language appropriate to business and technical contexts in either First Nation communities or Canadian society and use it with precision in oral and written work;
- communicate effectively in group discussions on the relationships between Aboriginal and Canadian societies portrayed in works by Aboriginal creators, displaying such skills as contributing additional and relevant information, asking questions for clarification, completing assigned tasks for the group, summarizing the main ideas of the discussion, working towards consensus, and accepting group decisions when appropriate.

#### *Aboriginal Voices in Media Works*

By the end of this course, students will:

- identify and assess forms of oral presentation (e.g., storytelling, poetry, music, CD-ROMs, video performances) that develop, maintain, and affirm Aboriginal relationships;

- analyse images of relationships reflecting an Aboriginal world view in the works of Aboriginal creators (e.g., Dan Prouty, Robbie Robertson, Buffy Sainte-Marie);
- analyse media works by Aboriginal creators that critique Aboriginal relationships with Canadian society (e.g., National Film Board productions);
- compare the ways in which different Aboriginal communities work to restore relationships and values, as depicted in media works by Aboriginal creators (e.g., Hunters and Bombers in the Circle Unbroken video series).

# Sovereignty

## Overall Expectations

By the end of this course, students will:

- describe the issues of identity and culture as they relate to sovereignty, as expressed in works by Aboriginal writers;
- describe how sovereignty is expressed in works by Aboriginal writers;
- demonstrate an understanding of the language used in Aboriginal works in connection with sovereignty issues;
- apply their knowledge of vocabulary and language conventions to read, write, and speak effectively while identifying, developing, or describing Aboriginal sovereignty;
- analyse themes related to sovereignty, as portrayed in media works by Aboriginal creators.

## Specific Expectations

### *Aboriginal Voices in Literature*

By the end of this course, students will:

- identify different definitions of sovereignty (e.g., personal sovereignty, spiritual sovereignty, collective sovereignty, political sovereignty), as expressed in the works of Aboriginal writers;
- assess the impact of Aboriginal sovereignty on Canadian society, as portrayed in the works of Aboriginal writers (e.g., Connie Fife, Taiaiake Alfred);
- identify the role and importance of sovereignty in contemporary Aboriginal communities, as portrayed by Aboriginal writers (e.g., Brian Maracle, Lenore Keeshig-Tobias, Tomson Highway, Beth Cuthand);
- describe the responses of Aboriginal writers (e.g., Maria Campbell, Drew Hayden Taylor, Lee Maracle) to barriers to Aboriginal sovereignty erected by Canadian society.

### *Language*

By the end of this course, students will:

- express themselves clearly in a variety of spoken and written communications on the topic of Aboriginal sovereignty, using appropriate vocabulary and figurative language;
- develop an understanding of the language used to affirm Aboriginal sovereignty (e.g., in statements such as “Aboriginal people will never again be the objects of public policies of assimilation and extinguishment”).

### *Aboriginal Voices in Media Works*

By the end of this course, students will:

- demonstrate an understanding of images associated with sovereignty issues in Aboriginal media works;
- demonstrate an understanding of an Aboriginal community’s efforts to achieve sovereignty, as represented in media works by Aboriginal creators;
- explain how the form, style, and language of a variety of media forms are used to communicate messages that have sovereignty implications.

## Challenges

### Overall Expectations

By the end of this course, students will:

- assess the challenge of maintaining cultural identity facing Aboriginal peoples, as represented in Aboriginal literature;
- analyse and assess how stereotyping is depicted in works by Aboriginal creators;
- identify and assess solutions to challenges suggested in media works by Aboriginal creators;
- demonstrate an understanding of Aboriginal writers' descriptions of the challenges faced by Aboriginal peoples.

### Specific Expectations

#### *Aboriginal Voices in Literature*

By the end of this course, students will:

- identify challenges faced by Aboriginal peoples (e.g., challenges related to identity, urbanization, the need for improved educational and employment opportunities, the loss of extended family), as presented in the works of Aboriginal writers;
- analyse Aboriginal writers' depictions of challenges faced by Aboriginal peoples that have resulted directly from societal influences (e.g., racism, ethnocentricity, marginalization);
- analyse efforts made by Aboriginal peoples to respond to challenges, as portrayed in the works of Aboriginal writers (e.g., Richard Wagamese, Jordan Wheeler, Beth Cuthand);
- assess how Aboriginal writers (e.g., Thomas King, Tomson Highway, Basil Johnston, Jeannette Armstrong) have adapted traditional story forms to modern prose in describing challenges faced by Aboriginal peoples.

#### *Language*

By the end of this course, students will:

- demonstrate an understanding of how Aboriginal writers use literary devices (e.g., foreshadowing, humour) to show how Aboriginal peoples are adapting to challenges;
- describe challenges to the maintenance of Aboriginal oral language traditions (e.g., preserving elders' and grandparents' stories);
- recognize, describe, and use correctly in oral and written language the language structures of standard Canadian English and its conventions of grammar, usage, spelling, and punctuation, as prescribed for this course, when describing challenges identified in this course.

#### *Aboriginal Voices in Media Works*

By the end of this course, students will:

- demonstrate an understanding of the positive nature of media works (e.g., by assessing how form, style, and language are used in newspapers, magazine articles, and video productions) in depicting challenges faced by Aboriginal communities;

- create media works (e.g., a radio documentary on the social changes occurring within an Aboriginal community, a photo essay on a day in the life of a community leader, a brochure on a local entrepreneur, a short video clip promoting an Aboriginal activity) that demonstrate an understanding of the issues associated with challenges faced by Aboriginal peoples;
- demonstrate an understanding of some of the solutions to challenges to sovereignty (e.g., the dispute at Oka, the social conditions at Alkali Lake, the Nisga'a Treaty) presented in media works.

## Writing

### Overall Expectations

By the end of this course, students will:

- use a variety of print and electronic primary and secondary sources to gather and analyse information and develop ideas for writing;
- select and use appropriate writing forms for various purposes and audiences, focusing on reports, correspondence, and persuasive essays;
- use a variety of organizational structures and patterns to produce coherent and effective written work;
- revise their written work, independently and collaboratively, focusing on accuracy of information, clear expression, and consistent use of voice;
- edit and proofread to produce final drafts, using correctly the grammar, usage, spelling, and punctuation conventions of standard Canadian English, as presented for this course, with the support of print and electronic resources when appropriate.

### Specific Expectations

#### *Generating Ideas and Gathering Information*

By the end of this course, students will:

- investigate potential topics by formulating questions, identifying information needs and purposes for writing, and developing research plans to gather information and ideas (e.g., consult a CD-ROM to find information for a report about the author of a novel; identify the accessibility of relevant sources for a class presentation on a social issue);
- classify and organize information and ideas to suit specific forms and purposes for writing (e.g., sort information from different sources for a report on effective business practices; organize information to support the arguments for an opinion piece; use a graphic organizer to make connections between ideas or to show time order in a narrative);
- analyse and assess the information and ideas gathered from a variety of print and electronic sources to determine if they are accurate, current, sufficient, relevant, and suitable to the form and purpose for writing;

- use information and ideas from prior knowledge and research to develop content for writing (e.g., interview an employee for an essay about teamwork and cooperation in business; apply knowledge of characterization techniques to write a short essay about the major character in a novel by an Aboriginal writer).

#### *Choosing the Form to Suit the Purpose and Audience*

By the end of this course, students will:

- select and use appropriate informational or literary forms to produce written work for specific audiences and purposes, with an emphasis on reports, correspondence, and persuasive essays (e.g., summarize a magazine article on a topic of personal interest for a report to the class; write a letter requesting information about a college program; write a short essay presenting a solution to a community problem);
- select and use a level of language and a voice appropriate to the specific purpose and intended audience for business, technical, and personal communications (e.g., use an appropriate voice to convey information about a policy in a memo).

### ***Organizing Ideas and Information in Written Work***

By the end of this course, students will:

- select and use appropriate organizational patterns to structure written work (e.g., use a question-and-answer format to organize an information pamphlet about a product or service; use chronological order and flashbacks to organize information about a character in a script; use classification to organize a class anthology of student writing);
- apply knowledge of report structure to organize written reports, using (a) an introduction that identifies the topic and explains its significance or poses an inquiry question; (b) a body that presents information and data in connected and coherent paragraphs supported by graphics, illustrations, and charts; and (c) a conclusion that presents insights or recommendations;
- apply knowledge of essay structure to organize short essays, using (a) an introduction that engages the reader's interest, introduces the thesis or controlling idea, and previews the organization or content of the essay; (b) a body that develops ideas logically and coherently and incorporates well-chosen, relevant evidence to support each idea; and (c) a conclusion that follows logically from the thesis and ideas developed in the body, summarizes the key points and organization in the body, and makes a thoughtful generalization related to the controlling idea;
- use organizational patterns such as cause and effect, classification, and definition to present information and ideas in reports and short essays.

### ***Revising Drafts***

By the end of this course, students will:

- revise drafts to strengthen content and improve organization by adding details, deleting irrelevant information, and reordering ideas (e.g., revise a report to list a series of recommendations in order of priority; delete irrelevant arguments to enhance the impact of a persuasive essay; add details to reveal more about a character's motivations);
- revise drafts to increase precision and clarity of expression by incorporating appropriate business and technical language and transition words (e.g., use a dictionary and thesaurus to find specialized vocabulary to replace vague or inaccurately used words; examine writing for use of inclusive and anti-discriminatory language);
- revise drafts to ensure consistent use of an appropriate voice and tone (e.g., highlight pronouns to check for consistent use of person in a report or memo; use feedback from a peer conference to assess the appropriateness of voice used in a set of instructions or tone in a character's direct speech);
- revise drafts to integrate researched information, ideas, and quotations in an ethical manner (e.g., use parenthetical referencing, use transition words and phrases to provide a context for quoted material).

### ***Editing, Proofreading, and Publishing***

By the end of this course, students will:

- cite researched information, ideas, and quotations in a consistent and ethical manner according to acceptable research methodology (e.g., cite sources using a recognized style such as that of the Modern Language Association [MLA] or the American Psychological Association [APA]);

- produce, format, and publish written work, using appropriate technology, to share writing with intended audiences (e.g., incorporate effective typefaces, type styles, and graphics to enhance the impact of a report; adapt an electronic template for a formal letter);
- compare their current writing skills with those required in a variety of college programs and occupations and make action plans to address identified needs;
- edit and proofread their own and others' writing, identifying and correcting errors according to the requirements for grammar, usage, spelling, and punctuation listed below.

#### *Grammar and Usage*

Students will:

- use parts of speech correctly, including participles and gerunds;
- construct a variety of correct sentences, including compound-complex sentences, using conjunctions; prepositional and gerund phrases; and noun, adjective, and adverb clauses;
- make pronouns agree with their antecedents, and subjects with their predicates, even when widely separated in a sentence or paragraph;
- use active and passive verb voice to suit purpose and audience;
- use correct parallel structure;
- identify and correct sentence errors in their own and others' writing;
- identify deliberate uses of ungrammatical structures in advertisements, poetry, and oral language.

#### *Spelling*

Students will:

- demonstrate understanding of a variety of spelling patterns, rules, and strategies by analysing and correcting spelling errors;
- use homophones and commonly confused words correctly;
- spell correctly specific business, technical, and literary terms used in course materials;
- use a variety of print and electronic resources to flag possible errors and improve spelling.

#### *Punctuation*

Students will:

- use punctuation correctly and for rhetorical effect, including the question mark, exclamation mark, comma, semicolon, and colon, as well as quotation marks, parentheses, brackets, and ellipses.

---

# Aboriginal Beliefs, Values, and Aspirations in Contemporary Society, Grade 11, Workplace Preparation

(NBV3E)

This course focuses on the beliefs, values, and aspirations of Aboriginal peoples in Canada. Students will examine issues of identity facing Indian, Métis, and Inuit peoples, and their relationships to land and nature, as well as to one another within their communities and working environments. Students will also learn how traditional and contemporary beliefs and values influence the present-day aspirations and actions of Aboriginal peoples.

**Prerequisite:** Aboriginal Peoples in Canada, Grade 10, Open *or* Canadian History in the Twentieth Century, Grade 10, Academic or Applied

## Identity

### Overall Expectations

By the end of this course, students will:

- describe how traditional and contemporary beliefs and values of Aboriginal cultures influence present-day activities and behaviours;
- identify aspects of cultural identity related to specific Aboriginal peoples;
- describe Aboriginal and non-Aboriginal perspectives on the contemporary cultural identities of Aboriginal peoples;
- describe the efforts and successes of Aboriginal peoples to protect and maintain their cultures and languages.

### Specific Expectations

#### *Aboriginal World View*

By the end of this course, students will:

- identify specific environmental influences (e.g., salmon migration on the Northwest Coast; caribou migration for the Dene people; utilization of forests and lakes by the Ojibway and Cree communities) on the social and cultural identity of Aboriginal peoples;
- describe the importance of aspects of the environment (e.g., animals, fish, plants) to the identity of Aboriginal cultures;
- identify characteristics of language, artistic symbols, and the spiritual beliefs of Aboriginal nations that relate to the natural environment (e.g., the language of the Iroquoian thanksgiving address, West Coast totem poles, Inuit stone carvings);
- describe the importance of Aboriginal customs inside and outside of Aboriginal communities (e.g., smudging, ceremonial uses of tobacco, naming ceremonies, walking out ceremonies, marriage ceremonies, burial ceremonies);
- identify the qualities required of leaders within Aboriginal communities (e.g., the political leader of the Cree nation in northern Quebec, a confederacy chief of an Iroquoian nation, the premier of Nunavut).

#### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- describe the role that individuals, organizations, and events play in promoting an understanding of Aboriginal cultural identity both inside and outside of Aboriginal communities (e.g., the role of elders, storytellers, Native Friendship Centres, the Métis Nation of Ontario, traditionalists within Iroquoian communities, the Wikwemikong Annual Powwow, and the pilgrimage to the sacred waters of Lac Ste Anne);
- compare practices, behaviours, beliefs, and symbols found among Aboriginal cultures and other cultural groups in Canada;
- describe the achievements of Aboriginal individuals in Canada that contribute to the cultural identity of Canada (e.g., Susan Aglukark, Buffy Sainte-Marie, Drew Hayden Taylor, Tomson Highway, Douglas Cardinal).

#### *Renewal and Reconciliation*

By the end of this course, students will:

- demonstrate an understanding of the significance and impact of elders on individuals and on communities (e.g., the role of grandparents, elders' roles in Cree and Inuit hunting practices, clan responsibilities);

- demonstrate an understanding of Aboriginal communities' and individuals' efforts to maintain their cultural identity (e.g., participation in reclaiming Native languages);
- describe how Aboriginal communities sustain their continued survival and growth (e.g., Inuit Broadcasting Association, Wawatay Television Services, Nunavut Circuit Court, Anishnawbe Health Toronto);
- identify Aboriginal businesses that incorporate traditional beliefs, values, and aspirations (e.g., ecotourism projects, wild rice marketing, Air Creebec).

## Relationships

### Overall Expectations

By the end of this course, students will:

- explain how Aboriginal peoples' relationship to the land traditionally sustained Aboriginal life in various environments across Canada and continues to be evident in the cultural practices of Aboriginal peoples today;
- explain how legal definitions of Aboriginal identity in Canada affect relationships within and among Aboriginal communities;
- describe contributions made by Aboriginal peoples to Canadian society;
- demonstrate an understanding of the issues facing Aboriginal youth in their interaction with Canadian society;
- describe relationships between Aboriginal and non-Aboriginal peoples as a result of actions taken by the federal and provincial governments.

### Specific Expectations

#### *Aboriginal World View*

By the end of this course, students will:

- describe the physical, intellectual, emotional, and spiritual beliefs of Aboriginal peoples related to the land;
- identify customs, ceremonies, and spiritual beliefs (e.g., respect for animal bones and spirits, uses of songs and drums, creation stories) that connect Aboriginal peoples to the natural environment and to one another;
- identify the importance of the extended family in Aboriginal relationships and individual responsibilities.

#### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- explain how traditional roles and responsibilities of people within different cultural communities of Aboriginal peoples have been altered because of the Indian Act (e.g., customs of the potlatch, the buffalo hunt, federal fishing regulations);

- identify significant contemporary Aboriginal individuals who, and events that, promote cross-cultural understanding between Aboriginal peoples and non-Aboriginal peoples (e.g., John Kim Bell, Ovide Mercredi, powwows, the televised National Aboriginal Achievement Awards ceremony);
- identify how provincial laws and developments such as hydro-electric dams may restrict Aboriginal harvesting, hunting, and fishing practices (e.g., Northern Manitoba Flood Agreement);
- demonstrate an understanding of the impact of Bill C-31 on First Nation communities;
- describe how the products of Aboriginal technology (e.g., canoes, snowshoes, York boats) have contributed to Canadian society.

***Renewal and Reconciliation***

By the end of this course, students will:

- describe how the aspirations of Aboriginal peoples have been a driving force in pressing for recognition in their negotiations with governments and institutions (e.g., during the relocation of Innu people at Davis Inlet, when the Lubicon Cree asserted Aboriginal title in their land issue in Alberta, in the repatriation of sacred objects from museums);
- explain issues, problems, and changes that young Aboriginal peoples must deal with in their relationships with Canadian society (e.g., the maintenance or reestablishment of individual status, coping with alcohol and substance abuse, acquiring parenting skills, developing future job prospects);
- determine whether reconciliation is possible given the differing views of the federal government and Aboriginal peoples on the interpretation of treaties that have repercussions today (e.g., the Jay Treaty of 1794, the Robinson treaties of 1850, the Maritimes Treaty of 1752);
- demonstrate an understanding of areas of concern to Aboriginal women (e.g., sex discrimination, discrimination against children) that have arisen in spite of the reconciliation efforts by the federal government through the revisions to the Indian Act in 1985.

# Sovereignty

## Overall Expectations

By the end of this course, students will:

- identify traditional teachings and contemporary beliefs that promote Aboriginal self-determination;
- describe the efforts of Aboriginal peoples to attain autonomy in their lives;
- describe how contemporary Aboriginal communities assert their autonomy through a blend of traditional and modern practices;
- demonstrate an understanding of the concept of Aboriginal nationhood and of the ways it is being transmitted to Canadian society;
- identify the Aboriginal beliefs and values that provide or have provided a foundation for the negotiation of treaties and land claims.

## Specific Expectations

### *Aboriginal World View*

By the end of this course, students will:

- demonstrate an understanding of a traditional story that imparts a message of self-determination (e.g., the Sedna story of the Inuit, the hermit thrush tale of the Iroquois);
- describe the Aboriginal beliefs and values (e.g., the importance of family relationships, the seven generations concept of sustainability) that influence the personal decisions that Aboriginal women and men make as to their choice of occupation or place of residence;
- identify how children in Aboriginal families develop or increase their autonomy (e.g., through parenting practices, experiential learning, the sharing of responsibilities).

### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- demonstrate an understanding of the characteristics of Aboriginal nationhood and how the concept is transmitted within and beyond Aboriginal society;
- identify places, people, and events that are associated with success in maintaining the autonomy of Aboriginal peoples (e.g., First Nation schools, the Confederacy Council in Iroquoian communities);
- describe contemporary practices undertaken by Aboriginal communities in which traditional and modern beliefs and values are blended to create an alternative to services in Canadian society (e.g., birthing centres, sentencing circles, Native Child and Family Services agencies, holistic healing);
- identify the Aboriginal beliefs and values that provided a foundation for the negotiations leading to the James Bay agreement;
- identify the responsibilities of a self-governing Aboriginal nation in Canada.

***Renewal and Reconciliation***

By the end of this course, students will:

- identify how the beliefs and teachings of contemporary elders support political, social, and economic growth (e.g., environmental protection to ensure survival of future generations) as a framework for Aboriginal self-determination;
- identify values of Aboriginal peoples (e.g., respect, sharing, honesty, harmony) that enhance identity and self-confidence and that promote self-determination;
- describe examples of initiatives and projects that reflect Aboriginal beliefs, values, and aspirations, and also provide Aboriginal peoples with some personal autonomy (e.g., Voyage of Odeyak, EAGLE Project, Aboriginal Bank of Canada, Native Child and Family Services agencies);
- describe the importance of customs, rituals, and ceremonies (e.g., the role of sweat lodges and ceremonial dances, traditional hunting practices) in renewing and reaffirming Aboriginal cultures and thereby promoting self-esteem;
- describe Aboriginal beliefs and values (e.g., relationship to the land) that may affect future directions of treaties and agreements.

## Challenges

### Overall Expectations

By the end of this course, students will:

- identify the obstacles that Aboriginal peoples must overcome to protect and maintain their cultures and languages;
- describe how the values and beliefs of Aboriginal cultures are affected by the media and information technology;
- describe how Aboriginal peoples are attempting to rectify the stereotypical images of themselves that are portrayed in print and other media and how they use the media to their advantage;
- demonstrate an understanding of the challenges facing Aboriginal youth;
- describe competing values between Aboriginal and non-Aboriginal societies on issues of ecological sustainability.

### Specific Expectations

#### *Aboriginal World View*

By the end of this course, students will:

- demonstrate an understanding of how the cultural heritage of Aboriginal peoples is being challenged (e.g., continued use of the assimilative policies of the past, the failure of public institutions to reflect to Aboriginal peoples positive images of themselves and their cultures);
- identify how Aboriginal peoples promote their beliefs and values through technology (e.g., CD-ROMs, websites, Kids from Kanata Project, Aboriginal television and radio stations);
- demonstrate an understanding of how Aboriginal peoples use the media to inform Canadian society about challenges facing their communities;
- describe how cross-cultural experiences can have an impact on the maintenance of Aboriginal values, attitudes, and beliefs.

#### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- describe the challenges of accommodating both Aboriginal and business corporation values concerning ecological sustainability in such areas as logging, mining, and the production of hydro-electric power);
- identify the challenges presented by Canadian perceptions of Aboriginal beliefs and values as portrayed through various media;
- demonstrate an understanding of some of the challenges to Aboriginal self-government in the twenty-first century.

#### *Renewal and Reconciliation*

By the end of this course, students will:

- identify cultural achievements (e.g., in art, architecture, music) of Aboriginal peoples that could be used to correct stereotypical images of them held by Canadian society;
- identify how challenges to traditional values (e.g., kinship relations expressed through the use of terms such as “brothers” and “sisters”, spiritual aspects of Aboriginal world views) are addressed by Aboriginal artists, athletes, writers, healers, and elders in print and other media;

- understand the challenges facing Aboriginal youth in Canadian society (e.g., developing and achieving personal goals, maintaining health and wellness, establishing a role both in their own community and in the larger society).

---

## **English: Contemporary Aboriginal Voices, Grade 11, Workplace Preparation**

(NBE3E)

This course emphasizes the development of literacy, critical thinking, and communication skills through the study of works in English by Aboriginal writers. Students will study the content, form, and style of informational texts and literary and media works, and will develop an appreciation of the wealth and complexity of Aboriginal writing. Students will also write explanations, letters, and reports, and will investigate the connections between media forms and audiences. An important focus will be on using language clearly, accurately, and effectively in a variety of contexts.

**Prerequisite:** English, Grade 10, Academic or Applied

# Identity

## Overall Expectations

By the end of this course, students will:

- describe influences on Aboriginal identity, as portrayed by Aboriginal writers;
- identify characteristics of identity found in Aboriginal fiction, non-fiction, drama, poetry, and informational materials;
- describe how a variety of informational and literary texts communicate ideas about Aboriginal identity clearly and accurately;
- identify the various purposes and audiences of informational and other forms of writing, and use each of the forms appropriately in their own writing on topics related to Aboriginal identity;
- describe images in media works related to Aboriginal identity.

## Specific Expectations

### *Aboriginal Voices in Literature*

By the end of this course, students will:

- identify aspects of Aboriginal identity that also relate to an Aboriginal world view (e.g., Aboriginal people living in the bush, as found in the writing of Ruby Slipperjack; the eloquent, humble Aboriginal individual found in the writing of Chief Dan George; the importance for Aboriginal people of returning home to the reserve in the writing of Brian Maracle);
- identify the changing nature of Aboriginal identity portrayed in contemporary writings (e.g., articles in Aboriginal magazines and newspapers on topics such as reserve/urban employment or the contribution of Aboriginal women involved in social organizations in Aboriginal communities).

### *Language*

By the end of this course, students will:

- identify a variety of oral communication forms used by Aboriginal peoples (e.g., storytelling, music, speeches, songs) to reflect Aboriginal identity;

- identify how the Aboriginal oral tradition has been altered within Canadian society (e.g., by residential schools, provincial and federal schools, television, and child care outside the home);
- identify efforts by Aboriginal peoples to maintain their world views through various forms of expression (e.g., the Iroquoian thanksgiving address, the oral narration of Aboriginal elders).

### *Aboriginal Voices in Media Works*

By the end of this course, students will:

- identify images (e.g., the circle, an eagle feather) that reflect Aboriginal identity and Aboriginal world views in media works by Aboriginal creators;
- describe images of Aboriginal identity that appear in the media (e.g., John Kim Bell as chair of the National Aboriginal Achievement Awards, artist Douglas Cardinal, Atlanta Braves, Edmonton Eskimos);
- identify contemporary events within media works that reflect the values of Aboriginal communities (e.g., healing circles, sentencing circles, gatherings).

## Relationships

### Overall Expectations

By the end of this course, students will:

- identify and demonstrate an understanding of Aboriginal relationships portrayed in works by Aboriginal writers;
- identify literary works that promote and affirm relationships among Aboriginal peoples;
- demonstrate an understanding of Aboriginal relationships depicted in fiction, drama, and poetry;
- demonstrate an understanding of relationships presented in media works by Aboriginal creators.

### Specific Expectations

#### *Aboriginal Voices in Literature*

By the end of this course, students will:

- identify various relationships in the works of Aboriginal writers (e.g., the relationship of the main character with others, with land, with animals, and with plants);
- identify the changing nature of Aboriginal relationships in contemporary society (e.g., the Aboriginal concept of “nation to nation”, the tendency of Aboriginal people to become more vocal and demonstrative in seeking redress of wrongs committed against them), as depicted in the works of Aboriginal writers;
- demonstrate an understanding of how relationships affirm Aboriginal identity in the works of Aboriginal writers (e.g., Beatrice Culleton-Moisner).

#### *Language*

By the end of this course, students will:

- identify words and expressions that develop, maintain, and affirm Aboriginal relationships (e.g., words used by Aboriginal guest speakers, phrases used by storytellers);
- describe an Aboriginal writer’s use of language that has been influenced by Canadian society (e.g., phrases related to religious affiliations, slang expressions that reflect urban influences);

- identify ways in which language can be used to promote, affirm, and renew relationships among Aboriginal peoples (e.g., through musical lyrics, poetry, and speeches).

#### *Aboriginal Voices in Media Works*

By the end of this course, students will:

- identify film and video images that reflect commonalities in Aboriginal world views (e.g., holism, oneness, nationhood);
- identify how Aboriginal media creators (e.g., Gil Cardinal, Buffy Sainte-Marie, Alanis Obomsawin) use images to represent changes in Aboriginal relationships (e.g., the role of women in Aboriginal society, Aboriginal peoples’ relationship to the earth);
- assess, with reference to various media forms, how Aboriginal creators portray the evolving nature of Aboriginal relationships (e.g., the development of relationships between isolated and urban communities).

# Sovereignty

## Overall Expectations

By the end of this course, students will:

- describe sovereignty as it relates to identity, as depicted in literature by Aboriginal writers;
- demonstrate an understanding of the ways in which the language used in Aboriginal writing promotes personal sovereignty;
- demonstrate an understanding of Aboriginal sovereignty issues, as depicted in literature by Aboriginal writers;
- identify issues of sovereignty, as presented in media works by Aboriginal creators.

## Specific Expectations

### *Aboriginal Voices in Literature*

By the end of this course, students will:

- identify ways in which sovereignty is expressed in the biographical and autobiographical accounts of Aboriginal people (e.g., Maria Campbell, Russell Means, Elijah Harper, Anna Mae Aquash);
- describe the emergence of Aboriginal sovereignty in contemporary society, as found in the works of Aboriginal writers (e.g., Drew Hayden Taylor, Rick Hornung, Richard Wagamese);
- demonstrate an understanding of how personal sovereignty, collective sovereignty, and political sovereignty are revealed in written works (e.g., personal accounts, stories of personal accomplishments, speeches by Aboriginal political leaders who participated in the process leading to the adoption of the Canadian constitution).

### *Language*

By the end of this course, students will:

- identify and explain, using a variety of sentence types, the ideas, issues, and information on personal sovereignty presented in the works of Aboriginal writers (e.g., Ruby Slipperjack);
- identify the key characters and events depicted in a novel by an Aboriginal writer and record how they are used to affirm sovereignty;

- list the characteristics needed for self-determination, according to accounts in Aboriginal newspapers or magazines (e.g., as exemplified in profiles of successful Aboriginal people);
- compare their own ideas, values, and perspectives on personal sovereignty (e.g., responsibility to self, to the community, or to the Creator) with those in Aboriginal literary works.

### *Aboriginal Voices in Media Works*

By the end of this course, students will:

- identify images in media works by Aboriginal creators that reflect Aboriginal sovereignty (e.g., images of personal triumph, community rebuilding, or the reconstruction of a historical event or place);
- describe Aboriginal expressions of sovereignty that have resulted from interaction with Canadian society (e.g., the use of Aboriginal names in renaming geographical locations, Aboriginal control of local administration, the involvement of Aboriginal organizations in constitutional discussions);
- identify aspects of emerging Aboriginal sovereignty, as depicted in media works by Aboriginal creators (e.g., in the National Film Board video *Keepers of the Fire*).

## Challenges

### Overall Expectations

By the end of this course, students will:

- identify the challenge of maintaining cultural identity that faces Aboriginal peoples, as represented in Aboriginal literature;
- demonstrate an understanding of stereotyping, as depicted in Aboriginal literary or media works;
- describe the challenge of achieving personal well-being;
- identify challenges addressed in media works by Aboriginal creators.

### Specific Expectations

#### *Aboriginal Voices in Literature*

By the end of this course, students will:

- identify challenges facing Aboriginal peoples (e.g., challenges related to value conflicts, family responsibilities, traditions, and occupations), as presented in the works of Aboriginal writers (e.g., Beatrice Culleton-Moisner, Ruby Slipperjack, Thomas King, Beth Brant);
- describe lifestyle challenges facing Aboriginal peoples as a result of interaction with Canadian society (e.g., the urbanization of Aboriginal communities, consumerism, stereotyping), as depicted in the literature of Aboriginal writers (e.g., Beatrice Culleton-Moisner, Drew Hayden Taylor, Wayne Keon);
- identify various responses to challenges (e.g., acceptance of the challenge), as portrayed in the works of Aboriginal writers (e.g., Richard Greene, Beatrice Culleton-Moisner, Drew Hayden Taylor, Wayne Keon).

#### *Language*

By the end of this course, students will:

- assess challenges to the maintenance of Aboriginal oral traditions (e.g., decreasing numbers of Aboriginal elders [knowledge carriers], loss of Native languages);
- identify the use of specialized language and vocabulary appropriate to an Aboriginal workplace (e.g., in a manual relating to the establishment of an Aboriginal business) or to Aboriginal people in a workplace situation (e.g., generic vocabulary that is inclusive).

#### *Aboriginal Voices in Media Works*

By the end of this course, students will:

- identify challenges to Aboriginal communities (e.g., urbanization, economic pressures) that are presented in media works;
- examine the challenges facing Aboriginal peoples depicted in documentaries, news reports, journalistic accounts, and photographs (e.g., by examining bias in both the images and the scripts);
- identify responses to challenges by Aboriginal peoples, as depicted in media works of Aboriginal creators;
- assess challenges that Aboriginal peoples face in preserving their identity, as depicted in Aboriginal media works.

# Writing

## Overall Expectations

By the end of this course, students will:

- use a variety of print and electronic sources to gather information and develop ideas for personal, school, and workplace-related writing;
- identify the informational and literary forms suited to various purposes and audiences and use the forms appropriately in their own writing;
- use organizational structures and patterns to produce coherent written work;
- revise their written work, collaboratively and independently, focusing on accuracy of information and clear expression;
- edit and proofread to produce final drafts, using correctly the grammar, usage, spelling, and punctuation conventions of standard Canadian English, as prescribed for this course, with the support of print and electronic resources when appropriate.

## Specific Expectations

### *Generating Ideas and Gathering Information*

By the end of this course, students will:

- investigate potential topics by formulating questions, identifying informational needs and purposes for writing, and developing research plans to gather data from print and electronic sources (e.g., search library resources to select, broaden, or narrow a topic; consult an on-line catalogue to get product information or send an e-mail message to request information; create a timeline to complete a project effectively and meet a deadline);
- classify and organize information to suit specific forms and purposes for writing (e.g., highlight the most relevant details in a brainstormed list and group them for a report; place events in an appropriate sequence for a report on a process);
- analyse information gathered from a variety of print and electronic sources to determine whether the information is sufficient, relevant, and suitable to the form and purpose for writing;

- use information and ideas from prior knowledge, personal experience, and research to develop content for personal and workplace-related writing (e.g., use knowledge about a product or service to plan a letter of complaint; compare information from different sources about summer jobs to plan a résumé).

### *Choosing the Form to Suit the Purpose and Audience*

By the end of this course, students will:

- select and use an appropriate form to produce written work for a specific audience and a specific purpose (e.g., create instructions on how to program a VCR for customers with a limited knowledge of electronics; write a short narrative report for a supervisor outlining the sequence of events in a workplace incident; write a letter of complaint about a defective product, identifying the problem and proposing a solution; write a letter to the editor concerning an Aboriginal issue);

- use literary and informational texts as models of writing for specific purposes and audiences;
- select the appropriate person and level of language for the form, purpose, and audience to communicate information and ideas about themes and issues (e.g., use appropriate specialized language to explain two perspectives on an issue in the workplace; use the gender-neutral third person to compare information and ideas from two texts; use the first person to state an opinion).

#### ***Organizing Ideas and Information in Written Work***

By the end of this course, students will:

- select and use appropriate organizational patterns in written communications (e.g., organize a prose narrative chronologically, using new paragraphs to indicate significant changes in time, setting, or speaker; use categorization and examples to organize an oral presentation on employability skills);
- apply knowledge of report structure to organize written reports, using (a) an introduction that clearly identifies the topic or poses an inquiry question; (b) a body that presents information and data in point form or connected paragraphs, supported by examples, graphics, or charts; and (c) a conclusion that presents a summary or recommendation;
- use organizational patterns such as cause and effect or problem-solution to present information and ideas in short reports (e.g., use a cause-and-effect pattern and labelled diagrams in a report explaining how to use a computer application).

#### ***Revising Drafts***

By the end of this course, students will:

- revise drafts to strengthen content and improve organization by adding details; deleting irrelevant information; and reordering to clarify, order, or connect ideas (e.g., add stage directions in a script to clarify characterization and manner of delivery; revise a set of instructions by presenting key steps in correct sequence);
- revise drafts of written work to improve freshness, accuracy, and clarity of expression (e.g., use feedback from a peer conference to rewrite a trite or clichéd ending to a story; use a dictionary and thesaurus to substitute appropriate for incorrectly used words; examine writing for the use of inclusive and anti-discriminatory language);
- revise drafts of written work to integrate researched information, ideas, and quotations in an ethical manner (e.g., provide a context for quoted materials; use transition words and phrases to link information from different sources).

#### ***Editing, Proofreading, and Publishing***

By the end of this course, students will:

- cite researched information, ideas, and quotations in a consistent and ethical manner according to acceptable research methodology;
- produce, format, and publish written work, using appropriate technology, to share writing with intended audiences (e.g., select the most effective typefaces, type styles, and type sizes for an announcement; format a résumé and letter of application for a summer job; adapt an electronic template to create a greeting card or letterhead);

- compare their current writing skills with those required in a variety of workplace situations and occupations and identify goals for improvement;
- edit and proofread their own and others' writing, identifying and correcting errors according to the requirements of grammar, usage, spelling, and punctuation listed below.

#### *Grammar and Usage*

Students will:

- use parts of speech correctly, including nouns, pronouns, verbs, adverbs, adjectives, conjunctions, and prepositions;
- construct a variety of correct sentences using subject, predicate, object, subjective completion, and prepositional phrases;
- construct a variety of correct compound and complex sentences using principal and subordinate clauses;
- identify and correct errors in sentence structure, verb tense consistency, and subject-predicate agreement in narrative and expository writing.

#### *Spelling*

Students will:

- demonstrate understanding of a variety of spelling patterns, rules, and strategies by analysing and correcting spelling errors;
- use homophones and commonly confused words correctly;
- use apostrophes correctly in contractions and possessives (i.e., know when and when not to use an apostrophe);
- use a variety of print and electronic resources to flag possible errors and improve spelling.

#### *Punctuation*

Students will:

- use punctuation correctly, including the period, question mark, exclamation mark, comma, dash, and colon, as well as quotation marks, parentheses, and ellipses.

---

## Aboriginal Governance: Emerging Directions, Grade 12, University/College Preparation

(NDG4M)

This course investigates how Aboriginal governments exercise authority and demonstrate responsibilities associated with governance in Canada. Students will explore Aboriginal world views regarding identity, relationships among Aboriginal peoples and between Aboriginal peoples and other Canadians, and Aboriginal definitions of sovereignty. Students will also compare traditional and contemporary forms of Aboriginal governance and will examine Aboriginal and Canadian relations, focusing on empowerment and the inherent right to self-government.

**Prerequisite:** Any Grade 11 university, university/college, or college preparation course in Native studies

# Identity

## Overall Expectations

By the end of this course, students will:

- demonstrate an understanding that Aboriginal self-governance is grounded in Aboriginal peoples' beliefs and values;
- demonstrate an understanding of various forms of social organization of Aboriginal peoples that help define their identity;
- describe traditional forms of Aboriginal decision making and their relevance to contemporary efforts of Aboriginal peoples to establish their identity as autonomous peoples;
- describe the impact that governance has with respect to Aboriginal identity.

## Specific Expectations

### *Aboriginal World View*

By the end of this course, students will:

- identify traditional beliefs and values that are part of Aboriginal identity and that affect Aboriginal decision making and leadership;
- demonstrate an understanding of how traditional leadership practices (e.g., consultation with elders) are part of Aboriginal identity and integral to current decision-making practices;
- identify approaches suggested by Aboriginal peoples to help Canadian society better understand the concept of Aboriginal identity and self-determination;
- describe traditional and contemporary world views held by Aboriginal peoples and how these views promote positive growth and a sense of identity within Aboriginal communities.

### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- describe ways in which Aboriginal peoples continue the traditions and customs that are part of their identity in their efforts to govern themselves (e.g., consultation with elders; community-based, culturally sensitive birthing services that use a combination of traditional and modern practices; the Confederacy Council in Iroquoian communities);
- demonstrate an understanding of how consensus and inclusive decision making, which are an integral part of Aboriginal identity, facilitate dialogue with the government of Canada;
- describe the diverse identities of Aboriginal peoples and how this diversity influences relationships with other Canadians (e.g., separate political organizations for Status Indians, Métis, and Aboriginal women at the provincial and national levels).

***Renewal and Reconciliation***

By the end of this course, students will:

- describe the ways in which Aboriginal peoples are implementing strategies that reflect their traditional forms of governance (e.g., consultation with elders, the delivery of programs and services based on traditional values), which have always been an important part of their identities;
- demonstrate an understanding of strategies used to strengthen Aboriginal identity that restore and revitalize Aboriginal communities (e.g., strategies that withstand incursions on Aboriginal lands or that demand respect for Aboriginal autonomy);
- describe the aspects of traditional Aboriginal governance (e.g., the role of women, the role of elders, consensus in decision making) that are important factors guiding contemporary approaches to Aboriginal self-governance.

## Relationships

### Overall Expectations

By the end of this course, students will:

- demonstrate an understanding of the historical context that underlies current relationships between Aboriginal peoples and the government of Canada;
- describe the changing nature of the legal and political relationships between Aboriginal peoples and the government of Canada;
- describe social and political conditions that affect the current dialogue between Aboriginal peoples and other Canadians.

### Specific Expectations

#### *Aboriginal World View*

By the end of this course, students will:

- describe ways in which Aboriginal peoples define nation-to-nation relationships with the government of Canada (e.g., any of the “numbered treaties”);
- demonstrate an understanding of Aboriginal peoples’ concept that they are the first peoples of the Americas;
- demonstrate an understanding that the vision of self-governance varies among different Aboriginal peoples (e.g., different interpretations of the Two Row Wampum Belt).

#### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- describe ways in which history influences the current relationship between Aboriginal peoples and the government of Canada (e.g., Royal Proclamation of 1763, the Jay Treaty of 1794, pre-Confederation treaties, the eleven “numbered treaties” from 1871 to 1921);
- demonstrate an understanding of the legal and political relationship between Aboriginal peoples and the British Crown (e.g., the Covenant Chain, fiduciary obligation based on the Indian Act, the Niagara Treaty);

- explain how unresolved legal and political issues between Aboriginal peoples and Canada contribute to contemporary conflicts (e.g., land title disputes, disputes over hunting and fishing rights, Aboriginal war veteran issues);
- describe how modern treaties and negotiated agreements (e.g., the Nisga’a Treaty, the agreements leading to the creation of Nunavut Territory) reflect the position that Aboriginal peoples are entitled to determine their own future.

#### *Renewal and Reconciliation*

By the end of this course, students will:

- describe ways in which the Constitution Act of 1982 provides for the explicit recognition of Aboriginal peoples;
- describe recent developments in the legal and political dialogue between Aboriginal peoples and the government of Canada (e.g., at Meech Lake, 1990; the Charlottetown Accord, 1992; the Royal Commission on Aboriginal Peoples, 1996);
- describe some of the forums that Aboriginal peoples have participated in to solve some of the difficulties between Aboriginal peoples and Canadian society (e.g., the discussions leading to the creation of Nunavut Territory; the constitutional meetings involving the Assembly of First Nations, the Congress of Aboriginal Peoples, and the Inuit Tapirisat).

## Sovereignty

### Overall Expectations

By the end of this course, students will:

- identify a variety of Aboriginal peoples' views relating to sovereignty and governance;
- describe how the self-determination of Aboriginal peoples is reflected in community-based activities;
- identify various forms of decision making and leadership that facilitate the autonomy of Aboriginal peoples;
- describe the concept of Aboriginal self-determination that involves the equitable sharing of lands, resources, and economic development.

### Specific Expectations

#### *Aboriginal World View*

By the end of this course, students will:

- identify some of the principles related to self-determination advanced by Aboriginal peoples (e.g., the inherent right to self-determination, responsibilities and obligations to the earth and to all living things, accountability to future generations);
- describe the responsibilities that Aboriginal peoples have traditionally associated with governance (e.g., maintaining protocols, respecting the internal autonomy of other Aboriginal nations or communities);
- identify various models of decision making in Aboriginal communities (e.g., consensus, sentencing circles such as the Hollow Water Project);
- demonstrate an understanding of the Aboriginal perspective that sovereignty is an inherent attribute from the Creator;
- identify strategies that enable Aboriginal peoples to fulfil their accountability to future generations by assuming jurisdiction over aspects of their own communities (e.g., child welfare, conservation, resource management).

#### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- identify Aboriginal community-based economic activities aimed at achieving Aboriginal self-reliance through the combined efforts of Aboriginal and non-Aboriginal peoples, governments, and institutions (e.g., the projects of the Inuit in Cape Dorset, the Akwesasne Mohawks, and the Mocrebec community on Moose Factory Island);
- describe differing perspectives about the rights of Aboriginal peoples to govern themselves;
- demonstrate an understanding of the governance models that enable Aboriginal peoples to exercise autonomy within the Canadian federation (e.g., that of the Akwesasne Mohawks);
- describe examples of political discourse by federal and provincial governments and Aboriginal peoples relating to sovereignty (e.g., regarding East and West Coast fishing issues).

***Renewal and Reconciliation***

By the end of this course, students will:

- demonstrate an understanding of the Aboriginal commitment to self-determination (e.g., as shown by the Lubicon Cree and in the Nisga'a Treaty negotiations);
- describe how the principles of self-determination provide Aboriginal peoples with a framework for the restoration of healthy Aboriginal communities;
- assess the importance of community participation (e.g., the establishment of healing circles, the use of community consultation processes) in Aboriginal communities in the future;
- identify strategies that reflect the aspirations of Aboriginal peoples to take responsibility for their own future.

## Challenges

### Overall Expectations

By the end of this course, students will:

- identify the challenges involved in the implementation of self-determination;
- describe strategies to resolve land and jurisdictional issues affecting the future of Aboriginal and Canadian relations;
- demonstrate an understanding of the resourcefulness and commitment of Aboriginal peoples in addressing the needs of their communities;
- identify creative alternatives and solutions that promote economic self-reliance for Aboriginal communities.

### Specific Expectations

#### *Aboriginal World View*

By the end of this course, students will:

- identify the shared efforts of Aboriginal peoples to assume control of their lives through the pursuit of self-determination in ways that are consistent with the traditional understanding of sharing and interdependency (e.g., the experience of the James Bay Cree);
- describe the difference in how land is perceived by Aboriginal society and by Canadian society (e.g., in terms of respect for the land and all living things, compatible resource development, and sustainable small-scale economies) and explain the crucial importance of this difference to governance among Aboriginal peoples;
- explain how an Aboriginal world view is maintained in the implementation of Aboriginal self-determination (e.g., the restoration of the traditional leadership process, the restoration of consensus decision making, the importance of public debate);
- describe how Aboriginal peoples have adapted their traditions and customs (e.g., sentencing circles) as a response to contemporary society.

#### *Aboriginal and Canadian Relations*

By the end of this course, students will:

- assess the potential for a respectful and reciprocal relationship between Aboriginal peoples and other Canadians;
- describe various areas of governance (e.g., health, education) that are the subject of negotiation between Aboriginal peoples and the federal government;
- describe the strategies that enable Aboriginal peoples to represent their communities in negotiations with provincial and federal governments (e.g., in the re-examination of terms in treaties, through coalitions with churches and non-governmental agencies);
- describe how the ways in which Aboriginal peoples perceive land (e.g., the Aboriginal belief that human beings were given special responsibilities to serve as stewards of the natural environment) may affect the future of Aboriginal and Canadian relations.

***Renewal and Reconciliation***

By the end of this course, students will:

- demonstrate an understanding of Aboriginal peoples' perspective on the responsibilities associated with governance;
- identify the healing and restorative effects of traditional Aboriginal forms of governance;
- demonstrate an understanding of the degree to which Aboriginal peoples have attained self-determination through negotiated agreements (e.g., in the development of the Nisga'a Treaty, in the James Bay Agreement, 1975);
- describe the negotiating forums used to reconcile conflict and to promote renewed dialogue between Aboriginal peoples and the government of Canada (e.g., in the comprehensive claims process, in self-government negotiations led by the federal government).

---

## **Issues of Indigenous Peoples in a Global Context, Grade 12, University/College Preparation**

(NDW4M)

This course provides students with an overview of the issues and challenges that confront indigenous peoples worldwide. Students will develop an understanding of the concerns and aspirations of the world's indigenous population, plan and conduct research on global issues that have an impact on indigenous peoples, and use information technology to consult materials related to the views of indigenous peoples throughout the world.

**Prerequisite:** Any Grade 11 university, university/college, or college preparation course in Native studies

# Identity

## Overall Expectations

By the end of this course, students will:

- demonstrate an understanding of how certain terms relating to Aboriginal peoples change when they are used in an international context;
- identify where indigenous peoples are situated throughout the world;
- describe emerging global economic and environmental practices and their impact on indigenous cultural identity;
- identify some of the challenges to maintaining their identities that indigenous communities throughout the world encounter in a highly industrialized world;
- demonstrate an understanding of the commonality of world views of indigenous peoples around the world.

## Specific Expectations

### *Indigenous World View*

By the end of this course, students will:

- demonstrate an understanding of the similarity in world views of the world's indigenous populations;
- describe the legal and political perspectives of the world views of indigenous peoples concerning their own social, economic, or cultural development (e.g., regarding governance, resource development, or the preservation of indigenous languages);
- describe how indigenous peoples throughout the world have maintained the core principles of an indigenous world view (e.g., land stewardship; cooperation; reciprocal relationships, such as “people with the Creator”, “people with people”, and “people with the environment”) or have lost their traditional ways (e.g., destruction of the rain forest).

### *Indigenous and International Relations*

By the end of this course, students will:

- demonstrate an understanding of the term *indigenous peoples*, which is used instead of *Aboriginal* in international contexts;
- identify the location of various indigenous populations on a world map (e.g., the Karen in Thailand, the Maori in New Zealand);
- describe how indigenous peoples throughout the world have responded to economic trends in the global economy and yet maintained their traditional way of life;
- demonstrate an understanding of how different indigenous peoples affirm their identity (e.g., through indigenous non-governmental organizations);
- assess national and international reactions to indigenous peoples' efforts to identify themselves as distinct peoples within the global community.

***Renewal and Reconciliation***

By the end of this course, students will:

- define the factors that indigenous peoples believe are critical for ensuring healthy, sustainable communities (e.g., a secure land base, political autonomy, a viable community-based economy);
- identify, through analysis, the efforts of indigenous peoples and national governments to review and revise policies that promote the forced assimilation of an indigenous people (e.g., the repeal of apartheid legislation in South Africa, 1993);
- demonstrate an understanding of the different political, economic, and environmental issues that unite indigenous peoples throughout the world (e.g., decolonization, economic exploitation, preservation of biodiversity).

## Relationships

### Overall Expectations

By the end of this course, students will:

- describe some of the international indigenous peoples' organizations developed by indigenous peoples throughout the world;
- describe similarities and differences in the relationships between the world's indigenous populations and their national governments;
- describe the current dialogue concerning renewed relationships between indigenous peoples and various national governments;
- demonstrate an understanding of the distinction between the terms *indigenous people* and *indigenous populations*;
- identify examples of partnerships between indigenous communities and national governments or multinational corporations to foster indigenous economic self-sufficiency.

### Specific Expectations

#### *Indigenous World View*

By the end of this course, students will:

- describe the world view that Aboriginal peoples in Canada have in relation to other indigenous societies in the international community;
- describe the dialogue on issues of reconciliation (e.g., reciprocity, sharing) between indigenous peoples and their nation states in various parts of the world;
- demonstrate an understanding that the North American Aboriginal cultural perspective on land is shared by indigenous peoples in various parts of the world;
- identify views and concerns that unite indigenous peoples around the world (e.g., sovereignty and sustainability).

#### *Indigenous and International Relations*

By the end of this course, students will:

- demonstrate an understanding of the issues and events that led to global collaboration among indigenous peoples (e.g., the response to the 1992 Rio Declaration);
- describe the achievements (e.g., the Inuit Circumpolar Conference) of an international indigenous organization (e.g., the World Council of Indigenous Peoples);

- compare the histories of the interaction between different indigenous peoples and their national governments (e.g., the Aborigines and the government of Australia, the Manobos and the government of the Philippines, the Maasi and the government of Tanzania) and extend the comparison to the Canadian context;
- compare the key features of a policy developed by at least two national governments to govern their relations with their indigenous peoples (e.g., the United States' Indian Self-Determination and Education Assistance Act, 1975; Canada's Indian Act, 1985);
- identify examples in which indigenous peoples developed economic partnerships with national governments or multinational corporations (e.g., the James Bay Cree's partnership with the Yamaha Corporation to develop watercraft);
- demonstrate an understanding of the uses of the terms *indigenous people* and *indigenous populations* (language used in the Draft United Nations Declaration on the Rights of Indigenous Peoples, as quoted in *Canadian Native Law Reporter*, vol. I (1994), pp. 40-47).

***Renewal and Reconciliation***

By the end of this course, students will:

- describe a forum (e.g., the Inuit Circumpolar Conference, the International Alliance of the Indigenous Tribal Peoples of the Tropical Forests) in which indigenous peoples work together to influence the policy makers of nation states that have a presence in a geographical area (e.g., countries that control parts of the Arctic);
- identify examples where indigenous peoples and different national governments have developed strategies to improve their relations with each other (e.g., Australia’s Council for Aboriginal Reconciliation, Canada’s Statement of Reconciliation with Aboriginal Peoples);
- demonstrate an understanding of how an indigenous group has used a philosophical attachment to its traditional lands (e.g., the Maori of New Zealand, the Aborigines of Australia) as a means of maintaining the group’s cultural identity;
- identify principles that indigenous peoples uphold by their participation in international bodies and organizations (e.g., the principles of sustainability, preservation of community, respect for fundamental human rights).

# Sovereignty

## Overall Expectations

By the end of this course, students will:

- identify the nature and scope of “self-determination” as articulated by indigenous peoples worldwide;
- describe the basis for the autonomy of indigenous peoples;
- describe efforts by the world’s indigenous peoples to lobby the international community for recognition of their right to self-determination;
- describe the importance of international forums for advancing the rights of indigenous peoples around the world.

## Specific Expectations

### *Indigenous World View*

By the end of this course, students will:

- explain the meaning of the term *self-determination*;
- identify universal characteristics of indigenous sovereignty (e.g., a land base bestowed by the Creator; a traditional body of knowledge, language, and law; a self-identifying population).

### *Indigenous and International Relations*

By the end of this course, students will:

- explain a variety of views on indigenous sovereignty (e.g., as outlined in the Draft United Nations Declaration on the Rights of Indigenous Peoples or in International Labour Organizations Convention No. 169 on the Rights of Indigenous Peoples and Tribal Populations);
- identify examples in which indigenous peoples throughout the world have acted to protect their land, their culture, or their community’s livelihood (e.g., the armed resistance of the Indians of Chiapas, Mexico; the Seminole people’s resistance to American government efforts to relocate them, 1835; the Oka crisis in Canada, 1990);

- demonstrate an understanding of the place of indigenous nations within the global political system;
- identify, through analysis, some of the limitations preventing indigenous peoples in different parts of the world (e.g., the Maori of New Zealand, the Maasi of Tanzania, the Manabos of the Philippines) from exercising authority in their own affairs, and compare their responses;
- demonstrate an understanding of the arguments for autonomy and self-government used by the world’s indigenous peoples (e.g., the application of international human rights laws or of the United Nations Declaration of Human Rights);
- describe the roles and responsibilities of permanent international organizations involving indigenous peoples around the world (e.g., organizations established by the United Nations).

### *Renewal and Reconciliation*

By the end of this course, students will:

- describe how indigenous peoples have sought recognition of their sovereignty through political reform within nation states (e.g., the recognition of Aboriginal peoples in the Canadian Constitution Act, 1982; the Norwegian Saami Act, 1987);

- demonstrate an understanding of the influence of indigenous peoples on the emergence of international policies in the areas of development, finance, and human rights (e.g., the World Bank’s policy document “Tribal Peoples and Economic Development”, 1982; Draft United Nations Declaration on the Rights of Indigenous Peoples, 1993);
- explain how individual nation states and multinational companies have promoted better understanding of the concept of self-determination for indigenous peoples (e.g., through the European Union Policy on Indigenous Peoples and Development Co-operation, 1998).

## Challenges

### Overall Expectations

By the end of this course, students will:

- identify the common issues facing the world's indigenous peoples;
- demonstrate an understanding of the factors that influence indigenous peoples' participation in international affairs or the global economy;
- describe a variety of approaches that indigenous peoples are taking to preserve and maintain indigenous knowledge as it relates to such things as culture, language, and the environment.

### Specific Expectations

#### *Indigenous World View*

By the end of this course, students will:

- demonstrate an understanding of the global roles that indigenous peoples see for themselves (e.g., stewardship of the environment, co-management of resources with national governments);
- describe the strategies that indigenous peoples are using to sustain their cultures and languages, and to protect the environment;
- describe how indigenous peoples are using their cultural practices and traditional teachings when developing new strategies to cope with change.

#### *Indigenous and International Relations*

By the end of this course, students will:

- demonstrate an understanding of the issues that are of common interest to the world's indigenous population (e.g., resource development, self-determination, the preservation of culture);
- identify, through analysis, factors (e.g., ethnocentrism, political and economic marginalization) that impede indigenous peoples from assuming full participation within the international community;
- describe the effects of economic globalization on the future development of indigenous communities;
- identify examples of litigation where indigenous peoples have used the courts to

uphold their rights as sovereign peoples or to address the denial of basic human rights (e.g., *Worester v. Georgia*, USA, 1832; *Calder v. Attorney-General of British Columbia*, Canada, 1973; *Delgamuukw v. the Crown*, Canada, 1997; the Western Sahara case, International Court of Justice, 1979);

- demonstrate an understanding of the impact that the economic systems of national governments and the growth of multinational corporations have on indigenous peoples throughout the world (e.g., the exploitation of workers, expropriation of lands, the forced relocation of a population).

#### *Renewal and Reconciliation*

By the end of this course, students will:

- describe the steps (e.g., resolving land claims, granting indigenous peoples rights to natural resources) that members of the international community have taken to ensure that indigenous peoples will have a sustainable land base for generations to come;
- identify the successes that indigenous peoples have had in influencing the policies of national governments and multinational corporations (e.g., land-use policies, partnerships, co-management strategies);
- identify strategies that indigenous peoples might use to achieve financial stability.

## Some Considerations for Program Planning in Native Studies

Teachers who are planning a program in Native studies must take into account considerations in a number of important areas. Essential information that pertains to all disciplines is provided in *The Ontario Curriculum, Grades 9 to 12: Program Planning and Assessment, 2000*. The areas of concern to all teachers that are outlined there include the following:

- types of secondary school courses
- education for exceptional students
- the role of technology in the curriculum
- English as a second language (ESL) and English literacy development (ELD)
- career education
- cooperative education and other workplace experiences
- health and safety

Considerations relating to the areas listed above that have particular relevance for program planning in Native studies are noted here.

***Education for Exceptional Students.*** The Education Act and regulations made under the act require school boards to provide exceptional students with special education programs and services that are appropriate for their needs.

An Individual Education Plan (IEP) must be developed and maintained for each student who is identified as exceptional by an Identification, Placement, and Review Committee (IPRC). The IEP must outline, as appropriate, any modified or alternative curriculum expectations and any accommodations (i.e., the specialized support and services) that are required to meet the student's needs. The IEP must also identify the methods by which the student's progress will be reviewed. For exceptional students who are fourteen years of age or older and who are not identified solely as gifted, the IEP must contain a plan to help them make the transition to postsecondary education, apprenticeship programs, or the workplace, and to help them live as independently as possible in the community.

An IEP may also be prepared for a student with special needs who is receiving special education programs and/or services but who has not been identified as exceptional by an IPRC.

The courses in Native studies provide teachers with the latitude to make modifications to meet the needs of exceptional students as set out in their Individual Education Plans. Although each course stresses the acquisition of information and skills and the communication of ideas, the means for accomplishing these aims are varied, ranging from written stories to oral presentations to various art forms.

***The Role of Technology in the Curriculum.*** Electronic links may be used in Native studies courses to connect students located in isolated communities with others in more densely populated areas to enhance cross-cultural awareness and encourage dialogue. Access to information technology provides students with a resource base that they can use for research and to find out about employment opportunities. Electronic links will assure students in distant communities equity of access to information and educational materials in their exploration of Native studies.

***English As a Second Language and English Literacy Development (ESL/ELD).*** Students taking ESL/ELD and Native studies courses will learn about the long history of Native peoples in Canada. All Native studies courses will provide opportunities for inquiry into and discussion of the culture of Native peoples in Canada and issues that concern them, including land claims, treaties, and self-government. Students may also explore vocabulary derived from Native languages.

***Career Education.*** Native studies courses offered in Grades 11 and 12 will provide all students with opportunities to develop self-awareness, which is important when pursuing learning and career opportunities beyond the secondary school experience. Access to community leaders, career professionals, and elders will enable students in Native studies courses to further their understanding of employment opportunities.

***Cooperative Education and Other Workplace Experiences.*** Cooperative education, work experience, and community service associated with Native studies will provide unique opportunities for students to work with Aboriginal professionals, entrepreneurs, and spiritual leaders to enrich their personal, vocational, and cultural experiences.

# The Achievement Chart for Native Studies

The achievement chart that follows identifies four categories of knowledge and skills in Native studies – Knowledge/Understanding, Thinking/Inquiry, Communication, and Application. These categories encompass all the curriculum expectations in courses in the discipline. For each of the category statements in the left-hand column, the levels of student achievement are described. (Detailed information on the achievement levels and on assessment, evaluation, and reporting policy and its implementation is provided in *The Ontario Curriculum, Grades 9 to 12: Program Planning and Assessment, 2000*.)

The achievement chart is meant to guide teachers in:

- planning instruction and learning activities that will lead to the achievement of the curriculum expectations in a course;
- planning assessment strategies that will accurately assess students' achievement of the curriculum expectations;
- selecting samples of student work that provide evidence of achievement at particular levels;
- providing descriptive feedback to students on their current achievement and suggesting strategies for improvement;
- determining, towards the end of a course, the student's most consistent level of achievement of the curriculum expectations as reflected in his or her course work;
- devising a method of final evaluation;
- assigning a final grade.

The achievement chart can guide students in:

- assessing their own learning;
- planning strategies for improvement, with the help of their teachers.

The achievement chart provides a standard province-wide method for teachers to use in assessing and evaluating their students' achievement. A variety of materials is being made available to assist teachers in improving their assessment methods and strategies and, hence, their assessment of student achievement.

The ministry is providing the following materials to school boards for distribution to teachers:

- a standard provincial report card, with an accompanying guide
- instructional planning materials
- assessment videos
- training materials
- an electronic curriculum planner

When planning courses and assessment, teachers should review the required curriculum expectations and link them to the categories to which they relate. They should ensure that all the expectations are accounted for in instruction, and that achievement of the expectations is assessed within the appropriate categories. The descriptions of the levels of achievement given in the chart should be used to identify the level at which the student has achieved the expectations. Students should be given numerous and varied opportunities to demonstrate their achievement of the expectations across the four categories. Teachers may find it useful to provide students with examples of work at the different levels of achievement.

The descriptions of achievement at level 3 reflect the provincial standard for student achievement. A complete picture of overall achievement at level 3 in a course in Native studies can be constructed by reading from top to bottom in the column of the achievement chart headed “70–79% (Level 3)”.

**Achievement Chart – Grades 11 and 12, Native Studies**

<b>Categories</b>	<b>50–59% (Level 1)</b>	<b>60–69% (Level 2)</b>	<b>70–79% (Level 3)</b>	<b>80–100% (Level 4)</b>
<b>Knowledge/ Understanding</b>	<b>The student:</b>			
– knowledge of facts	– demonstrates limited knowledge of facts	– demonstrates some knowledge of facts	– demonstrates considerable knowledge of facts	– demonstrates thorough knowledge of facts
– understanding of concepts	– demonstrates limited understanding of concepts	– demonstrates some understanding of concepts	– demonstrates considerable understanding of concepts	– demonstrates thorough and insightful understanding of concepts
– understanding of relationships between concepts	– demonstrates limited understanding of relationships between concepts	– demonstrates some understanding of relationships between concepts	– demonstrates considerable understanding of relationships between concepts	– demonstrates thorough and insightful understanding of relationships between concepts
<b>Thinking/Inquiry</b>	<b>The student:</b>			
– critical and creative thinking skills	– uses critical and creative thinking skills with limited effectiveness	– uses critical and creative thinking skills with moderate effectiveness	– uses critical and creative thinking skills with considerable effectiveness	– uses critical and creative thinking skills with a high degree of effectiveness
– inquiry skills (e.g., formulating questions; planning; selecting strategies and resources; analysing and interpreting information; forming conclusions)	– applies few of the skills involved in an inquiry process	– applies some of the skills involved in an inquiry process	– applies most of the skills involved in an inquiry process	– applies all or almost all the skills involved in an inquiry process

Categories	50–59% (Level 1)	60–69% (Level 2)	70–79% (Level 3)	80–100% (Level 4)
<b>Communication</b>	<b>The student:</b>			
– communication of information and ideas	– communicates information and ideas with limited clarity	– communicates information and ideas with some clarity	– communicates information and ideas with clarity	– communicates information and ideas with clarity and insight
– use of language, symbols, and visual images	– uses language, symbols, and visual images with limited accuracy and effectiveness	– uses language, symbols, and visual images with some accuracy and effectiveness	– uses language, symbols, and visual images with considerable accuracy and effectiveness	– uses language, symbols, and visual images with a high degree of accuracy and effectiveness
– communication to different audiences and for different purposes	– communicates with a limited sense of audience and purpose	– communicates with some sense of audience and purpose	– communicates with a clear sense of audience and purpose	– communicates with a strong sense of audience and purpose
– use of various forms of communication	– demonstrates limited command of the various forms of communication	– demonstrates moderate command of the various forms of communication	– demonstrates considerable command of the various forms of communication	– demonstrates extensive command of the various forms of communication
<b>Application</b>	<b>The student:</b>			
– application of ideas and skills in familiar contexts	– applies ideas and skills in familiar contexts with limited effectiveness	– applies ideas and skills in familiar contexts with some effectiveness	– applies ideas and skills in familiar contexts with considerable effectiveness	– applies ideas and skills in familiar contexts with a high degree of effectiveness
– transfer of concepts, skills, and procedures to new contexts	– transfers concepts, skills, and procedures to new contexts with limited effectiveness	– transfers concepts, skills, and procedures to new contexts with some effectiveness	– transfers concepts, skills, and procedures to new contexts with considerable effectiveness	– transfers concepts, skills, and procedures to new contexts with a high degree of effectiveness
– use of procedures, equipment, and technology	– uses procedures, equipment, and technology safely and correctly only with supervision	– uses procedures, equipment, and technology safely and correctly with some supervision	– uses procedures, equipment, and technology safely and correctly	– demonstrates and promotes the correct and safe use of procedures, equipment, and technology
– making connections (e.g., between personal experiences and Native studies, between Native studies and other subjects, between Native studies and the world outside the school)	– makes connections with limited effectiveness	– makes connections with moderate effectiveness	– makes connections with considerable effectiveness	– makes connections with a high degree of effectiveness

*Note:* A student whose achievement is below 50% at the end of a course will not obtain a credit for the course.

The Ministry of Education wishes to acknowledge the contribution of the many individuals, groups, and organizations that participated in the development and refinement of this curriculum policy document.

ISBN 0-7778-9195-6

00-043

© Queen's Printer for Ontario, 2000