

Contemporary First Nations, Métis, and Inuit Issues and Perspectives, Grade 11

University/College Preparation

NDA3M

This course explores existing and emerging issues of local, regional, and national importance to First Nations, Métis, and Inuit in Canada. Students will analyse diverse perspectives on issues and events related to land, community, governance, identity, culture, and global trends. Using the concepts of political thinking and the tools of political inquiry, students will explore their own and others' ideas and investigate issues to determine what needs to change and why. Students are also given the opportunity to develop their own problem-solving strategies to address an issue of their choice.

Prerequisite: First Nations, Métis, and Inuit in Canada, Grade 10, Open, or Canadian History since World War I, Grade 10, Academic or Applied

A. POLITICAL INQUIRY AND SKILL DEVELOPMENT

OVERALL EXPECTATIONS

Throughout this course, students will:

- A1. Political Inquiry:** use the political inquiry process and the concepts of political thinking when investigating contemporary issues, events, and developments relating to Indigenous peoples in Canada;
- A2. Developing Transferable Skills:** apply, in a variety of contexts, skills developed through investigations related to contemporary First Nations, Métis, and Inuit realities and perspectives, and identify some careers in which the knowledge and skills acquired in this course might be an asset.

SPECIFIC EXPECTATIONS

A1. Political Inquiry

Throughout this course, students will:

- A1.1** formulate different types of questions to guide investigations into contemporary issues, events, and/or developments relating to Indigenous peoples in Canada (e.g., factual questions: *What are some rights and responsibilities of a citizen living in a First Nation community? What are some rights and responsibilities of Métis living within traditional territories? What forms of government do Métis and First Nations communities in Ontario have?;* comparative questions: *What are the differences and similarities in the positions taken by all levels of government with respect to the Ring of Fire mining development in northern Ontario? How does the impact on Métis people of the Daniels v. Canada case compare and contrast with the impact on Inuit of the Supreme Court of Canada reference [1939] SCR 104?;* causal questions: *When First Nations governments have developed their own education plans/systems, what impacts have there been on the treaty rights of those nations? What benefits might the implementation of the Ingirrasiliqta: Let's Get Moving – Nunavut Transportation Strategy have for the people of Nunavut and for Canadians in general?)*
- A1.2** select and organize relevant evidence, data, and information on contemporary issues, events, and/or developments relating to Indigenous peoples in Canada from a variety of primary and secondary sources, including Indigenous knowledge sources (e.g., primary sources:

literature, documentaries and other films, interviews, photographs, speeches, financial documents, surveys, oral and written histories, stories, visions, ceremonial and other traditional practices; secondary sources: investigative news stories, textbooks, most websites), ensuring that their sources reflect multiple perspectives

Sample questions: “Which Indigenous knowledge sources might be relevant to your investigation? Where might you find them? What other sources might you consult to supplement the information?” “How can you ensure that your sources reflect a variety of perspectives?”

- A1.3** assess the credibility of sources relevant to their investigations (e.g., *the reliability of the evidence presented; the purpose, perspective, intended audience, and context of a source; the bias, values, and expertise of a speaker or author*), while respecting Indigenous world views and ways of knowing (e.g., *acknowledging that the perspectives expressed in diverse knowledge sources are shaped by world views that may challenge one another; questioning claims of exclusive authority*)

Sample questions: “What specific evidence or data do these authors use to support their position?” “If your sources of information present incompatible ideas about an issue, what criteria might you use to determine which source is the most credible?” “Whose voice is reflected in this source? Whose voices have been omitted or misrepresented? What are

the implications?” “What commonly accepted research standards must public opinion polls adhere to? Do you think it is important for the reporting of public opinion to be subject to a code of conduct and ethical benchmarks? Why, or why not?”

A1.4 interpret and analyse evidence, data, and information relevant to their investigations, using various tools, strategies, and approaches appropriate for political inquiry (e.g., use a five Ws chart to identify gaps in the data they have gathered; use a cross-classification chart to compare the points of views of different interest groups on a particular issue and to determine whether all perspectives are represented in their data; assess the validity and rank the importance of various points made in their sources; discuss, clarify, and compare positions on an issue with their peers)

Sample questions: “What type of survey tool could help you compare different positions on an issue?” “If you were talking to people who were extremely passionate about an issue, what questions might you ask to get them to clarify and build on their ideas?” “In the course of your investigation, what approaches would help you take into account the ideas of people whose voices are not always heard?” “How might you incorporate information from First Nations, Métis, and Inuit voices and/or teachings into your investigation? What strategies might you use to assess this information?”

A1.5 use the concepts of political thinking (i.e., political significance, objectives and results, stability and change, political perspective) when analysing, evaluating evidence about, and formulating conclusions and/or judgements regarding contemporary issues, events, and/or developments relating to Indigenous peoples in Canada (e.g., apply the concept of political significance when analysing the impact of Elijah Harper’s decision not to support the Meech Lake Accord; use the concept of objectives and results when assessing the intended and unintended impact of a community-planning decision; consider the concept of stability and change when analysing the election of the national Chief of the Assembly of First Nations, the Métis National Council president, or the Inuit Tapiriit Kanatami president; use the concept of political perspective when evaluating the position of Métis leaders on the inclusion of Métis people in section 35 of the Constitution Act, 1982)

Sample questions: “Why did Elijah Harper choose not to support the Meech Lake Accord? How was his decision politically significant for First Nations, Métis, and Inuit communities? How was it significant for Canadian society

as a whole? What role do you think national media coverage of the proceedings in the Manitoba legislature played in the final rejection of the Accord?”

A1.6 evaluate and synthesize their findings to formulate conclusions and make informed judgements or predictions about the issues, events, and/or developments they are investigating

Sample questions: “What have you learned from your investigation of this event? Has your view changed over the course of your investigation? If so, why? If not, in what specific ways did your findings support your original position?” “When you review your research, which facts and arguments do you consider most persuasive? How have they affected your conclusion?”

A1.7 communicate their ideas, arguments, and conclusions using various formats and styles, as appropriate for the audience and purpose (e.g., a news article that highlights the civic responsibilities and/or concerns of citizens living in First Nations, Métis, or Inuit communities; a presentation on the political perspectives expressed by First Nations, Métis, or Inuit community members on an issue relating to their communities; a song to commemorate or raise awareness about a violation of Indigenous rights in Canada; a documentary slideshow about the rise of the Idle No More movement; a petition calling for clean, potable water on reserves; a debate about the issues to be addressed in a land claim settlement; a budget to forecast expenses for a community project or a new business venture; a work of art commenting on several of the roles women have in First Nations, Métis, or Inuit communities)

A1.8 use accepted forms of documentation (e.g., footnotes or endnotes, author/date citations, bibliographies, reference lists) to acknowledge all sources of information (e.g., articles, blogs, books, films or videos, policy documents, oral evidence, websites)

A1.9 use appropriate terminology when communicating the results of their investigations (e.g., vocabulary specific to their topics; terms related to the concepts of political thinking; terms associated with First Nations, Métis, and Inuit individuals and communities that appropriately represent contemporary and/or historical contexts)

A2. Developing Transferable Skills

Throughout this course, students will:

A2.1 describe ways in which investigations related to contemporary First Nations, Métis, and Inuit realities can help them develop essential skills (e.g., skills related to reading texts, writing, document use, computer use, oral communication, numeracy, decision making, problem solving, finding information, data analysis) as well as skills related to the citizenship education framework,* including advocacy skills, that can be transferred to postsecondary opportunities, the world of work, and their future lives

A2.2 demonstrate in everyday contexts attributes, skills, and work habits developed through investigations into contemporary First Nations, Métis, and Inuit realities and perspectives (e.g., demonstrate respect by responding appropriately to culturally significant First Nations, Métis, and Inuit practices, such as protocols to open and close a discussion by acknowledging the Indigenous territory on which it is held; apply attributes such as inclusiveness and empathy when interacting with their peers; differentiate between informed and popular opinion when reading or viewing news sources; accommodate and adapt to flexible timetables; respectfully approach and present a small gift or offering when seeking deeper knowledge from an Elder, Métis Senator, knowledge holder, or knowledge keeper, and accept a small gift or offering to acknowledge their commitment to fulfil a knowledge request; seek consent from First Nations, Métis, and Inuit communities or individuals to use oral stories, photographs, or video recordings; apply work habits such as teamwork and reliability in a group project; use critical-thinking skills to analyse key issues in their research findings)

Sample questions: “How might you acknowledge and demonstrate respect for others’ voices as you use oral sources of information? Why is it important to do so?” “How do your own biases affect your response to others’ positions in a debate?”

A2.3 apply the concepts of political thinking when analysing current events relating to First Nations, Métis, and Inuit communities in Canada and Indigenous peoples globally (e.g., a political protest against the encroachment of an industry onto traditional territories; a newly introduced piece of legislation; an election result; calls for a public inquiry on missing and murdered Indigenous women, girls, and LGBTQ2S individuals) in order to enhance their understanding of these events and their role in supporting truth and reconciliation as informed citizens

Sample questions: “How might the concept of stability and change apply to a consideration of the potential impact of the United Nations Declaration on the Rights of Indigenous Peoples on Indigenous policies in Canada?” “How might you usefully apply the concept of political perspective to the question of a national public inquiry on missing and murdered Indigenous women, girls, and LGBTQ2S individuals? How would an inquiry support the goals of truth and reconciliation?”

A2.4 identify various careers in which a background in First Nations, Métis, and Inuit perspectives and realities might be an asset (e.g., business owner, politician, employee of a governmental or non-governmental organization, lawyer, mediator, negotiator, policy analyst, researcher, representative of a provincial or territorial organization), and compare the education and/or training pathways for selected careers

Sample questions: “Why is it increasingly important for elected officials to be knowledgeable about First Nations, Métis, and Inuit realities across Canada? What are some private-sector roles in which education, training, and experience in issues relating to Indigenous communities are useful?”

* The citizenship education framework appears on page 11.

B. CULTURAL IDENTITY AND CULTURAL CONTINUITY

OVERALL EXPECTATIONS

By the end of this course, students will:

- B1. Colonial Naming and Cultural Identity:** demonstrate an understanding of the connections between colonial naming and cultural identity in relation to First Nations, Métis, and Inuit communities;
- B2. Cultural Revitalization and Cultural Continuity:** demonstrate an understanding of key issues, developments, and challenges relating to First Nations, Métis, and Inuit cultural revitalization and cultural continuity;
- B3. Cultural Understanding and Cultural Leadership:** explain how Indigenous individuals, communities, and nations in Canada self-identify and are identified by others, analysing the influences and/or consequences of racism, stereotyping, contemporary culture, and cultural leadership.

SPECIFIC EXPECTATIONS

B1. Colonial Naming and Cultural Identity

By the end of this course, students will:

- B1.1** describe the cultural and linguistic classifications used in Western anthropology to identify First Nations, Métis, and Inuit communities and groups (e.g., cultural: *Arctic, Northwest Coast, Plains, Plateau, Subarctic, Eastern Woodlands*; linguistic: *Algonquian, Inuktitut, Athapaskan, Iroquoian*), and explain some consequences of this approach to cultural identity

Sample questions: “What criteria have been used by Western anthropologists to distinguish among diverse Indigenous cultures in Canada?” “In what ways did the Western anthropological view accepted by European colonial settler communities reflect a political perspective? How has this view affected First Nations, Métis, and Inuit languages and cultures? How does it continue to do so?” “How have Western anthropological interpretations of Indigenous groupings changed over time? What are some political consequences?”

- B1.2** explain various ways in which colonial naming has affected and continues to affect First Nations, Métis, and Inuit cultural identities (e.g., *the historical assignment of colonial family names in preference to cultural naming practices impeded the transmission of family lineages and kinship systems; colonial names fail to acknowledge cultural diversity within regions; Indigenous*

cultural connections between territory and oral history have been erased in favour of place names reflecting French and English geography and people)

Sample questions: “How are family lineages preserved over time? How might colonial naming practices cause knowledge of the lineages of First Nations, Métis, and Inuit families to develop gaps or disappear?” “How do Inuit kinship systems and naming customs help preserve cultural identity? What has colonial naming substituted for these customs?” “Why might you have to use the search term ‘First Nation’ when looking for information about the Haudenosaunee people? How might this lead to inaccuracies in your understanding of Haudenosaunee culture?” “What is the function of place names in Anishinaabe oral tradition?”

- B1.3** identify a variety of legal and administrative classifications of Indigenous peoples used in Canadian legislation and government records (e.g., *the Gradual Civilization Act, 1857; the Constitution Act, 1982; the Indian Act, 1985; Bill C-31, Bill C-3, and other amendments to the Indian Act that address gender equality rights; the Indian Register; Aboriginal population reports in 1801 and 2012 census data; Project Surname and the disc number system for Inuit*), and analyse the continued impact of these classifications on individual and collective First Nations, Métis, and Inuit cultural identities (e.g., *with reference to social, cultural, and political assimilation; “status” and “non-status” designations; legislated*

rules for band membership; “rights-bearing” and “non-rights-bearing” Métis communities; the Powley test; the ability of women to sustain their cultural and familial identities)

Sample questions: “What impact have Bill C-31, Bill C-3, and other amendments intended to address gender-based discrimination in the Indian Act had on First Nations and Métis cultural identities? What is the significance of these amendments for the grandchildren and great-grandchildren of affected women?” “What inferences can you make about the political perspectives reflected in Project Surname and the disc number system? What have the implications been for Inuit cultural identity?” “What consequences do you think the coexistence of legislated identification policies and family/community traditions have for membership/citizenship in First Nations, Métis, and Inuit communities?”

- B1.4** analyse the key objectives and results of various efforts by First Nations, Métis, and Inuit individuals and communities to reaffirm and strengthen cultural identity in response to colonial naming (e.g., with reference to re-establishing family identity through legal restoration of original family names, conducting research on family clans to rediscover traditional kinship ties, reinforcing cultural identity by abolishing colonial names for traditional territories)

Sample questions: “The Aamjiwnaang First Nations community used to be known as the Sarnia 45 Indian Reserve. What has the name change abolished? What has it restored?” “What role can Indigenous language revitalization have in redressing colonial naming?” “What impact does restoring Anishinaabe place names to city streets, or renaming the streets, have on Indigenous and non-Indigenous city residents? Do you think the policy of restoring place names achieves its intended result? Why, or why not?” “How do plaques explaining historical place names help to reaffirm First Nations, Métis, and Inuit cultural identities?” “What examples can you give of historical place names being reinstated in traditional Métis territories in Canada?”

B2. Cultural Revitalization and Cultural Continuity

By the end of this course, students will:

- B2.1** describe various ways in which First Nations, Métis, and Inuit communities are utilizing Indigenous knowledge sources to promote

cultural revitalization and/or cultural continuity (e.g., with reference to petroglyphs, scrolls, wampum belts, community oral histories, family knowledge and stories, music, dance, letters, journals, diaries, band or community council minutes, community-planning documents, genealogical information, healers and their apprentices, Elders and their helpers, knowledge keepers, orators, archivists, artisans, language and cultural advisers, historians)

Sample questions: “How do First Nations communities use petroglyph motifs to convey information, tell stories, or share beliefs?” “What are some examples of contemporary Indigenous women artists acting as agents of social change? How do their art works draw on Indigenous knowledge to support cultural continuity?”

- B2.2** analyse the influence of various contemporary social and technological trends on the ability of First Nations, Métis, and Inuit communities to sustain cultural beliefs and traditions (e.g., with reference to the prevalence of non-traditional and/or non-Indigenous cultural products in contemporary society; the use of social media and digital online tools; the impact of new technologies on traditional approaches to livelihood, such as activities associated with food, clothing, and transportation; the coexistence of different belief traditions within communities and across Canada; access to gathering spaces for ceremonial purposes; the level of individual participation in cultural traditions; priorities and directives associated with access to and use of funding for cultural knowledge programs)

Sample questions: “In your opinion, which types of television programming have most influenced youth in the Far North with respect to cultural traditions and cultural change? What evidence can you offer?” “How have Inuit communities used television to promote cultural understanding? What results have these initiatives had?” “How might you apply the concept of stability and change to your investigation of Indigenous hunting and fishing rights? How is this issue connected to current social trends? How is it a political issue? How is it a cultural issue?” “What barriers to or advances in access to contemporary technologies have rural and/or remote First Nations and Inuit communities experienced in recent years? How might technology use influence cultural identity and traditional knowledge practices? Whose permission needs to be considered when sharing traditional teachings and sacred knowledge via contemporary technologies?”

B2.3 make inferences about the role of education in cultural continuity by analysing some challenges and initiatives/developments related to First Nations, Métis, and Inuit educational autonomy and language revitalization (e.g., challenges: *interruption of the transmission of knowledge between generations; the absence of proficient speakers; lack of recognition of Michif as a language; insufficient understanding of the link between language and culture; inadequate funding for community-based education; the imposition of mandated educational requirements that do not reflect Indigenous cultural values*; initiatives/developments: *local language nests; language immersion camps; the use of social media and other technology to deliver online language courses; assertions of control over community-based education, such as the rejection of Bill C-33; the support for Inuit language and culture outlined in the Nunavut Education Act, 2008; the creation of the Kativik School Board; the development of the Nunavut Sivuniksavut college program; the transfer of responsibility for the Yukon Native Language Centre from the Yukon government to the Council of Yukon First Nations*)

Sample questions: “How have some First Nations communities reacted to the proposed First Nations Control of First Nations Education Act? Why?” “What are language nests? How does this method of language education reflect Indigenous values and aspirations?”

B2.4 analyse the role of cultural observances/festivals and traditional knowledge practices in promoting First Nations, Métis, and Inuit cultural revitalization and/or cultural continuity (e.g., *Harvest Gatherings support and strengthen the connections between people and the land; National Inuit Day raises awareness of Inuit culture and history and fosters cultural pride; sweat lodge ceremonies provide traditional spiritual healing; a powwow connects families through song, dance, and cultural activities; Back to Batoche Days, Louis Riel Day, and Powley Day instil cultural knowledge and community pride; a Métis Rendezvous builds a sense of community and promotes shared values*)

Sample questions: “In what ways does a Métis Rendezvous impart important cultural understanding to those attending? Why does it continue to be a significant celebration for Métis people in the twenty-first century?” “In what ways does National Indigenous Peoples Day or National Inuit Day reflect values that are important for cultural revitalization and continuity?” “What effect do regulations on hunting, fishing, and land use have on the ability of First Nations, Métis, and Inuit communities to produce and trade goods required

for ceremonial and social purposes? Why is this significant?” “How has the Métis Nation of Ontario used canoe expeditions to reinvigorate a traditional way of life?” “How are Inuit asserting their cultural identity in urban areas in Ontario?”

B2.5 analyse the role of contemporary public institutions in supporting First Nations, Métis, and Inuit cultural revitalization and/or cultural continuity (e.g., *museums can facilitate the repatriation of sacred objects and assist in protecting and storing cultural objects; cultural and heritage centres support public awareness of shared history; schools, universities, and other educational institutions are engaged in re-examining the accuracy of historical accounts; conservation authorities can build partnerships with First Nations, Métis, and Inuit organizations and communities through involvement in planning processes; financial institutions such as the Business Development Bank of Canada provide services tailored to the needs of Indigenous cultural entrepreneurs; economic development associations such as the Kakivak Association support cultural continuity by strengthening community economies through business, employment, and training services*)

Sample questions: “What examples can you find of contemporary museum programs that incorporate First Nations, Métis, and Inuit perspectives? How does such programming support cultural revitalization?” “In your research, what types of business services and sources of financing did you find that are tailored to First Nations, Métis, and Inuit entrepreneurs and innovators? How do these support cultural revitalization?” “In what specific ways might exhibiting work by Indigenous artists in community centres and libraries promote cultural continuity?” “In what ways can museums support the work of re-identifying cultural items that were previously identified as uniquely First Nations? What has contributed to this trend in Canada? Why is it politically significant?”

B3. Cultural Understanding and Cultural Leadership

By the end of this course, students will:

B3.1 describe various ways in which First Nations, Métis, and Inuit individuals in Canada self-identify and/or are identified by others (e.g., *First Nation “status” or “non-status”, residency on or off reserve, cultural affiliation, ancestry, blood quantum, nationhood, citizenship, lived experience, organizational representation, urban versus rural*)

residence, *Western/Red River Métis versus Ontario/ Great Lakes Métis*), and explain the political significance of these forms of identification

Sample questions: “First Nations, Métis, and Inuit individuals use various criteria to self-identify culturally. What are some of these criteria?” “How might Indigenous individuals living in urban centres and members of First Nations communities living on reserve express cultural identity in similar or different ways?” “Why might an Indigenous person choose not to identify as a Canadian citizen?” “When registering at an educational institution, why might an Indigenous person choose to self-identify as First Nation, Métis, or Inuit? Why might the person choose not to do so? Why is this choice politically significant?” “How might Inuit living outside Inuit Nunangat and those living in Nunangat express cultural identity in similar or different ways?” “What are some ways in which Indigenous individuals define their historical and/or contemporary connections to a specific community?”

B3.2 make inferences about the ways in which various forms of racism and cultural stereotyping have affected and continue to affect First Nations, Métis, and Inuit individuals and communities, drawing on political, social, and/or economic evidence to support their conclusions (*e.g., intolerance of and prejudice against two-spirited Indigenous individuals; stereotypical depictions of Indigenous peoples in sports team names and insignia; racial profiling; barriers to employment and/or social services such as appropriate medical treatment and education; incarceration rates; political inattention to discrimination affecting Indigenous women*)

Sample questions: “How did section 12(1)(b) of the Indian Act affect the status of First Nations women who married non-First Nations men? How did it affect the status of First Nations men who married non-First Nations women? How do the current provisions of the Act affect First Nations communities?” “What barriers to employment do some urban and rural First Nations, Métis, and Inuit individuals encounter? What can employers do to better identify these barriers? How might the barriers be removed?” “How does the ability to access health care services act as a social determinant of Inuit health?” “What effect on Métis culture did the refusal of the Ontario government to recognize Métis in the province have? In what ways do you think that historical position continues to affect Métis individuals?”

B3.3 analyse various ways in which literature, media, and popular culture influence how contemporary First Nations, Métis, and Inuit individuals and communities self-identify and/or are identified by others (*e.g., with reference to movies and documentaries, television programming, news broadcasts, fashion trends, fiction and non-fiction texts*)

Sample questions: “Was the depiction of First Nations, Métis, or Inuit individuals in the movie you just saw accurate and relevant? How would you describe the political perspective of the film-maker? What lines of dialogue or plot elements support your analysis?” “In your survey of current television programming, what positive First Nations, Métis, and/or Inuit role models did you find? What negative depictions did you identify? Based on your findings, how would you characterize the influence of television on contemporary understanding of Indigenous identities and cultures?” “What are some ways in which fashion reflects or distorts First Nations, Métis, and Inuit identities?” “How has the fact that Métis culture was in relative hiding for generations affected its visibility within contemporary literature, media, and popular culture?” “How have Eurocentric opinions about furs and skins in fashion influenced views about Inuit culture and clothing?”

B3.4 identify some significant First Nations, Métis, and Inuit leaders, artists, Elders, historians, and/or authors (*e.g., Cindy Blackstock, Tagak Curley, Germaine Arnaktauyok, Alan Corbiere, Harry Daniels, Tony Belcourt, Maria Campbell, Olive Dickason, Christi Belcourt, Ellen Gabriel, Roberta Jamieson, Rita Joe, Alanis Obomsawin, Zacharias Kunuk, Alethea Arnaquq-Baril, Peter O’Chiese, Lypa Pitsiulak, Jim Sinclair, Murray Sinclair, Jake Swamp*), and assess their influence on non-Indigenous understanding of Indigenous cultures and society

Sample questions: “Who was Lypa Pitsiulak? How did he raise Canadian awareness of Inuit culture? What political perspective does his work demonstrate?” “Cindy Blackstock is an influential social activist. What are her objectives, and what results has she achieved?” “Maria Campbell is an author, playwright, broadcaster, film-maker, and Elder. How has Campbell’s life work raised awareness of Métis culture and history?” “How has Christi Belcourt raised awareness of the need for cultural protection within the fashion industry?”

C. COMMUNITY PERSPECTIVES

OVERALL EXPECTATIONS

By the end of this course, students will:

- C1. Community Governance, Planning, and Administration:** demonstrate an understanding of various contemporary political, economic, and social issues and/or developments relating to First Nations, Métis, and Inuit community governance, planning, and administration, including issues related to land settlement;
- C2. Community Aspirations, Development, and Leadership:** demonstrate an understanding of key issues associated with contemporary First Nations, Métis, and Inuit community aspirations, development, and leadership.

SPECIFIC EXPECTATIONS

C1. Community Governance, Planning, and Administration

By the end of this course, students will:

- C1.1** identify and explain the significance of various contemporary political issues and/or developments relating to First Nations, Métis, and Inuit community governance and administration (*e.g., the reintroduction of traditional governance systems; autonomy in civic decision making; the administration of government services and supports under the Indian Act; consultations to ensure community input into Aboriginal title and treaty rights discussions; the advancement of land claims within the federal specific and comprehensive land claim policy; the consultation process leading to the Bathurst Mandate*)

Sample questions: “Why did hereditary chiefs in the Six Nations oppose 1924 Indian Act legislation that imposed a governance structure of elected chiefs and councils? Why do many First Nations leaders believe that the system of an elected chief and council does not meet the needs of their communities?” “How important is community vision to the implementation of self-governance for Inuit communities? What evidence can you offer to support your opinion?” “How does the Métis Nation of Ontario Secretariat Act accommodate Métis decision making? What makes the governance structure of the Métis Nation of Ontario distinct?” “How did the land claims agreement with Inuit of the Northwest Territories in 1993 lead to the creation of Nunavut?”

- C1.2** identify and explain the significance of various contemporary economic issues and/or developments relating to First Nations, Métis, and Inuit community-planning initiatives (*e.g., the exercise of traditional hunting and gathering rights; the continuing implications of the Jay Treaty for the movement of resources across borders; community taxation structures; participation in the First Nations Land Management Regime; investment in public health and social services and in infrastructure such as recreational and cultural facilities; economic diversification and support for small businesses; the development of economic strategies such as the 2008 Anishinabek Economy: Our Economic Blueprint*)

Sample questions: “What economic opportunities in First Nations communities in Ontario have resulted from political decisions? What effect have they had on community planning?” “What strategic alliances are Inuit development corporations forming, and with what goals?” “How might workforce cultural proficiency training improve economic outcomes for First Nations, Métis, and Inuit youth entering the labour market?” “What aspects of economic development have First Nations, Métis, and Inuit communities identified as incompatible with traditional hunting and fishing practices? Why is this significant? How have these objections been presented? What consequences can you identify?”

- C1.3** identify and explain the significance of various contemporary social issues, perspectives, and/or developments related to education and training in connection with First Nations,

Métis, and Inuit communities (e.g., *the multi-generational legacy of the residential school system; social programming and services for First Nations, Métis, and Inuit postsecondary students; funding for on-reserve schools; increasing awareness of the relationship between individual/community health and well-being and educational achievement; the shift towards including traditional approaches in teaching about protecting the environment and biodiversity; the dichotomy between Eurocentric and Indigenous approaches to education; the potential for culture shock when relocating from a rural to an urban community to access education*)

Sample questions: “What are some similarities and differences in how Indigenous and non-Indigenous education authorities perceive issues related to the educational attainment of First Nations, Métis, and Inuit students?” “What barriers to improved graduation rates have urban Indigenous groups identified?” “How is the achievement gap between Indigenous and non-Indigenous students being addressed in provincial education systems in Canada?” “How could prior learning assessments support the needs of First Nations, Métis, and Inuit students who already have various life skills and are seeking formal training opportunities?” “What are the purpose and methods of Infinite Reach: Métis Student Solidarity Network?”

C1.4 analyse various aspects of land settlement negotiations and implementation in terms of the challenges they present to contemporary First Nations, Métis, and Inuit communities at the local/regional level (e.g., *obstacles to consultation; provisions and limitations specified in federal policy governing the negotiation of special claims; litigation costs; the length of the settlement process; stipulations within the Indian Act governing the surrender of reserve lands; the requirement for “capacity to manage” expressed within the First Nations Land Management Act; the need for specific sector knowledge; the bureaucratic burden of meeting obligations with respect to community accountability and fiscal transparency*)

Sample questions: “What does ‘devolution’ mean in relation to First Nations land settlement negotiations? Do you think devolution can be interpreted as the continuation of a colonial process? Why, or why not?” “What burden does the concept of ‘capacity to manage’ impose on First Nations communities? How is capacity evaluated?” “How did the Manitoba Act, 1870, affect Métis territorial rights? How does the legislation continue to challenge Métis land settlement negotiations?”

C1.5 analyse various land disputes and settlements related to significant treaties in terms of their social, economic, and political impact on contemporary First Nations and Métis communities (e.g., *with reference to occupation of disputed land, demonstrations by opposing groups, the provision of financial resources for social programs and initiatives, the surrender of land consequent on dispute settlement, the influx of disposable income through member distribution payments, the possibility of territorial expansion of reserves*)

Sample questions: “What impact on their reserve lands did the Ojibways of Onigaming foresee from unauthorized highway construction? What has been the result of that claim?” “What is the connection between the Haldimand Proclamation of 1784 and the Six Nations of the Grand River dispute at Caledonia? How has the dispute affected local communities?” “Why was the Supreme Court decision in *Calder v. British Columbia*, 1973, considered a landmark? What are some of the economic and political implications?” “How are proceeds from land claim settlements distributed in First Nations communities? What are some social and economic consequences?” “What does the success of the Manitoba Métis Federation Land Claim mean for other Métis land claims in Canada?”

C2. Community Aspirations, Development, and Leadership

By the end of this course, students will:

C2.1 analyse the impact on Canadian society of various contemporary socio-demographic trends and issues related to First Nations, Métis, and Inuit communities (e.g., *with reference to housing and infrastructure on reserves, community planning and development, education, careers, health, justice, cultural awareness, population growth and rural-to-urban migration*)

Sample questions: “Why do some economists believe that improving Indigenous educational attainment would contribute significantly to community prosperity and to the prosperity of Canadian society?” “What is the motivation for increasing the presence of Indigenous entrepreneurs in emerging alternative energy sectors?” “Why and how have governments encouraged partnerships between Indigenous and non-Indigenous-owned businesses? What factors make these types of partnership successful?” “What have been some of the effects of the 61.9 per cent increase in the Inuit population outside of Inuit Nunangat from 2006 to 2016?” “What role can traditional First Nations,

Métis, and/or Inuit wellness practices have in health and wellness services offered in both Indigenous and non-Indigenous settings?”

C2.2 identify a variety of training opportunities, career choices, and economic activities that support First Nations, Métis, and Inuit community development, and explain their benefits (*e.g., initiatives such as the Nasittuq Corporation trainee program and the Aboriginal Skills and Employment Training Strategy provide community members with specific skills that enable the local workforce to fulfil a range of community functions; the Métis Voyageur Development Fund supports Métis businesses in the resource sector; careers in teaching, engineering, and computer programming address gaps in the ability of First Nations, Métis, and Inuit communities to organize their own education and economic development; activities such as ecotourism, green energy development, and the creation of small businesses provide communities with viable local economies*)

C2.3 suggest a variety of ways in which effective leadership can contribute to the realization of First Nations, Métis, and Inuit community aspirations, drawing on evidence from communities in different regions of Canada (*e.g., with reference to language revitalization, cultural revitalization and/or cultural continuity, educational attainment, healthy lifestyles, community prosperity*)

Sample questions: “What are some important characteristics of effective leadership in the context of First Nations, Métis, and Inuit communities?” “In what specific ways can leaders help their communities focus on priorities, make the best use of funding, and achieve the stated goals of the community?” “What role and responsibilities do Indigenous leaders have in protecting community revenues and assets? How does this role support community goals?” “How does Canadian society benefit from supporting First Nations, Métis, and Inuit community leadership initiatives?”

C2.4 design a proposal for a school or community initiative addressing a specific issue for the mutual benefit of First Nations, Métis, and/or Inuit and other members of the school or community (*e.g., to include Indigenous ecological knowledge in a school gardening project; to encourage the participation of diverse cultures in community events; to secure funding to increase school or community library resources related to First Nations, Métis, and Inuit cultures; to address inequities and/or discrimination faced by Indigenous youth in secondary schools*)

D. NATIONAL AND REGIONAL PERSPECTIVES

OVERALL EXPECTATIONS

By the end of this course, students will:

- D1. Indigenous Legal Rights and the Constitution:** demonstrate an understanding of key constitutional and other legal issues relating to Indigenous communities, governments, and individuals in Canada, explaining their significance for First Nations, Métis, and Inuit relations with federal, provincial, and territorial governments;
- D2. Policies and Policy Making:** demonstrate an understanding of key policies and policy-making processes that affect First Nations, Métis, and Inuit relations with federal, provincial, and territorial governments and with non-Indigenous individuals and communities across Canada;
- D3. National and Regional Leadership:** analyse various strategies and initiatives being implemented by leaders and policy-making groups to address political, social, and environmental issues affecting First Nations, Métis, and Inuit communities across Canada.

SPECIFIC EXPECTATIONS

D1. Indigenous Legal Rights and the Constitution

By the end of this course, students will:

- D1.1** describe the historical context of some key treaties and other legal agreements relating to First Nations, Métis, and Inuit communities in different regions of Canada, and explain how their implementation continues to affect those communities (*e.g., with reference to the Covenant Chain, c. 1613; the Mi'kmaq Treaties of 1760 and 1761; the Gchi-Miigsaabiigan or Great Wampum and Twenty-Four Nations Belt, 1764; Treaty of Niagara, 1764; Jay Treaty, 1794; Treaty of Ghent, 1814; Selkirk Treaty, 1817; the Robinson-Superior Treaty and Robinson-Huron Treaty of 1850; the "Half-Breed" Adhesion to Treaty 3; the Numbered Treaties; Western Arctic Claim – The Inuvialuit Final Agreement*)

Sample questions: “What Mi'kmaq treaty rights were violated when First Nations fishers were prosecuted in Nova Scotia in 1997? What changes to contemporary federal and provincial fisheries policies have been made as a result, and how have these affected First Nations communities?”
“How do the Robinson Treaties of 1850 continue to affect Métis communities?”

- D1.2** analyse the provisions of the Royal Proclamation of 1763 in terms of how they define and govern nation-to-nation relations between contemporary First Nations governments and the Canadian state (*e.g., with reference to provisions for “reserved lands” for “Indians”; the stipulation that Aboriginal land can be sold or ceded only to the Crown, not to settlers*)

- D1.3** explain how key court rulings regarding Aboriginal title have affected relations between Indigenous governments and federal, provincial, and territorial governments (*e.g., St. Catherine's Milling and Lumber Co. v. The Queen, 1888, claimed that Aboriginal title was granted by the Crown and could therefore be extinguished; Calder v. British Columbia, 1973, led to the federal government's willingness to negotiate comprehensive land claims, also known as modern treaties; Delgamuukw v. British Columbia, 1997, set out how the courts deal with Aboriginal title and established a test for proving Aboriginal title; Guerin v. The Queen, 1984, recognized Aboriginal title as an inherent right based on historical occupation and continued use of land*)

Sample questions: “What are the differences between Aboriginal title, land use, and occupation? How are these differences related to the

political concept of stability and change?" "Why is the *Calder* case significant for First Nations with respect to Aboriginal title?"

D1.4 explain how key court rulings regarding Aboriginal rights have affected relations between First Nations, Métis, and Inuit individuals and the Canadian state (e.g., *Daniels v. Canada, 2016, defined Métis and non-status individuals as "Indians" within the Canadian constitution, making it necessary to consult them collectively on issues affecting their Aboriginal rights and interests*; *R. v. Powley, 2003, affirmed that Métis individuals have an Aboriginal right to hunt for food, as recognized under section 35 of the Constitution Act, 1982*; *R. v. Sparrow, 1990, interpreted the application of "existing" Aboriginal rights under section 35 of the Constitution Act, 1982*; *R. v. Marshall (No. 1 and No. 2), 1999, involved decisions by the Supreme Court of Canada regarding a treaty right to fish*; *R. v. Gladue, 1999, advises lower courts to consider an Indigenous offender's background in making sentencing decisions*)

Sample questions: "How is the *Daniels* case regarding the scope of federal powers and the inclusion of Métis people as 'Indians' under section 91(24) of the constitution significant for provincial governments? How is it significant for Métis?" "How has the *Powley* case affected the hunting rights of Métis people nationally?" "What did the *Marshall* case indicate about fishing rights for Mi'kmaq people? What are the implications of the initial and subsequent court decisions for Indigenous individuals across the country and for national and provincial governments?"

D1.5 analyse how contemporary Indigenous governments define and assert sovereignty/self-governance within territories and in relation to the Canadian constitution (e.g., with reference to citizenship cards; band membership codes; policing systems; demands for constitutional amendments; the assertion of the inherent right to self-determination as defined in the United Nations Declaration on the Rights of Indigenous Peoples; the Métis Nation of Ontario Statement of Prime Purpose; the emergence of organizations representing Métis, non-status, and urban Indigenous individuals and/or communities)

Sample questions: "Why is it important to the Haudenosaunee Nation to develop an identification or citizenship card? What does this action indicate to Canada about Haudenosaunee sovereignty? What are the consequences of national citizenship cards for First Nations themselves, for Canada, and for other countries?" "What does 'beneficiary status' mean

in relation to Inuit land claims? How does an Inuk obtain beneficiary status?" "What is the purpose of Métis community consultation protocols? How are the protocols used to govern negotiations with federal and provincial governments?"

D2. Policies and Policy Making

By the end of this course, students will:

D2.1 assess the consequences of some key Canadian government policies for First Nations, Métis, and Inuit relations with the Canadian state (e.g., with reference to the "Sixties Scoop" federal policy of removing Indigenous children from their families to be fostered by or adopted into non-Indigenous families; the *White Paper, 1969*; policies recommended by the *Royal Commission on Aboriginal Peoples, 1996*; procurement policies embedded in the *Nunavut Land Claims Agreement Act, 1993*; land use and planning policies stemming from the *Nisga'a Final Agreement Act, 2000: Implementation Plan*; proposals outlined in *Bill C-45, the Jobs, Growth, and Long-term Prosperity Act, 2012*)

Sample questions: "What were some individual and collective responses to the 1969 federal White Paper calling for the assimilation of First Nations across Canada? How did First Nations groups promote their rejection of the recommendations? What were some consequences?" "Why did Indigenous groups and individuals object to the passage of the omnibus Bill C-45 in 2012? In your opinion, how did this federal policy affect First Nations, Métis, and Inuit relations with the Canadian state?"

D2.2 analyse the representation of First Nations, Métis, and Inuit communities in contemporary Canadian policy-making institutions and processes in terms of how Indigenous participation influences policy approaches and results (e.g., with reference to the appointment of First Nations, Métis, and Inuit members of the Senate; the composition of federal and provincial parliaments and assemblies; the practices and procedures of the Canadian Human Rights Tribunal on First Nations Child Welfare; First Nations, Métis, and Inuit participation in land management and resource development across Canada)

Sample questions: "What political perspectives can you identify among participants at the 2005 First Ministers' Meeting on Aboriginal Issues and the 2004–05 Canadian–Aboriginal Peoples Roundtable? What were the objectives of the Roundtable, and what did it achieve?" "What issues need to be considered when municipalities develop policies in partnership with urban

Indigenous organizations? How has your own or a nearby municipality addressed these issues?"

D2.3 describe the implementation and assess the consequences of a variety of contemporary national/regional social policies designed to improve relations between Indigenous and non-Indigenous individuals and communities in Canada (*e.g., with reference to social inclusion and voice; the promotion of mutual respect; reassessment of historical injustices; education about treaty history, treaty rights, and Aboriginal title*)

Sample questions: "What was the mandate of the Truth and Reconciliation Commission of Canada? How has the Commission influenced social policy?" "What are some ways in which Canadian ministries of education are using educational policy to improve relations between Indigenous and non-Indigenous individuals? What examples can you give from your own experience? How have such policies influenced your opinions?" "What did your survey of public health centres in your community reveal about the incorporation of First Nations, Métis, and Inuit health and wellness practices into health services? How does national Canadian health policy support these practices? How might changes to national policy improve the availability and delivery of health services that use Indigenous approaches to wellness?" "How have tripartite agreements between federal and provincial governments and the Métis Nation improved social policies for Métis people? What examples can you give?" "How can new policies serve to remove barriers and improve relationships between non-Indigenous and First Nations, Métis, and Inuit individuals and communities?"

D3. National and Regional Leadership

By the end of this course, students will:

D3.1 identify some key First Nations, Métis, and Inuit national/regional political organizations in Canada (*e.g., Assembly of First Nations, Inuit Tapiriit Kanatami, Métis National Council, Chiefs of Ontario, Métis Nation of Ontario, Assembly of Manitoba Chiefs, Métis Nation–Saskatchewan, Assembly of the First Nations of Quebec and Labrador*), and explain their policies and governance structures

Sample questions: "How do citizens of the Métis Nation of Ontario ensure that their government is responsive to their concerns?" "To whom are Indigenous national and regional political organizations in Canada accountable? In your opinion, do these organizations assist

First Nations, Métis, and Inuit communities primarily to resist or to support federal government policies? What evidence can you provide?"

D3.2 identify and describe various events and/or strategies that demonstrate the ability of First Nations, Métis, and Inuit leaders to influence public awareness of Indigenous realities in Canada (*e.g., Elijah Harper's filibuster to prevent a vote on the Meech Lake Accord raised public awareness of its flaws; Phil Fontaine publicized the issue of physical and sexual abuse at residential schools by giving personal testimony and meeting Pope Benedict XVI to obtain an apology for the harm done by the Catholic Church; Clément Chartier advanced the acknowledgement of Métis people as a distinct Indigenous group by spearheading a drive for constitutional recognition; Jose Kusugak asserted the continued importance of Indigenous languages by leading efforts to establish a standardized Inuktitut writing system; Beverley Jacobs organized the first Native Women's Association of Canada summit to promote awareness of issues of concern to Indigenous women*)

Sample questions: "How might the Assembly of First Nations national Chief utilize the position to raise awareness of First Nations aspirations? What specific examples can you give?" "How has Cassondra Campbell's leadership of the National Aboriginal Initiative influenced the work of the Canadian Human Rights Commission?"

D3.3 assess various strategies and initiatives to address national/regional social issues affecting First Nations, Métis, and Inuit communities in terms of their influence on public policy and law (*e.g., with reference to Mary Two-Axe Earley's submission to the Royal Commission on the Status of Women regarding discrimination against status Indian women; the National Indian Brotherhood's policy paper Indian Control of Indian Education; the Kelowna Accord agreements to improve education, employment, and living conditions for Indigenous peoples; the work of the Native Women's Association of Canada to raise awareness of missing and murdered Indigenous women; Cindy Blackstock's efforts to address discriminatory practices involving Indigenous children; the efforts of the Pauktuutit organization to support the social, cultural, political, and economic betterment of Inuit women*)

Sample questions: "The government of Canada and some religious leaders have apologized to First Nations peoples for the abusive experiences endured by children in the residential school system. What is the political significance of

such apologies? In your opinion, have formal apologies contributed to social and/or educational reforms for Indigenous and non-Indigenous peoples in Canada? What evidence can you provide to support your opinion?" "Why is it important for both Indigenous and non-Indigenous individuals and organizations to continue to raise awareness of social injustices against First Nations, Métis, and Inuit individuals and communities?"

D3.4 assess various strategies and initiatives to address national/regional environmental issues affecting First Nations, Métis, and Inuit communities in terms of their influence on public policy and law (*e.g., with reference to the grievance put before the United Nations Human Rights Council by the Comprehensive Land Claims Coalition; the organization of Idle No More in response to the Navigable Waters Protection Act embedded in the omnibus Bill C-45 of 2012; a Federal Court of Appeal challenge launched by the Coastal First Nations against the Enbridge Northern Gateway Pipelines project; written support from the David Suzuki Foundation for Inuit opposition to underwater seismic testing at Clyde River, Nunavut; Matthew Coon Come's paddle protest to stop the Hydro-Québec Great Whale project; Neil Young's Honour the Treaties tour highlighting the growing environmental impact of oil sands development*)

Sample questions: "In your opinion, how effective is legal action as a way to obtain justice for treaty violations that affect the land and the environment? What evidence can you provide?" "In what ways has the Idle No More movement influenced public environmental policy in Canada?" "What were some consequences of the public outcry about mercury poisoning in the First Nation community of Grassy Narrows?"

E. THE GLOBAL CONTEXT

OVERALL EXPECTATIONS

By the end of this course, students will:

- E1. Global Trends and Indigenous Peoples:** demonstrate an understanding of current global environmental, cultural, and social justice trends related to Indigenous peoples, comparing socio-political responses to these trends in Canada with responses in other countries around the world;
- E2. Social Action and Leadership:** demonstrate an understanding of factors that influence social action related to Indigenous peoples, analysing various strategies and initiatives to raise awareness of Indigenous realities and comparing the Canadian context with other national contexts.

SPECIFIC EXPECTATIONS

E1. Global Trends and Indigenous Peoples

By the end of this course, students will:

- E1.1** compare and contrast socio-political responses in Canada and in some other countries to current global trends relating to the rights of Indigenous peoples with respect to land, water, air quality, and food (*e.g., with reference to the patenting of seeds and indigenous foods; contamination of water and food sources; the loss, misuse, or reduction of Crown lands; the environmental impact of water diversion; the displacement of communities by mining development; the destruction of forestry habitat; the recognition and protection of sacred sites; economic autonomy in resource development; representation in environmental and food policy development; encouragement to grow commercial crops rather than food for local consumption*)

Sample questions: “Why is food security important to Indigenous peoples? How does the issue affect Northern communities in particular? What are some similarities and differences in the approaches that different countries are taking to ensuring food security for Indigenous communities?” “Why do many Indigenous peoples consider the impact of Canadian free trade agreements on developing countries and Indigenous populations to be negative? How does this affect relations between First Nations, Métis, and Inuit communities and the Canadian state?” “What is a clean growth economy? How can First Nations, Métis, and Inuit communities contribute to the goals of a clean growth economy? How does this compare

with Indigenous involvement in green economic movements in other countries?”

- E1.2** compare and contrast Canadian socio-political responses to current global trends related to the revitalization and/or continuity of Indigenous languages and cultures with responses in some other countries (*e.g., with reference to insufficient media in the Indigenous language; lack of official language status; external pressures such as globalization; the language nest movement; bilingual schooling; language engineering to incorporate contemporary concepts into Indigenous languages; locally developed cultural curricula; documentation and preservation activities; educational tours to Indigenous communities around the world; virtual cultural field trips and cultural exchange programs*)

Sample questions: “How might Canada adapt and implement international innovations in language revitalization? For example, how could the Māori language nest movement be duplicated in Canada?” “How might Indigenous and non-Indigenous teachers play a role in helping Indigenous and non-Indigenous communities to share cultural information and cultural practices?”

- E1.3** compare and contrast Canadian socio-political responses to current global trends related to social justice for Indigenous peoples with responses in some other countries (*e.g., with reference to the interpretation and implementation of the United Nations Declaration on the Rights of Indigenous Peoples; nation-to-nation protocols and measures for conflict resolution between the state and Indigenous peoples; government apologies and/or reparations for past injustices; the right of*

Indigenous communities to clean water, medical services, and food security)

Sample questions: “How were the events of the Sixties Scoop in Canada and the Stolen Generations in Australia similar and/or different? What issues do they raise for current social justice efforts?” “In identifying Indigenous populations, why is it essential in terms of social justice to recognize ties to land and place?”

E2. Social Action and Leadership

By the end of this course, students will:

E2.1 analyse how various political, legal, and cultural factors influence individual and collective social action related to Indigenous peoples, comparing the context for social action in Canada with the context in some other countries (*e.g., with reference to political awareness, education, the potential for individual persecution, civil laws, community capacity, cultural acceptance, social integration*)

Sample questions: “Consider the political factors that influence social action related to Sami in Norway, Māori in New Zealand, and First Nations, Métis, and Inuit in Canada. How do these factors differ? How are they the same?” “How has the Canada-based Idle No More movement made an impact on Indigenous communities around the world? What factors have helped or hindered its influence?”

E2.2 analyse the ways in which various international initiatives and organizations have influenced how Canadian governments perceive issues related to First Nations, Métis, and Inuit communities (*e.g., with reference to the United Nations Working Group on Indigenous Populations, the United Nations Conference on Environment and Development, the International Indigenous Policy Journal, Human Rights Watch*)

Sample questions: “How did Human Rights Watch draw attention to Canadian treatment of Indigenous women in 2013? What was the result?” “Has the 2013 investigation by a United Nations special rapporteur of the plight of Indigenous people in Canada influenced Canadian domestic Indigenous policy? What evidence can you give?” “Do you think that the World Indigenous Peoples Conference on Education has changed the way that Canadian federal and provincial governments perceive issues that First Nations, Métis, and Inuit view as vitally important? Why, or why not?”

E2.3 explain the objectives, methods, and results of various initiatives by Indigenous and/or

non-governmental organizations to share knowledge and influence how governments perceive issues related to Indigenous peoples in Canada and around the world (*e.g., with reference to Indigenous networks that promote the rights of Indigenous peoples in Canada and abroad, partnerships with other countries to improve the quality of life of Indigenous peoples, conferences, plans of action to ensure access to clean water and food security in Indigenous communities*)

Sample questions: “What are some ways in which international forums such as the World Indigenous Peoples Conference on Education or the World Food Summit try to mobilize collective action? What results can you identify?” “What is the objective of sharing knowledge about language preservation globally?” “How has the formation of the United Nations Permanent Forum on Indigenous Issues facilitated greater representation at the United Nations of issues affecting Indigenous communities?” “What shared perspectives and goals do Inuit Tapiriit Kanatami and the Saami Council have? How have they been able to raise awareness of issues related to northern populations?”

E2.4 analyse various ways in which First Nations, Métis, and Inuit approaches with respect to knowledge and leadership have contributed and continue to contribute to global environmental protection (*e.g., with reference to Indigenous knowledge concepts such as planning for generations to come and protecting the environment globally; a holistic approach to acquiring knowledge that utilizes the mental, physical, emotional, and spiritual domains; storywork in which people sit in conversation with Elders to consider solutions to issues of global concern; the concept that knowledge is inseparable from the responsibilities it brings*)

Sample questions: “What intended and/or unintended effects has the Coast Salish Gathering policy dialogue had on traditional hunting and fishing rights, resource extraction, and other environmental issues affecting land internationally?” “What are some specific examples of Indigenous knowledge contributing to scientific understanding and political decision making with respect to ecosystem stresses?” “Why is First Nations, Métis, and Inuit connection to, and knowledge of, the land an integral aspect of global environmental protection?” “In what ways has Inuit traditional knowledge assisted in environmental studies conducted in the Arctic?”