

NORTHERN STUDIES 10

NORTHERN HOMELAND



Northwest
Territories Education, Culture and Employment

Fall 2015



All Photos by Tessa Macintosh

Except:

Inside Front Cover: Circle of moccasins, Angela Hovok Johnston.

Page 6: Canadian Museum of Civilization #26142 – Dogribs and Canoes, 1913-14, John. A. Mason.

Page 9: Sister and school children, Fort Resolution, 1913, Hudson Bay Archives, 1987-363-1-47-1, Henry Jones.

Page 11: Family with map by Mindy Willett.

Page 21: Angela Hovok Johnston

Page 22: Rene Fumoleau

Page 26: CP Wire Service

Page 28: Family presenting credentials at treaty - Lac La Martre - ND. NWT Archives/Busse/N-1979-052-1796

Page 31: Young man learning hunting skills, NWT Parks and Recreation



ACKNOWLEDGEMENTS

The Department of Education, Culture and Employment wishes to acknowledge the contributions of many community members throughout the Northwest Territories who have added their voices to the building of this curriculum document. These contributions and the process of development reflect the desire of the Department to listen to community members to ensure the topics and methods of educating their children reflect the people who call the North their home.

We particularly thank several groups that were engaged during the development process, including:

The Wise People Committee

Jane Arychuk, Joanne Barnaby, France Benoit, Dianne Blesse, Ted Blondin, Merril Dean, Velma Ilasiak, Stephen Kakfwi, George Kurszewski, Beverly Masuzumi, Lawrence Nayally, Wendy Stephenson, Oree Wah-shee, John B Zoe

Teacher Advisory Committee

Michelle Gordon, Shanna Hagens, Mark Harewood, Brian Jaffrey, Mattie McNeill, Ted Moes, Kyla Kakfwi, Fraser Oliver, Anna Pingo, Lois Philipp, Lisa Robinson, Myrna Pokiak, Marnie Villeneuve, Lorealea Wark, Scott Willoughby, Angela Young

Pilot teachers

Michelle Gordon, Frank Isherwood, Laura MacKinnon, Joanne McHugh and Scott Willoughby

The Department would also like to recognize the contributions of the following people to specific topics within the curriculum:

Paul Andrew, Muriel Betsina, Nellie Cournoyea, Sarah Jerome, Maxine Lacorne, Francois Paulette, John B Zoe, Ted Blondin, James Wah-shee, Bob Sanderson and Jean Sanderson



CONTENTS

MESSAGE FROM THE MINISTER	III
DIRECTIONS FOR CHANGE.....	IV
RATIONALE.....	1
VISION STATEMENT	1
OVERVIEW	2
GUIDING PRINCIPLES.....	3
PROGRAM FOUNDATIONS.....	5
NORTHERN STUDIES CONCEPTUAL ORGANIZERS.....	6
APPROACHES TO LEARNING.....	8
ROLE OF THE TEACHER	12
NORTHERN STUDIES 10 – MODULES	
SPECIFIC LEARNING OUTCOMES.....	17
SUMMARY OF SKILLS DEVELOPED THROUGHOUT THE MODULES	18
MODULE 1	
NORTHERN IDENTITY.....	22
MODULE 2	
RESIDENTIAL SCHOOLS	24
MODULE 3	
NORTHERN ECONOMY	26
MODULE 4	
LIVING TOGETHER.....	28
MODULE 5	
BECOMING CAPABLE	30

MESSAGE FROM THE MINISTER



It is of utmost importance for the students of the Northwest Territories (NWT) to learn about the land, languages, history and cultures of our remarkable territory. This is why the Northern Studies 10 course was first developed and implemented in 1991 so that all NWT students would develop an appreciation for the place where they live, the people and cultures of the North and that this learning would contribute to their development as capable Northern people.

The Aboriginal Student Achievement (ASA) community engagements, which took place across the NWT in 2010-2011, confirmed the need for an increased focus on culturally-appropriate, Northern-focused curriculum.

A Wise People's committee was struck in 2011 and through their direction and guidance the course went through significant changes. It has been expanded from a 3 credit (75 hours) to a 5 credit (125 hours) course required for all NWT Senior Secondary students in order to receive a graduation diploma. This course responds to the desire for the type of curriculum and approaches to learning expressed by people through the ASA forums. How this new Northern Studies curriculum was developed is important as it reflects the approach of the course itself.

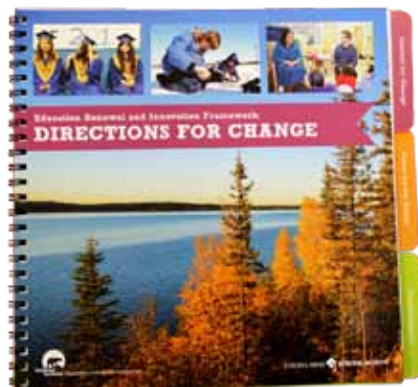
Educators and community leaders who participate in facilitating the learning within Northern Studies 10 play a key role in helping students think critically about issues of importance to the North. Sharing and gaining a deeper understanding of the challenges and opportunities presented in Northern Studies 10 will not only help develop meaningful relationships within schools, but will also strengthen the critical relationship between the community and the school, using innovative approaches to teaching and methods of learning.

I believe that in the years to come when students look back at their education, they will recognize that Northern Studies 10 will have helped shape who they are, both as Northerners and as Canadian citizens. I want to extend my thanks to the many contributors to the Northern Studies curriculum and the resources that accompany this amazing course, as well as to the educators who support NWT students through this essential learning.

Masi,

A handwritten signature in blue ink, appearing to be 'J. Lafferty'.

Honourable Jackson Lafferty
Minister, Education, Culture and Employment



DIRECTIONS FOR CHANGE

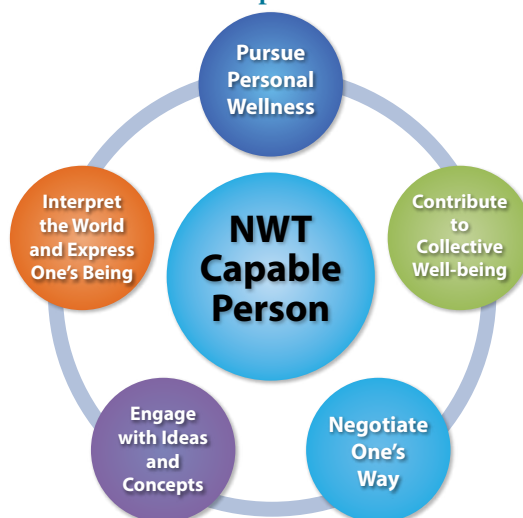
Directions for Change is a 10-year guiding framework that outlines the vision, goals and commitments for educational change in the Northwest Territories. It also describes eight foundational statements which came out of roundtable discussions and research from a wide range of contributors from across the NWT. Underlying the practices, approaches, strategies that people pointed to, were principles that became the foundational statements.

The *Directions for Change* framework is the lens through which all curricula and initiatives are to be viewed. One of the first initiatives to come from the Action Plan, which followed the Framework, was the development of NWT *key competencies*. A competency is the complex — “know act” (OECD, 2005, p.4) that an individual brings to diverse situations, contexts and environments by combining and mobilizing knowledge, skills, attitudes, and values. The NWT key competencies were established from the themes generated from ECE engagement work around the characteristics of the NWT capable person.

This current Northern Studies curriculum document was written prior to the creation of the NWT key competencies. While this curriculum refers to knowledge, skills, attitudes and values – the essential aspects of competencies – they are not intertwined into one concept the way competency-based curricula will be.

Nevertheless, the Northern Studies curriculum, particularly through inquiry-based approach, allows for the reflection that will invite the combination and mobilization of the resources that students bring to bear on any given situation. Paying attention to how one thinks and acts is an activity integral to the development of NWT key competencies and is central to the Northern Studies 10 Curriculum.

Draft, Key Competencies for an NWT Capable Person



Education Renewal and Innovation Framework:
Directions for Change

Foundational Statements

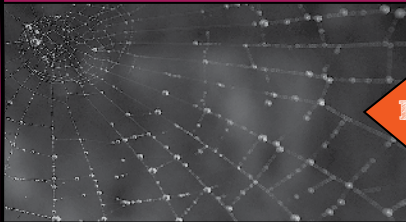
Relationships

Meaningful relationships with self, others, ideas, and the land are the foundation for all learning.



Ecological Understanding

Education in the NWT is a living system of connections, each affecting an individual's relationships and well-being.



Identity

A positive sense of identity is actively supported.



Development of Self

Each person has multiple needs that must be met in order to grow and become a capable, contributing person.



Learning Together

People construct knowledge and learn individually and together.



Diversity

Diversity is recognized and valued in the education system.



Strengths and Growth

The ongoing growth of learners is nurtured.

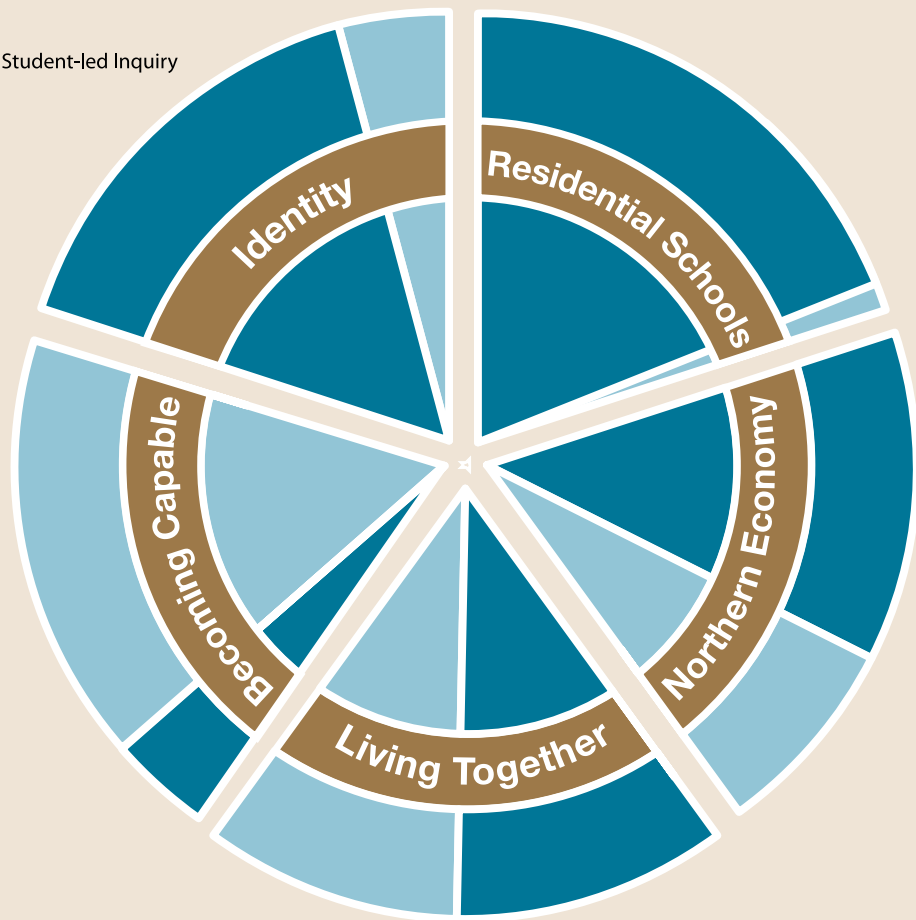


Competencies

The development of competencies is supported in all learners.

● Guided Inquiry

● Student-led Inquiry



RATIONALE

In 1991, the Department of Education, Culture and Employment created the original Northern Studies curriculum with the goal that all students would know about our land, languages, histories and cultures. Northern Studies continues to be an important place for our Northern stories to be shared and where capable, engaged people of the North can deepen their learning. Meeting the challenges first set for Northern Studies remains to be the goal of this renewed curriculum, and we hope this document will help communities connect with issues which matter to all Northern peoples.



"No student should be able to graduate high school in the NWT without knowing they have been here."

Stephen Kakfwi, Wise People Committee member

Stephen Kakfwi shares the history of the Dene Nation with students, Walter Black, Shania Richter-Beaulieu and Leona Francois-Simpson.

VISION STATEMENT

The Grade 10 *Northern Studies: Northern Homeland* curriculum is intended to meet the needs and reflect the nature of 21st century learners and has, at its heart, the concepts of citizenship, identity and engagement in a Northern context. It is reflective of the diverse cultural perspectives of the NWT, including Aboriginal and non-Aboriginal, that contribute to the North's evolving realities. Northern Studies will ultimately contribute to a common Northern spirit—a spirit that will be fundamental in creating a sense of belonging for each one of our students as he or she engages in active and responsible citizenship locally, nationally, and globally. Northern Studies is intended to move students from the theoretical to a deeply grounded exploration of identity and citizenship. It provides real and meaningful opportunities to engage in activities with authentic audiences which help them develop as capable Northern people.



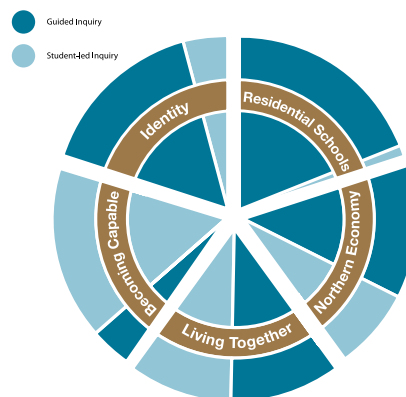
James Pokiak, Joe Nasogaluak and Brianna Lavallee take a break from singing and drumming at midnight in Tuktoyaktuk, 2010.

OVERVIEW

The purpose of Northern Studies is to create capable Northern people. Being capable involves developing traditional skills and knowledge as well as developing the skills and understanding needed to navigate in the 21st century world.¹ Northern Studies will encourage students to engage in community life and discussions which include a multitude of perspectives and connect students with community experts.

Northern Studies 10: Northern Homeland, is composed of five modules:

Northern Identity
Residential School
Northern Economy
Living Together
Practicum:
Becoming Capable



Chelsea Migwi, Grade 11 student at Chief Jimmy Bruneau School in Behchokǫ, interviewed community Elders as they viewed the K-9 student's Heritage Fair projects.

Students will use inquiry-based investigation into historic and current Northern issues in order to develop skills for engagement in their Northern world. Students are expected to take their learning back to their community; their 'authentic audience'. In the practicum module in particular, students will be encouraged to actively engage in learning traditional Northern skills which help them to gain more respect for the past, engage in conversations with skilled experts in their community and through these conversations help them to prepare for active participation in the North today. An emphasis on accessing community knowledge holders is central to the course and to helping students become capable Northern people.

"The North is a frontier, but it is a homeland too, the homeland of the Dene, Inuvialuit and Métis, and it is also the home of the non-aboriginal people who live there. And it is a heritage, a unique environment that we are called upon to preserve for all Canadians."

Justice Tom Berger, 1977

Northern Homeland is a term used by many Northern peoples to describe how they view the land they live in. This term is often in contrast with *Northern Frontier* – the way that southern Canada has often perceived the North. For students to develop their sense of a Northern identity, they must explore and practice their responsibilities associated with living as a capable person in a Northern community.

1. http://www.education.gov.sk.ca/adx/aspx/adxGetMedia.aspx?DocID=7412,137,107,81,1,Documents&MediaID=16598&Filename=PONC_Principles_directeurs_mai2011.pdf

GUIDING PRINCIPLES

This curriculum begins with five guiding principles. They are:

1. Northern Studies will be meaningful to students

'Students must have opportunities to have a strong sense of their identity, as well as be able to successfully navigate the western and global world'

– Aboriginal Student Achievement Education Plan, 2011.

Northern Studies is intended to be delivered through student-driven projects which focus on critical thinking and inquiry. Students are naturally curious about the world. The issues and discussions shared around the community should be the same ones heard in any Northern Studies classroom – if they are not, then Northern Studies is not doing its intended job – to prepare children for life after the classroom.

Northern Studies is about moving from knowing to doing. Students should be demonstrating what it means to be an active and engaged Northern citizen. Students must become responsible for their own learning.

Northern Studies will tell our story: a story of incredible resilience and courage in the face of a range of challenges, including a history of colonization. The legacy of residential schools, broken treaty promises, disease and assimilation must be explored in an honest way while celebrating the successes, creativity, partnership and resilience all around us. Our story, like all stories, continues; and Northern Studies seeks to frame our history in an open and forthright context which anchors the student within our evolving future.

2. Northern Studies will honour/celebrate our histories and identities while being linked to the land

"The land is like a book" Harry Simpson – Elder. Our histories, cultures and languages are rooted in the land. Northern Studies needs to foster learning outside the classroom. Opportunity for students to learn from the land and from Elders and other capable people is fundamental to the approach to learning embedded in this curriculum. The whole community must take responsibility for developing the gifts of an adolescent – as happened long ago. Students need to be given the opportunity to learn from acknowledged masters and demonstrate their learning to an authentic audience.

3. Teachers are facilitators

Northern Studies cannot work within the model of 'teacher as expert'. Northern Studies is about linking students, teachers, schools and communities together. No single teacher can hold all the knowledge and skills required to adequately educate all their students. Teachers must be willing learners themselves. Recognized experts within the community must be part of educating students and teachers must become facilitators who link students with experts within the community. Further, assessment for Northern Studies needs to involve these community experts. When presentations of learning are done, these community teachers need to be part of the evaluation of that learning. This is an essential part of what an 'authentic audience' represents in the learning process.



Kevin McKienzo interviews Leroy Betsina about the importance of passing on the skills to play handgames, N'dilo, 2010.



Jane Taniton (Elder) and Angel Mackeinz (age 14) place the spruce boughs in the tent, near Deline 2010.



Pete Enzoe discusses with his sister Gloria, the boundaries of the proposed Park near Kutselk'e.



Bobby Drygeese and the Youth Drummers in Dettah.

4. Northern Studies will enhance the skills and knowledge necessary for 21st century learners

In the words of respected Tłı̨cho Elder Elizabeth Mackenzie, our students need to be *“strong like two people”*. Our Northern culture and history are not artifacts of the past, but a grounding from which our students will grow in a complex, increasingly globalized society. Students in Northern Studies should welcome and learn to use the newest technologies and develop cutting edge skills while participating in traditional ways of learning. By investigating where they come from, students will be working toward a vision of where they want to go.

“We will survive as Dene people. We will develop our own ways based on the strengths and traditions of the old ways. We will always see ourselves as part of nature. Whether we use outboard motors or plywood for our cabins, it does not make us less Dene.”

Richard Nerysoo
Dene Kede 9

5. Northern Studies will make connections beyond the borders of their community



Pete Enzoe explaining the ways to respectfully harvest a caribou to his nephew, Dillon Enzoe as part of an on-the-land program at school in Łutselk'e.

While locally and regionally developed courses emphasize important local and regional knowledge, Northern Studies seeks to expand the scope of student learning to include the entire Northwest Territories. This emphasis returns to a traditional time when our trails were interconnected. These understandings and relationships are foundational in how we function as a larger Northern society.

PROGRAM FOUNDATIONS

Northern Studies relies on critical areas of Social Studies and other foundational priorities of education in the NWT. These critical areas will help guide the development of teaching resources and approaches to learning used with this course.

The Department of Education, Culture and Employment... "along with partners such as families and communities has an important role to play in ensuring that the profound importance of culture, language and heritage is reflected in all aspects of life."

Building on our Success - Strategic Plan 2005-2015.

Identity and Engagement

In Northern Studies, identity, citizenship and engagement are named as core concepts which provide the learning orientation for the subject. Students are expected to develop the skills, knowledge, values and attitudes which help create active, responsible citizens. While students are expected to explore what makes them different from others, they will also explore what connects them to their Northern neighbours. Students will study the many factors which contribute to the development of identity: culture, language, spirituality, beliefs, socio-economic situation, gender, personal characteristics, and time and place.

In Northern Studies, students will be asked to take this commitment to citizenship even further, providing real opportunities to engage in meaningful activities within their communities and on the land. We have named this enhanced sense of citizenship 'engagement' to further expand the idea that Northern Studies is about 'doing' not just 'knowing'. Northern Studies is not designed merely to discuss and explore identity and citizenship, it is committed to engaging in the active practice of those ideals within the students' local community.

Northern Studies assumes that all students have a Northern identity. Living in the North means participating in a place which is different from other places. All students have an identity that is shaped by our common home and a responsibility to become capable Northern citizens.

Culture-Based Education

Students make strong connections to concepts and experiences that are grounded in the culture, language and place that they live. Education in the Northwest Territories is committed to reflecting the worldviews, values, wisdom and traditions of the Aboriginal peoples of our territory. This is called culture-based education. Northern Studies has a particularly strong mandate, among the various curricula that students explore in the high school grades, to embody this approach to learning. Two foundational documents inform all curriculum development in the NWT: *Dene Kede*² - *Education: A Dene Perspective*, and *Inuuqatigiit*³: *The Curriculum From The Inuit Perspective*. Northern Studies 10 draws substantially from both of these documents through the themes, outcomes and approaches to learning that have been included in this course.



Emily Kudlak explains the quilt, *The Long Distance Walkers*, to Uluhaktok students.

2. Dene Kede- Education: A Dene Perspective (1993) Education, Culture and Employment.

3. Inuuqatigiit - The Curriculum from the Inuit Perspective (1996) Education, Culture and Employment

NORTHERN STUDIES

CONCEPTUAL ORGANIZERS

These are the major categories under which the student learning outcomes of this Northern Studies course have been organized.



Older students share their skills with younger ones at Kalemí Dene School in N'dilo.

1. The Land, People and Places

In the North, the land is central. Land-based skills have been a crucial part of Northern education since the world was new. The land holds wisdom that can be accessed through experiences led by knowledgeable, capable people. Northern Studies expects students, teachers and communities to access this deep and ancient wisdom.

Humans exist in a dynamic relationship with the land. Related geographic concepts include location, place, human-environment interaction, movement, and region. Skills include organizing information into a spatial context and making informed and critical decisions about the relationship between human beings and their environment.

2. Language, Culture, Community and Connections

Identity stems from language, culture, and community. Integral to identity is the feeling of acceptance and belonging. This includes an understanding of concepts such as personal identity and cultural heritage, belief systems, multiple cultural perspectives, regionalism, pluralism, Northern identity, world views and world cultures.

Humans exist in the context of communities. This relationship requires an understanding of how to live together with respect – appreciating similarities and differences, multiple perspectives, equality and diversity, interaction and cooperation, and all that encompasses the 'other'. At the heart of Northern Studies is the student's striving to find their place in the North – their place in the multiple connections which bind us all together.



Even though things have changed, they've also stayed the same.

3. Time, Continuity, and Change

History provides an understanding of the present and helps shape and influence the future. Studying history requires listening skills, inquiry, the construction of historical knowledge and understanding, informed decision making, interpretation, research, and acceptance of the diversity of historical perspectives. Concepts and ideas include oral histories, personal stories, chronology, continuity and change, events, people and places, and people and their technological environments.

4. Power, Authority, Leadership and Decision Making

Exploring the concepts of power, authority and decision-making from multiple perspectives helps students to consider how these concepts impact individuals, relationships, communities and nations. It also broadens students' understanding of related issues, perspectives and their effect on citizenship and identity. A critical examination of the distribution, exercise and implications of power and authority is important. Students will examine governmental and political structures, justice and laws, fairness and equity, conflict and cooperation, decision-making processes, leadership and governance. These examinations will develop a student's understanding of the individual's role in decision-making processes and promote active and engaged citizenship. Fundamental to the goals of Northern Studies is the concept of active and responsible citizenship within local communities, the NWT, Canada, and the world. This includes actions such as participating in the political process, contributing to the common good and understandings of the balance between rights and responsibility, ethical decision-making, respect for the dignity and value of all human beings, conflict resolution and cooperation. Commitment to democratic ideals such as equality, freedom, rights, and responsibilities are also important parts of becoming a capable person.



Northwest Territories Legislative Assembly in Yellowknife.

5. Sustainability

Exploring multiple perspectives on the use, distribution and management of resources and wealth contributes to students' understanding of the effects that economics and resources have on the quality of life in the North. Making informed decisions about the wise use of the land and water is fundamental in preparing students to take their role as tomorrow's leaders.

Each culture provides experiences specific to its way of being. The language of that culture has concepts which identify each of those experiences. Where another culture does not have a similar activity it does not have a concept of that activity...For example, at the time of contact, both English and Dene had a concept of land. The English experience often placed the value of commodity on land, the Dene experience placed the value of living on land.

NWT Gr. 5 Social Studies, 2011

APPROACHES TO LEARNING

Learners and Learning

Students bring their own perspectives, cultures and experiences to the Northern Studies classroom. They construct meaning in the context of their lived experience through active inquiry and engagement with their school and community. In this respect, the infusion of current events, issues and concerns is an essential component of Northern Studies.

Northern Studies recognizes the interconnections and interactions among school, community, territorial, national and global institutions. The Northern Studies curriculum provides learning opportunities for students to develop skills of engaged citizenship and the capacity to inquire, make reasoned and informed judgments, and arrive at decisions for the community good.

Students become engaged and involved in their communities by:

- asking questions
- writing letters and articles
- sharing ideas and understandings
- listening to, collaborating and working with others to design the future
- listening to and working alongside Elders and community experts
- observing and participating on boards and organizations
- empathizing with the viewpoints and positions of others
- creating new ways to solve problems



James Lockhart, Culture and Language teacher at Kutselk'e Dene School, plays hand games with the highschool students as part of an on-the-land program.

In concert with *Dene Kede* and *Inuuqatigiit*, Northern Studies honours a model of Aboriginal learning which shares many of the characteristics of the above description of learners and learning. In Northern Aboriginal cultures, everyone is born with a gift they are responsible to nurture within their community. These gifts must be utilized for the good of all.

Many of these gifts are developed within the community, in interactions with Elders and recognized experts. Northern Studies intends to reflect this learning for all students.

Issues-Focused Approach to teaching Northern Studies

Northern Studies uses an issues-focused approach which presents opportunities to address learning outcomes by engaging students in active inquiry and application of knowledge and critical thinking skills. These skills help students to identify the relevance of an issue by guiding them to develop informed positions and respect for the positions of others. This process enables students to question, validate, expand and express their understanding; to challenge their presuppositions; and to construct their own points of view. Through this process, students will strive to understand and explain the world in the present and to participate in building the kind of world they want in the future.

Current Issues

Northern people recognize how quickly information travels in our communities. It seems, at times, that everyone knows everything that is going on. This 'connectedness' is a strength in the North and Northern Studies expects teachers and students to integrate current issues (both local and pan-Northern) to add relevance, interest and immediacy. Investigating current issues from multiple perspectives motivates students to engage in meaningful dialogue on relevant historical and contemporary issues, helping them to make informed and reasoned decisions.

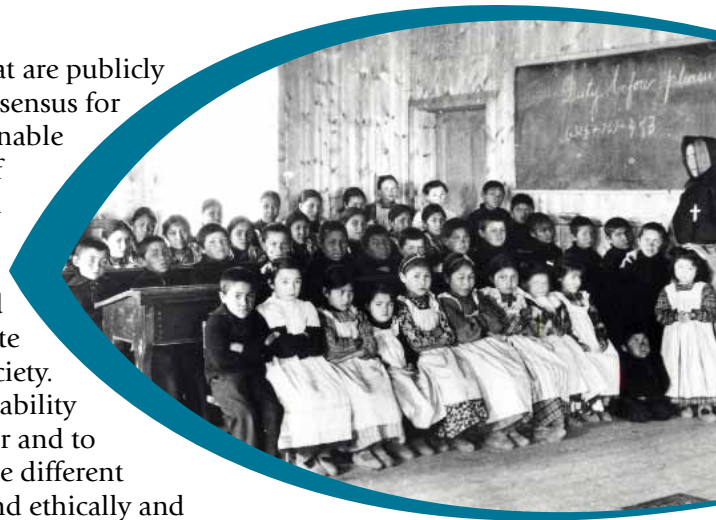
Opportunities may include:

- current events in local communities
- issues with local, territorial, national and/or global relevance
- cultural celebrations
- visits from community members
- observation and or participation on local management boards or organizations
- special events

Controversial and Challenging Issues

Controversial and challenging issues are those topics that are publicly and personally sensitive and for which there is little consensus for values or beliefs. They include topics about which reasonable people may sincerely disagree, and where the impacts of the issue being explored may have profound impacts on individuals, families or communities. Opportunities to inquire within these issues are an integral part of Northern studies education. Exploring controversial and challenging issues helps to prepare students to participate responsibly in a democratic and pluralistic Northern society. Such exploration provides opportunities to develop the ability to think critically, to reason logically, to allow a space for and to honour deeply felt emotions, to open-mindedly examine different points of view, to make sound judgments, and to respond ethically and respectfully.

Controversial and challenging issues also provide students the opportunity to listen to and be respectful of very personal responses that other people may have in relation to some issues. Honouring emotions and practicing empathy are essential to the meaningful exploration of these kinds of issues. Controversial and challenging issues that have been anticipated by the teacher, and those that may arise incidentally during instruction, should be used by the teacher to promote understandings and, in some cases, to promote healing and recovery. Northern Studies classrooms provide an opportunity to hold safe, healthy discussions on challenging subjects. This is a necessary step toward creating a Northern society which actively listens to all people, respects differences of opinions and seeks common solutions to problems.



Sister and school children, Fort Resolution, 1913, Hudson Bay Archives, 1987-363-1-47-1, Henry Jones.



Susie Evgotailak shares her W-tag with her daughters Darla and Shelly.

Note: Some issues cannot be explored at a ‘distance’, and teachers need to consider when and how additional supports might be needed for students and families. While it is difficult to anticipate when this need might arise, the writers are aware of these challenges and have noted within the teaching materials developed for Northern Studies strategies and additional resources that can provide these supports.

Inquiry-Based Learning

Northern Studies inquiry involves the exploration of issues, questions, or problems. The inquiry process begins with the natural curiosity of students and draws upon their prior knowledge. Throughout the process, students engage in creative and critical thinking, carry out research, and design creative responses to questions. Students use a variety of strategies to plan inquiry and analyze issues, and to make decisions or devise innovative approaches to problems that may or may not have solutions.

Through the inquiry process, students strive to understand and explain the world. They pose problems or seek information about relevant issues or questions. It is important that students consider diverse perspectives as they evaluate alternatives and explore consequences. Central to this process is an awareness of the complexity and change inherent in Northern issues.

As students inquire, they explore diverse choices and possibilities, and they may make decisions or take action. Where resolution is not possible, students may pose new questions or plan alternative approaches. An important part of this process is a consideration of beliefs, values, and the implications of various alternatives. This complex process includes weighing priorities, predicting consequences, negotiating compromise, and making decisions or exploring possibilities.

Making a decision or planning a course of action can be an individual or collaborative process. When the inquiry process is collaborative, social participation skills, including consensus-building and cooperation, are of critical importance.

Northern Studies Inquiry

Northern Studies strives to build connections between the learner and their Northern community and environment. This is most clearly expressed in the 'practicum module'. Student choice, on-the-land learning, research, and presentation of their learning to audiences that go beyond the teacher, are key parts of making these inquiries meaningful and powerful and contribute to the students' development as capable people.

Land Based Learning

There is a tremendous amount of knowledge about the Dene view of the world that is learned on the land. This knowledge is our philosophy. To prevent it from being lost, it must become an integral part of the school program.⁴

Public Hearing, Fort Good Hope



Roland Notaina of Ulukhaktok explains to 15 year old Darla Evyagotailak how to use a GPS. It's part of her Junior Ranger training.

Traditionally, all learning in the North took place 'on the land'. Students were expected to learn the skills for Northern survival under the guidance of recognized experts and perform the tasks they had learned within the context of the local community. Although much of our schooling has moved indoors, there is still a significant commitment in the North to provide on-the-land training and experience. Northern Studies requires on-the-land learning within the community context. Schools and teachers are encouraged to take advantage of programs which are already running within the school system and to pursue new opportunities to engage with their culture and language experts within the school and community to create place within the program of studies for students to learn on and through the land.



Johanna Stewart describes to her brother and father, an upcoming trip she's excited about.

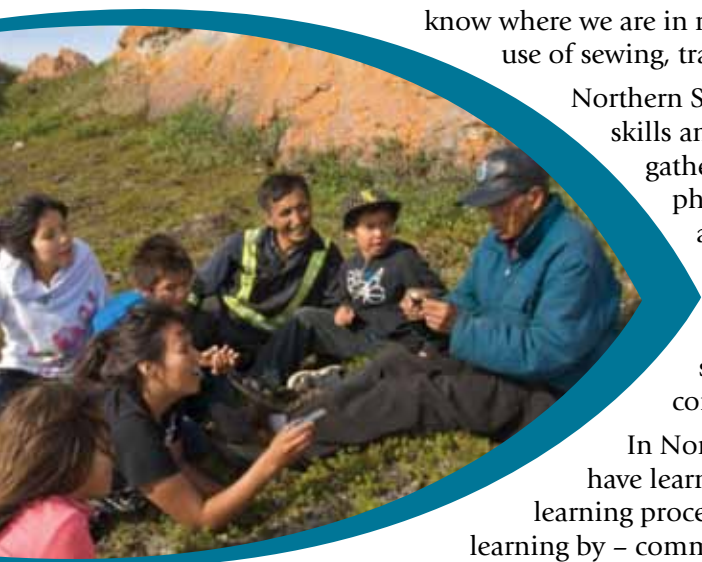
Ensuring that a large scale local map of the area around your community is posted on the wall will be a great conversation starter for land-based discussions with Elders or other local visitors to your classroom.

Nunavut Social Studies Coordinator, 2012)

4. Public Hearing, Fort Good Hope, as found in Learning, Tradition and Change (1982). Yellowknife: Outcrop, p. 83.

ROLE OF THE TEACHER

Northern Studies strives to foster a different understanding of the role of the teacher, and the importance of community knowledge and expertise in relation to students' learning. Northern Studies also intends to encourage multiple ways for students to communicate their learning to others. Some of the most important learning that is being pursued in Northern Studies involves the development of traditional skills, such as story-telling, competence on the land and the ability to know where we are in relation to the places around us – and the appropriate use of sewing, trapping, construction and other tools.



Hailey Taniton, grade 10 student, Deline, doing primary research by interviewing her grandfather, Alfred Taniton.

Northern Studies will also help students develop and use new skills and tools such as those used for planning, questioning, gathering and making sense of information: GPS, digital photography, mind-mapping, web-based research, audio and video recording, approaches to interviewing, and appropriate creation, use, and documentation of primary source information. Tools will be used to display, communicate, share, and reflect on learning such as: digital presentation, media publishing, Website construction and online sharing.

In Northern Studies, how a student communicates what they have learned to an authentic audience will be a key part of the learning process. Presenting their learning to - and assessment of learning by – community members and peers will be important. Literacy with Information and Communication Technologies (LwICT) will also be an important component of both guided and student-led inquiries, enabling students to critically, creatively, and ethically use, produce, and communicate their learning. These are all 'survival skills' for students in the 21st century.

Historical Thinking

One of the challenges in exploring issues that are rooted in the past is that history can seem to be a 'foreign country' to young people.⁵ Navigating in that place involves skills that none of us are born with, but that can be learned. The Historical Thinking Project⁶ has developed a set of skill descriptors, and a growing collection of activities that can help teach those skills. The ancient art of storytelling in Northern traditions can be married well with these skills, and both are important parts of Northern Studies.

5. From L.P. Hartley's *The Go-Betweens* (1953) London: Penguin Books.

Sexias, P. , Morton, T. *The Big Six: Historical Thinking Concepts* (2013) Toronto: Nelson.

Historical thinking skills

1. Establish **historical significance**. Why we care, today, about certain events, trends and issues in history. *"Is the Berger Inquiry significant for Northern history?"*
2. Use **primary source evidence**. How to find, select, contextualize, and interpret sources for a historical argument. *"How can a newspaper article from 1899 in Edmonton tell us about attitudes towards Aboriginal people during the negotiation of Treaty 8?"*
3. Identify **continuity and change**. What has changed and what has remained the same over time. *"What has changed and what has remained the same about the lives of teenage girls in the NWT between the 1950's and today?"*
4. Analyze **cause and consequence**. How and why certain conditions and actions lead to others. *"How did the arrival of snowmobiles affect the use of dog teams in the North?"*
5. Take **historical perspectives**. Understanding that 'the past is a foreign country,' with its different social, cultural, intellectual, and even emotional contexts that shaped peoples' lives and actions. *"How could the federal government encourage 'killing the Indian in the child' regarding the role of residential schools?"*
6. Understand the **ethical dimension** of historical interpretations. This cuts across many of the other historical thinking skills: how we, in the present, judge actors in different circumstances in the past; how different interpretations of the past reflect different moral stances today; when and how crimes of the past bear consequences today. *"What is to be done, today, about the legacy of residential schools?"*

Dene Perspective on History

Dene history is an oral history. This history is learned through stories. Western tradition often tries to organize events in order, with dates and blocks of time, and to write these things down. Dene ways of knowing history place more value on the living of the events themselves, and on the role of the listener in giving that history meaning.

"Philip shared a Tłı̨cho story..., but he was concerned about the story being written down. 'It's like our stories stop living when they are put on paper. A Tłı̨cho story has many, many parts and no one person has the full story. To really know and use the story and explore all of its meanings, you have to hear many versions and add your own part – that's what makes the story a living thing. We don't want the stories to ever be finished.'"

Above and Beyond Magazine, Sept/Oct. 2008,
Sharing the Stories of the Tłı̨cho, by Philip Zoe.



Philip Zoe shares what a medicine man would do to heal someone.



Shelinda Eyakwo picking blueberries with her grandmother, Elizabeth Chocolate near Gameti.

Each culture provides experiences specific to its way of being. It is not surprising that different cultures see things as basic as 'history' differently. Our oral history tells of the earliest time on the land and Elders speak of when people and animals were equal and of the days of the big animals. Elders' use of Dene words to describe that era is so old that, often times, its English meaning is no longer clearly remembered. (Dene Kede Grade 9, p.5,)

If a person is to explain how Dene oral history functions, it may help to imagine how we learn about 'prehistory'. Our ways of knowing about events and people from before things were written down are different than those we can use for events and people after writing was used. It is more difficult to track stories, where only art or artefacts give us information about them.

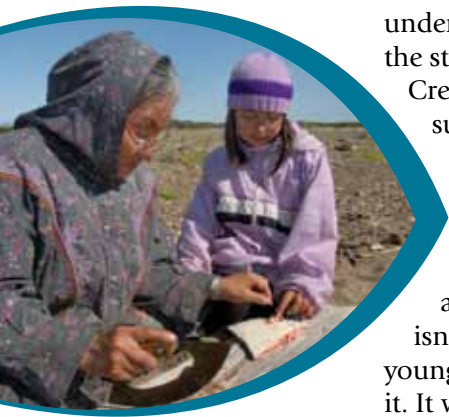
With Dene stories, the Dene history has been passed on orally from generation to generation since time immemorial. To understand these stories we need to understand the Elders' ways of communication. Elders' approaches to telling a story are like being given pieces of a photograph that the listener needs to put together in a way that makes sense to them. The role of the listener is fundamental to the message the story is telling. It is in these pieces, and through their rearrangement, that Dene oral history comes to us.

Inuvialuit and Inuinait Perspectives on History

Stories have always played an important part in the life of Inuvialuit and Inuinait. *Inuuqatigiit, the Curriculum from the Inuit Perspective*, relates that "all history, knowledge, values, and beliefs were passed on from generation to generation by word of mouth. Information was contained in both songs and stories, repeated to children by their parents and grandparents as they grew" (p.19).

Stories were also told to teach children to better understand their environment. In *Inuuqatigiit*, 'the land' includes all of nature: the earth itself as well as the water, the ice, the wind, the sky, the plants and animals'. The intimate relationship and understanding of the environment was enriched by many types of stories. Some of the stories told how animals, birds and insects came to be. Today, they are called Creation stories. Creation stories are deeper than just an explanation of one's surroundings. They create a sense of wonder, of connection, of teachings, and of understanding behaviour.

Stories were powerful tools for teaching and passing on information. The more one learned of animals and birds, the more they were treated respectfully. These stories exist today. They can be told in any surrounding and in any language. It should, however, be understood that any given story isn't more powerful than another. Each story has a purpose and meaning and young people can be encouraged to connect with each story and to learn from it. It will be interesting, for example, for students to understand that Inuvialuit, Inuinait and Inuit do not tell the same story as the Beringia theory when they explore the origins of Inuit. Inuit creation stories aren't trying to explain the physical arrival of Inuit in their part of the world, but are dealing with other levels of existence. These stories often explore relationships between people and the land, without trying to explain how people literally came to live where they do.



Uknipkaren means, 'tell me a story' in Inuvialuktun. Brianna asks for one from Nellie Pokiak as she learns how to cut up the whale flipper.

This need to understand one's surroundings and the events in each others lives have enabled Inuvialuit and Inuinait to pass down stories of first contact. Contact with European and Canadian peoples had a powerful and sometimes negative impact on traditional life of Inuvialuit and Inuinait and choices of which of these stories to tell should keep in mind the age of the students.

Métis Perspectives on History

As descendants of First Nations and Euro-Canadians, each one of us, as Métis individuals are like two people. We carry the spirit of two peoples by our very essence and distinctive heritage. Such was the way of our ancestors who adapted in their own time.

Albert Lafferty, *Since 1921: The Relationship between Dehcho Métis and Canada*, 2007



Karen Wright-Fraser with her children Cheyanna and Peter Fraser.

The Northern Conversation

The population of the NWT includes Aboriginal and non-Aboriginal people. This collective population is made up of people from diverse places, cultures, languages and traditions. Living in the North shapes us all in many ways, and informs peoples' perspectives on many issues. As citizens of the North, these perspectives need to be respected in the exploration of issues that are contained in the Northern Studies curriculum. Underlying this respect needs to also be a recognition that many of the most profound questions shaping the North are governed by experiences, realities and agreements involving the people who were here first, the Aboriginal peoples of the North. Some have said that in Canada 'we are all treaty people.'⁶ This is perhaps nowhere more true than in the Northwest Territories.

Part of what Northern Studies intends to accomplish is to have all students learn about, and interact with, people who may be different from themselves, and to explore some of the important stories and questions that shape the North. It is in the authentic exploration of these stories together, in a safe and respectful environment, that conversations can happen that will make our North the place that reflects the best of what Canada can be.

Both Aboriginal and non-Aboriginal peoples need to be part of those conversations. Land claims, treaties, a sustainable Northern economy, residential schools – these are not 'Aboriginal' issues; they are issues that are vital for both Aboriginal and non-Aboriginal young people to be deeply grounded in and to wrestle with. If Canada dreams of being a 'fair country',⁷ the North may in fact be the best place, and Northern Studies the best vehicle, for bringing that dream to reality.



Lucy Yakeleya shares her skills of working with porcupine quills to decorate hide and materials.

6. Treaty Essential Learnings: We are all treaty people (2008). Regina: Office of the Treaty Commissioner

7. John Ralston Saul, *A Fair Country* (2008). Toronto: Viking Canada.



Assessment

Teachers assess what they value. They also reflect what they value in *how* they assess. Students learn best when they are involved in the assessment process. Teachers need to make clear what their expectations are at the beginning of the inquiry process, based on the *Values, Skills and Knowledge and Understanding* learning outcomes that an inquiry will be exploring. Rubrics can be a key part of how assessment is pursued.

Students should be involved in developing the assessment rubrics in a way that gradually moves the responsibility for determining what learning will be assessed, and how that learning will be assessed, from the teacher to the student. In the NWT the concepts of assessment *For*, *As*, and *Of* learning are key. Summative assessment is about evidence *Of* learning.

Formative assessment refers to frequent, interactive assessments of student progress and understanding to identify learning needs and adjust teaching appropriately. In short, it is assessment *For* learning.

In Northern Studies, there is a particular emphasis on skill development, both traditional and contemporary. We encourage teachers to draw on community experts in the assessment process, and to seek out opportunities for demonstrations of student learning to occur in authentic contexts and with authentic audiences. The learning activities that accompanies this curriculum document are designed to encourage this approach.

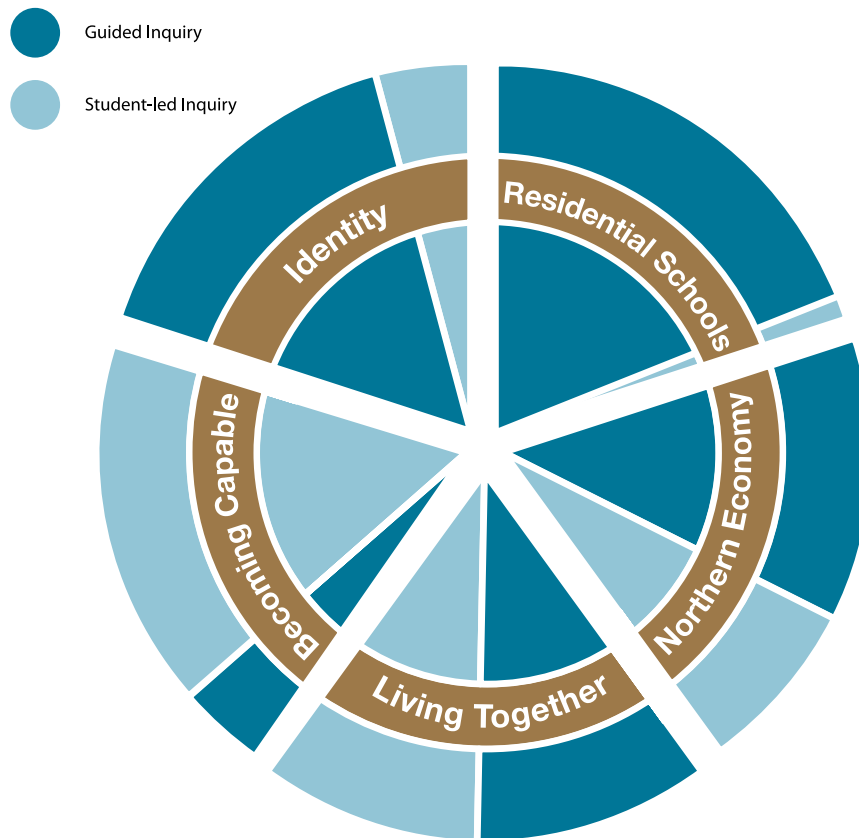
NORTHERN STUDIES 10: SPECIFIC LEARNING OUTCOMES

The five modules of Northern Studies 10 are intended to help students to become capable people. Each student should experience growth from wherever they are on this journey. Students will deepen their understanding of many of the issues and questions important to the North and to themselves.

Northern Studies 10 is brought to life through the 5 modules and the use of specific learning outcomes that include;

- values and attitudes;
- knowledge and understanding, and
- skills;

These outcomes help students explore the main themes of each module through a Guided Inquiry and a Student-Led Inquiry.



Northern Studies seeks to have students develop a wide range of *Skills* as they become capable people. Many of the *Skills* outcomes pursued in this course will be used and deepened throughout the entire course, and are not limited to just one module and, as such, they have been listed together. *Values* and *Attitudes*, and *Knowledge* and *Understanding* outcomes are listed separately for each of the 5 Modules.

SUMMARY OF SKILLS DEVELOPED THROUGHOUT THE MODULES

Social Participation

Students will:

S.1 demonstrate skills of cooperation, conflict resolution and consensus building:

- a. respect the points of view and perspectives of others demonstrating openness and willingness to grow
- b. initiate and employ various strategies to resolve conflicts peacefully and equitably (examples of strategies include persuading, compromising and negotiating)
- c. collaborate in groups to solve problems

S.2 develop age-appropriate behaviour for social involvement as responsible citizens contributing to their community:

- a. demonstrate leadership by engaging in actions that enhance personal and community wellbeing
- b. develop relationships with respected members of the community to provide models to students of capable people
- c. demonstrate leadership in groups to achieve consensus, solve problems, formulate positions and take action, if appropriate, on important issues

Research for Deliberative Inquiry

Students will:

S.3 apply the research process:

- a. demonstrate proficiency in the use of research tools and strategies to investigate questions and issues
- b. consult a wide variety of sources, including oral histories, community experts and primary sources that reflect varied perspectives on particular issues
- c. use primary sources
- d. develop, refine and apply questions to address an issue
- e. select and analyze relevant information when conducting research
- f. record relevant data for acknowledging sources of information, and cite sources correctly
- g. respect ownership and integrity of information and share it with integrity

S.4 demonstrate organizational skills:

- a. demonstrate an ability to plan, manage time and complete a project for the due date

Communication

Students will:

S.5 demonstrate skills of oral, written and visual literacy:

- a. communicate effectively to express a point of view in a variety of situations
- b. use skills of formal and informal discussion and/or debate to persuasively express informed viewpoints on an issue
- c. ask respectful and relevant questions of others to clarify viewpoints
- d. use a variety of oral, written and visual sources to present informed positions
- e. use appropriate presentation tools to demonstrate personal understandings
- f. compose, revise and edit a range of different forms of texts
- g. understand that different types of information may be used to manipulate and control a message (e.g., graphics, photographs, graphs, charts and statistics)
- h. apply principles of graphic design to enhance meaning and engage audiences

S.6 develop skills of media literacy:

- a. assess the authority, reliability and validity of electronically accessed information
- b. create meaningful electronic information and share it with an authentic Northern audience

Dimensions of Thinking

Students will:

S.7 develop skills of critical and creative thinking:

- a. determine relationships among multiple and varied sources of information
- b. assess the validity of information based on context, bias, sources, objectivity, evidence or reliability
- c. predict likely outcomes based on factual information
- d. evaluate personal assumptions and opinions to develop an expanded appreciation of a topic or issue
- e. synthesize information from contemporary and historical sources
- f. evaluate the logic and assumptions underlying a position
- g. analyze current affairs from a variety of perspectives
- h. recognize the validity of different ways of knowing and thinking
- i. recognize and articulate how different communities perceive an issue and articulate why those differences exist (i.e. Should girls be able to drum? Which level of government is most legitimate?)
- j. develop criteria to assist in making an informed and reasoned judgment

S.8 develop skills of historical and cultural thinking:

- a. recognize that history is not stagnant, that history is being made today
- b. demonstrate how creation stories are examples of stories which live in past, present and future simultaneously
- c. analyze connections between what students see happening today in their world and what happened in the past
- d. recognize that much of the valuable information in the North is stored in traditional stories which are tied to the land and passed on in an oral tradition
- e. distinguish historical facts from historical interpretations through an examination of multiple sources
- f. identify reasons underlying similarities and differences among historical narratives
- g. demonstrate an understanding of how changes in technology can benefit or harm society – in the context of the present, the future and various historical time periods
- h. use student developed criteria to assess the significance of recognized Northern figures or events (Arrowmaker, Francois Paulette, Nellie Courneyea, John Rae, Catherine Beaulieu, Akaitcho, residential schools, John Parker, RCMP, coming of the airplane, Berger Inquiry)
- i. make reasoned judgment about a past event regarding how they would have behaved demonstrating an understanding of contemporary versus historical biases



Students dance together with a diversity of Northern footwear.

S.9 develop skills of geographical and land based thinking:

- a. recognize the spiritual element of the land in the North
- b. locate, gather, interpret and organize information, using historical maps and stories
- c. construct and interpret various kinds of maps that may include a title, a legend, a compass rose, scale, contour lines, latitude and longitude and topographical and descriptive information
- d. locate on maps the territories of the different language groups, regions, and communities of the NWT
- e. locate on maps the territories covered by various land claims and treaties completed and in process of being negotiated in the NWT
- f. develop and assess geographical representations, including stories, to demonstrate the impact of geography on Northern events and people
- g. identify the major bodies of water and landforms of the NWT (should include rivers, lakes, seas, treeline, eskers, erratics, moraines, pingos)
- h. use latitudinal and longitudinal coordinates to locate stories, the communities, bodies of water, and major land forms of the NWT
- i. learn the importance of significant places, and what makes them significant, in the NWT and learn traditional and contemporary names for these places
- j. understand how some people think of the land as a book and how groups of people are connected by the stories they have in common (Dene Nation logo, Yamoria, W-tags)

S.10 demonstrate skills of decision making and problem solving

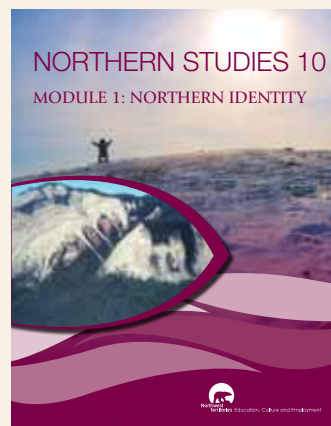
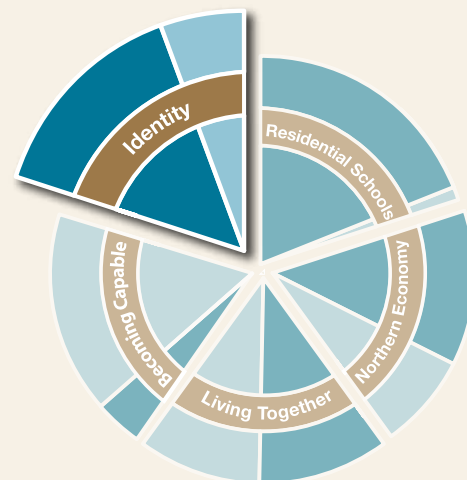
- a. develop inquiry strategies to make decisions and solve problems
- b. generate and apply new ideas and strategies to contribute to decision making and problem solving
- c. describe a plan of action to use appropriate technologies to solve a problem
- d. use appropriate tools and materials to accomplish a plan of action



Angela Hovok Johnston, Northern Studies mentor, helps Irbah with her moccasins.



Knowing our collective stories, such as that of Bear Rock, is part of having a strong identity as Northern people.



MODULE 1: NORTHERN IDENTITY

Guided Inquiry

What Shapes Our Northern identity?

Student-Led Inquiry

1. Which Northern story should all people who live in the North be familiar with and why?
2. What is the best name for a new facility in your community? Why?
3. What current story do you predict will shape the North's collective identity in the future? Why?

Values and Attitudes Learning Outcomes

Students will:

- 1.1 appreciate their Northern identity; who they are, where they come from and know how living in the North shapes all people of the North
- 1.2 acknowledge and appreciate the existence of multiple perspectives in their current setting
- 1.3 appreciate why peoples in the Canadian North and other locations strive to promote their cultures, languages and identities
- 1.4 appreciate how identities are shaped by multiple factors such as race, class, gender, place, cultures and languages
- 1.5 make personal links with significant individuals from the past and the present

Knowledge and Understanding Learning Outcomes

Students will:

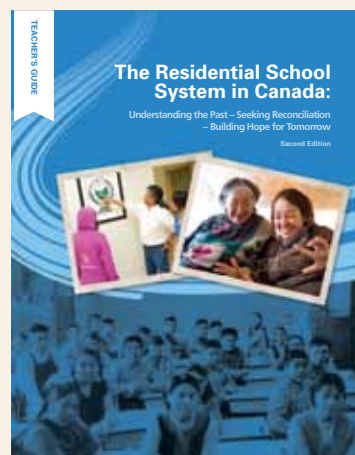
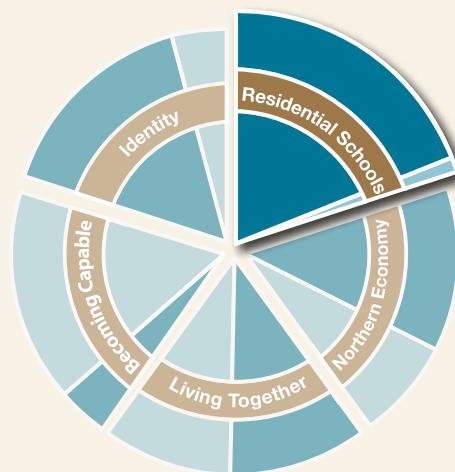
- 1.6 develop a sense of identity in the NWT through a knowledge of landscape (bodies of water, landforms), places (communities, regions, traditional trails), and cultures (Aboriginal groups, official languages, newcomers)
- 1.7 demonstrate an understanding of a map as a representation of one's worldview regarding the land
- 1.8 develop and assess geographical representations, including stories, to demonstrate the impact of factors of geography on Northern events and people
- 1.9 explore the significant events, stories, people and places at the local, regional and territorial level so they can better understand the present and formulate an idea about the future
- 1.10 explore ways in which individuals and collectives express identities (traditions, language, religion, spirituality, the arts, attire, relationship to land, ideological beliefs, role modeling)
- 1.11 analyze opportunities and challenges to identity presented by colonization and cultures of the North (acculturation, accommodation, cultural revitalization, affirmation of identity, integration)
- 1.12 evaluate efforts to promote languages and cultures of the North (language laws, linguistic rights, cultural content legislation, cultural revitalization, language immersion classes)
- 1.13 describe the contributions of members of their communities in the development of their communities, regions and territory through organizations (COPE, Indian Brotherhood, Dene Nation, local Métis Association, band councils, Ecology North, Northern Youth Abroad, Status of Women's Council, Canadian Rangers, Arctic Winter Games, sport or youth groups)



Siglikmiut drum dancer, Tessa Dillon, dances in the midnight sun in Tuktoyaktuk.



Kate Inuktalik shares stories associated with string games to her great-granddaughter Darla Evyagotailak in a tent at Tahiryuaq on the border between the NWT and Nunavut.



MODULE 2: RESIDENTIAL SCHOOLS

Guided Inquiry

How should contemporary society respond to the history and legacies of residential schools?

Student-Led Inquiry

How should I respond to the history and legacies of residential schools?

Values and Attitudes Learning Outcomes

Students will:

- 2.1 recognize historical and contemporary consequences of European contact and colonization on Aboriginal societies in the North
- 2.2 understand and recognize that Aboriginal people had ways of educating their children to be capable people prior to European contact
- 2.3 demonstrate empathy towards those who attended residential schools, the parents and families left behind and those who have been impacted intergenerationally
- 2.4 demonstrate their personal understanding and commitment to reconciliation
- 2.5 demonstrate awareness of the causal relationship between the past, present, and future of relations between Aboriginal and non-Aboriginal Canadians

Knowledge and Understanding Learning Outcomes

Students will:

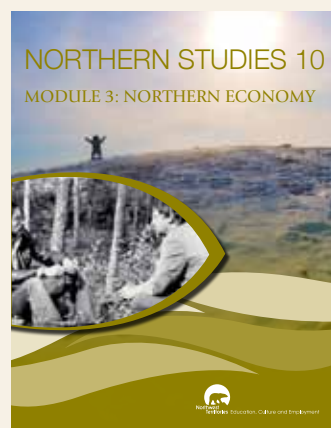
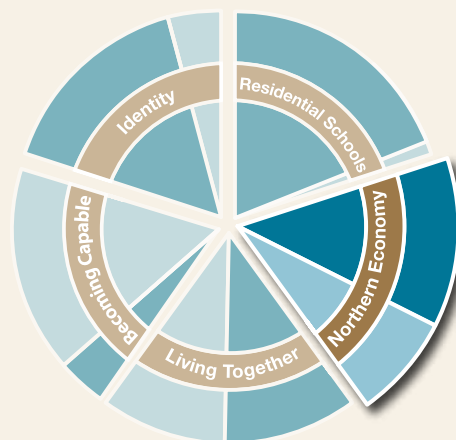
- 2.6 examine colonial policies and practices that affected Northern peoples (residential schools, *Indian Act*, *Gradual Civilization Act*, *Gradual Enfranchisement Act*, Number Treaties)
- 2.7 examine legacies of historical colonization that continue to influence the North today
- 2.8 analyze impacts of colonization today so that actions for redressing past wrongs can be made and understand that many colonial policies are still in existence today
- 2.9 evaluate various attempts to address consequences of colonizing policies and practices on peoples in the North (Truth and Reconciliation Commission, Aboriginal Healing Foundation, Federal Apology, language revitalization, Indian Residential Schools Settlement Agreement, Canadians for a New Partnership)
- 2.10 respond to contemporary Northern issues in a manner which promotes healing and reconciliation



Paul Andrew shares the meaning of the feed the fire ceremony with teachers at a residential school in-service.



During the Berger Inquiry Aboriginal people began to re-assert control over their rights to the land. Jim Antoine, Dene leader from Fort Simpson, (left) speaks with Justice Berger in Trout Lake.



MODULE 3: NORTHERN ECONOMY

Guided Inquiry

To what extent did the Berger Inquiry change the North?

Student-Led Inquiry

1. Which example best represents how resource development should be done in the NWT?
2. What issues need to be considered regarding harvesting caribou and who should be able to make these decisions?
3. What is the best way to make a living in the North today?

Values and Attitudes Learning Outcomes

Students will:

- 3.1 understand the multiple perspectives that exist in any project related to politics, economics and the environment
- 3.2 understand contemporary economic realities as they relate to Northern issues (oil and gas exploration, mining, unemployment, traditional economies, skilled labour force)
- 3.3 understand the importance of Northern peoples' participation in all levels of decision-making that shape the past, present and future of the North (land claims, devolution, self-government, co-management boards)
- 3.4 acknowledge that there have always been economies and values in what the land has to offer and that these continue to evolve
- 3.5 understand the value of sustainability when making decisions about the Northern economy

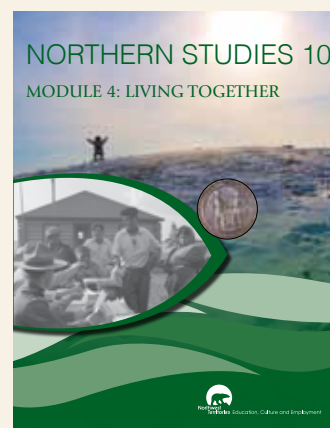
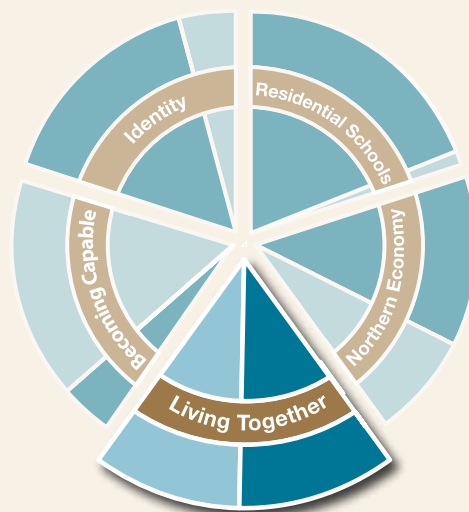
Knowledge and Understanding Learning Outcomes

Students will:

- 3.6 explore multiple perspectives regarding the relationship between people and the land in the North (spirituality, stewardship, protocols, sustainability, resource development, caribou management)
- 3.7 evaluate and analyze human activities, actions and policies in the North that impact the environment (land and resource use, Impact Benefit Agreements, environmental legislation, Berger Inquiry, Protected Areas Strategy, trans boundary water agreements)
- 3.8 explore and analyze their personal responses to a controversial Northern issue
- 3.9 explore how the interests of people, corporations and governments outside the North have shaped development in the North (treaties, Berger Inquiry, gold rush, transportation, fur-trade)
- 3.10 understand and evaluate the role the Berger Inquiry played on Northern development



Tom Berger shares his perspective of the Inquiry 45 years later to Northern Studies students. In 2015.



Family presenting credentials at treaty - Lac La Martre - ND.

Right:

Medal presented to Chief Monfwi, who signed Treaty 11 at Fort Rae on August 22, 1921, on behalf of the Tjichq.

Reconciliation is about exploring the past and choosing to build a better future.
It's understanding each other and building trust.
It's recognizing that We Are All Treaty People.

*Office of the Treaty Commission,
Saskatchewan, 2015*

MODULE 4: LIVING TOGETHER

Guided Inquiry

To what extent has Canada maintained, 'the honour of the Crown' in their relationship with Northern peoples?

Student-Led Inquiry

1. What contemporary relationship between Aboriginal and non-Aboriginal people best illustrates how Northern peoples should live together?
2. To what extent has the devolution of powers from the federal government to the government of the Northwest Territories been positive?
3. What are my rights and responsibilities under our treaty or land-claim?

Values and Attitudes Learning Outcomes

Students will:

- 4.1 appreciate examples when people have stood up for their beliefs (Berger Inquiry testimonials, Residential School survivors, Father Pochat, Indian Brotherhood, Michel Sikyea, Paulette Caveat, Walking with our Sisters, Idle No More)
- 4.2 acknowledge and appreciate the existence of multiple perspectives and traditions in our relationships with other people
- 4.3 appreciate the relationship between people and the land and animals
- 4.4 recognize and appreciate historical and contemporary consequences of contact and relationships among Aboriginal societies in the North
- 4.5 recognize and appreciate historical and contemporary consequences of contact and relationships between Aboriginal and non-Aboriginal societies in the North
- 4.6 recognize the importance of building respectful relationships to address the challenges and opportunities of living well together
- 4.7 reflect on their roles and responsibilities as treaty people
- 4.8 respond to contemporary Northern issues by seeking a deep understanding of the diverse facets of the issue
- 4.9 negotiate political, social and environmental responsibilities associated with being a Northerner

Knowledge and Understanding Learning Outcomes

Students will:

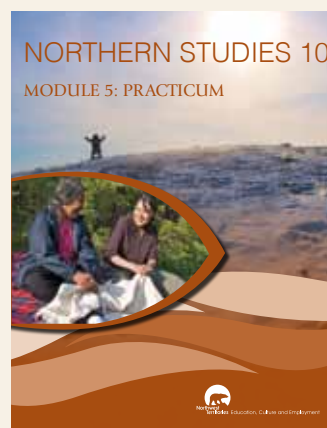
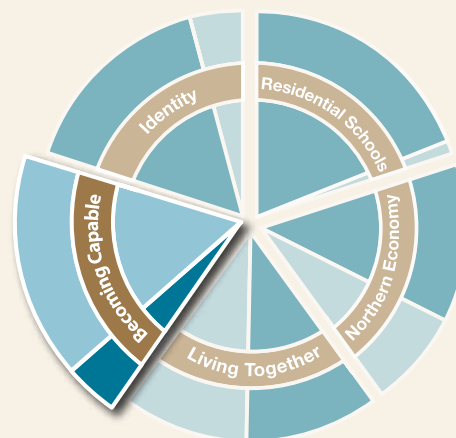
- 4.10 learn the significant events and people who have shaped the history of the local, regional and territorial tribes and their lands
- 4.11 understand the use of traditional protocols between people and the land, animals and other people and groups (pay the water, feed the fire) and also some modern expressions (Impact Benefit Agreements)
- 4.12 analyze the history of relationships between Aboriginal people and the Canadian Government (treaties, *Indian Act*, land claims, devolution, self-government)
- 4.13 explore what appropriate consultation, engagement and accommodation between groups of people and or levels of government looks like in a given context



Tłjchq dance to celebrate the 10th anniversary of their self-government agreement in Behchokq, 2015.



Madeline Drybones and her granddaughter, Diya, share stories while stretching a caribou hide in Łutselk'e.



MODULE 5: BECOMING CAPABLE

Guided Inquiry

What does it mean to be a capable person?

Student-Led Inquiry

1. How does working on a specific Northern skill or talent, with a mentor, enrich my sense of belonging in the North?

Note: For the Becoming Capable Module there is only 1 student-led inquiry question. Students have choice in what specific Northern skill or talent they work on.

Values and Attitudes Learning Outcomes

Students will:

- 5.1 reflect on the manner in which their mentor shares wisdom
- 5.2 recognize their role in assisting others to identify their talents
- 5.3 consider how and why the skill they've learned or talent they've practiced is related to their community's wellness
- 5.4 reflect on how the lessons learned with their mentor shape who they are as a Northerner
- 5.5 celebrate the diversity of talents in the North
- 5.6 appreciate that while learning a traditional skill with a mentor they are also experiencing other cultural components (ways of doing, knowing and being)

Knowledge and Understanding Learning Outcomes

Students will:

- 5.7 demonstrate a growing capability with a traditional Northern skill such as:
 - experiencing the land in ways that help them improve their geographical thinking
 - demonstrating land-based thinking and growth in traditional skills which are necessary for survival in the bush through on-the-land activities (ie. wayfinding, ice-safety, weather predictions, ability to set up camp in a safe manner, protocols of place)
 - recognizing the spiritual element of the land in the North
 - retelling a story or song that they have learned (preferably in an Aboriginal language) to an authentic audience
 - sharing the process of making traditional food
 - gathering traditional medicines
 - completing a project (making and sharing food, gathering traditional medicines, making moccasins, putting up a tipi)
- 5.8 demonstrate an understanding of the common processes and protocols needed to master traditional skills



"My mentor taught me some things about hunting. He taught me how to listen for sounds in the forest. He taught me how to read tracks and even to tell how fresh they are".
Anonymous.



