



## Board/Authority Authorized Course Framework Template

<b>School District/Independent School Authority Name:</b> Okanagan Skaha	<b>School District 67</b>
<b>Developed by:</b> Reworked by: Julie-Anna Martin Original developer: Anne Tenning	<b>Date Developed:</b> December 5, 2017
<b>School Name:</b> Penticton Secondary School Princess Margaret Secondary School Summerland Secondary School	<b>Principal's Name:</b> Allen Beckingham
<b>Superintendent Approval Date (for School Districts only):</b>	<b>Superintendent Signature (for School Districts only):</b>
<b>Board/Authority Approval Date:</b>	<b>Board/Authority Chair Signature:</b>
<b>Course Name:</b> Aboriginal Cultural Connections	<b>Grade Level of Course:</b> 12
<b>Number of Course Credits:</b> 4	<b>Number of Hours of Instruction:</b> 100

**Board/Authority Prerequisite(s):**

**Special Training, Facilities or Equipment Required:**

**Course Synopsis:**

This course is designed to acknowledge that Aboriginal Learning is a highly social process that nurtures relationships within the family, community and traditional culture. It is a process of lifelong learning and encourages Aboriginal youth to connect with their cultural heritage and supports the richness and diversity of Aboriginal cultures. Students will explore and reflect on their Aboriginal culture through their personal lens and through their experiences in activities outside of the regular classroom setting. Aboriginal Cultural Connections 12 aims to acknowledge

personal experiential and cooperative learning for students who are actively engaged as lifelong learners in their cultural community.

### **Goals and Rationale:**

The course seeks to empower Aboriginal students by supporting their developing strengths and skills by honoring their roles as community members, leaders and mentors in their schools, families, communities and cultures.

Aboriginal Cultural Connections 12 course aims to encourage students to develop and engage the four aspects of self: the intellectual, socio-emotional, physical and spiritual self and to connect these to their personal experiences as leaders.

### **Aboriginal Worldviews and Perspectives:**

This course has the potential to embody most, if not all, First Peoples Principles of learning as elaborated by Jo Chrona (First Nations Education Steering Committee). For detailed explanations of these perspectives visit <https://firstpeoplesprinciplesoflearning.wordpress.com/>

- Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.
- Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).
- Learning involves recognizing the consequences of one's actions.
- Learning involves generational roles and responsibilities.
- Learning recognizes the role of indigenous knowledge.
- Learning is embedded in memory, history, and story.
- Learning involves patience and time.
- Learning requires exploration of one's identity.
- Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

(First Nations Education Steering Committee, 2008)

### BIG IDEAS

Please note that Aboriginal Cultural Connections has the potential to be inclusive of Big Ideas, Curricular Competencies and Content across the curriculum, therefore the information below has been pulled from sections of the Renewed Curriculum that had the strongest Indigenous perspectives.

<p>Being in the world and walking in the world are supported, broadened and deepened through community involvement and the social experience of building personal networks.</p> <p>(Career Life Connections 12)</p>	<p>First People’s voices and text play a role within the process of reconciliation.</p> <p>(English First Peoples 12)</p>	<p>Cultural expressions convey the richness, diversity, and resiliency, of BC First Peoples</p> <p>(BC First Peoples 12)</p>	<p>Reconciliation requires all colonial societies to work together to foster healing and address injustices.</p> <p>(Contemporary Indigenous Studies 12)</p>	<p>Indigenous peoples are reclaiming mental, emotional, physical, and spiritual well-being despite the continuing effects of colonialism.</p> <p>(Contemporary Indigenous Studies 12)</p>
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### Learning Standards

Curricular Competencies	Content
<p><i>Students are expected to do the following:</i></p> <p>Demonstrate professionalism and respect for all peoples and an ongoing openness to learn</p> <p>Demonstrate personal awareness and responsibility through diverse experiences and make connections to community and place</p>	<p><i>Students are expected to know the following:</i></p> <p>Personal Development: cultivation and nurturing of interpersonal, intercultural, collaborative, and social skills</p> <p>Connections to Community: awareness of and respect for local and global cultural differences</p> <p>Career Life Plan: understanding that prior learning can guide future career and life choices</p>

<p>Respectfully exchange ideas and viewpoints from diverse perspectives to build shared understandings and extend thinking</p> <p>Ask questions and corroborate inferences of Elders and other local knowledge keepers through oral traditions, indigenous knowledge, memory, history, and story (evidence)</p> <p>Use holistic, experiential, reflective, and relational experiences to better understand connectedness and the reciprocal relationship of First Peoples and the sense of place.</p>	<p>Protocols related to ownership and use of First Peoples' oral texts, acknowledgement of territory, situating oneself in relation to others and place, and processes related to protocols and expectations when engaging with First Nations communities and Aboriginal organizations</p> <p>contemporary challenges facing BC First Peoples, including legacies of colonialism</p> <p>the resilience and survival of indigenous peoples in the face of colonialism</p>
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## **Big Ideas – Elaborations**

Being in the world: refers to how our personal identity is connected to our surroundings, our sense of place, our people, and our history; the connection between being in the world and walking in the world is foundational to First Peoples perspectives

Walking in the world: refers to being an active participant in the world, acknowledging the impact we have on the world and the world has on us; the connection between being in the world and walking in the world is foundational to First Peoples perspectives

Reconciliation: the movement to heal the relationship between First Peoples and Canada that was damaged by colonial policies such as the Indian residential school system

## **Curricular Competencies – Elaborations**

Professionalism: the skill, good judgment, and behavior that is expected from a person who is prepared to do a job well

Personal awareness and responsibility: includes the skills, strategies, and dispositions that help students to stay healthy and active, set goals, monitor progress, regulate emotions, respect their own rights and the rights of others, manage stress, and persevere in difficult situations

Diverse experiences: school, work, volunteer activities, athletic and artistic pursuits, travel, etc.

Land/Place: refers to the land and other aspects of physical environment on which people interact to learn, create memory, reflect on history, connect with culture, and establish identity

## Content – Elaborations

Role of oral tradition for BC First Peoples:

Sample topics:

- Elders are knowledge keepers who share the history of their people and lands.
- oral tradition as valid and legal evidence (e.g., *Delgamuukw v. BC*, 1997; ownership of property, territory, and political agreements)
- stories, songs, music, and dance as forms of narrative
- Oral tradition shapes identity and connects to the past, present, and future.
- Oral tradition provides guiding principles for living.
- indigenous concept of time (i.e., spiralling versus linear)

The resilience and survival of indigenous peoples in the face of colonialism:

Sample topics:

- resurgence of traditional forms of art, literature, dance, and music
- emergence of contemporary indigenous arts (e.g., *Tribe Called Red*, *Sonny Assu*, *Going Home Star*)
- indigenous media (e.g., *APTN*, *8th Fire*, *Unreserved*)
- indigenous websites and social media (e.g., *Indian and Cowboy*, *ReMatriate*, *Native Appropriations*, *âpihtawikosisân*)
- indigenous literature
- increased presence in academia and decolonization of places of study and learning

Protocols:

- rules governing behaviour or interactions
- protocols can be general and apply to many First Peoples cultures, or specific to individual First Nations
- protocols related to ownership and use of First Peoples' oral texts: stories often have protocols — when and where they can be shared, who owns them, who can share them

Acknowledgement of Territory:

- students understand the protocols involved in the acknowledgment of traditional First Nations territory(ies)
- students understand the purpose of acknowledgement of First Nations traditional territory(ies)

Situating oneself in relation to others and place:

- relates to the concept that everything and everyone is connected
- students understand why it is common First Nations practice to introduce oneself by sharing family and place connections

Processes related to protocols and expectations when engaging with First Nations communities and Aboriginal organizations:

- students understand the necessity of learning what protocols might govern interactions in First Nations communities and Aboriginal

## Content – Elaborations

organizations

### Recommended Instructional Components:

This course is comprised of 100 hours which may be done through a variety of activities.

- Physical (20 hours)
- Socio-Emotional (20 hours)
- Spiritual (20 hours)
- Intellectual (20 hours)
- Leadership (20 hours)



#### **Physical:**

Engage in training for activities or sports such as canoe racing, archery, traditional dancing, hiking, hunting, lacrosse, etc. You can also participate in activities that help you take better care of your body through nutrition, traditional foods, exercise, etc.

#### **Socio-Emotional:**

Participate in activities that help you to monitor and understand your personal well-being and relationship to your behavior and response patterns. Other activities could include those that help you to develop a sense of self-worth, pride, and belonging.

#### **Spiritual:**

Cultural and ceremonial activities are included under this category. These activities help you to develop a strong sense of cultural identity and connection to traditional teachings. This is essential to maintain balance. Analyze, compare, and make connections to traditional values,

ceremony, contemporary knowledge, with a focus on ancestors, family, lineage, relationship to the environments, role of elders and cultural knowledge keepers.

### **Intellectual**

Demonstrate active engagement in traditional oral teachings such as storytelling, singing, legends, family/history narratives, historical records, language classes and family trees. Understand the value and impact of oral storytelling tradition and how it relates to Aboriginal literature/films/art in a contemporary context. You could also make connections with Aboriginal role models or mentors.

### **Leadership:**

Understand the roles and responsibilities of leadership in an Aboriginal community and demonstrate cultural responsibility/and or service in areas such as family, ceremony, community and school. Engage in development of personal leadership skills, practice goal setting, or demonstrate an understanding of interpersonal skills. Additionally, you could practice/learn effective communication skills, participate in a leadership or mentorship role in the community/school. Practice a leadership/speaker role in discussions, gatherings and circles.

***\*There is an understanding that activities will fit under many of these categories, but it is important to acquire hours under all of these categories.***

### **Recommended Assessment Components: Ensure alignment with the Principles of Quality Assessment**

Students will complete a Student Activity Tracking Form for each activity for which hours are logged. These must be signed by a member of the community who will verify the student's participation, number of hours, and provide feedback if necessary. Students must also complete a personal reflection, which can be written, or completed in a photographic essay, oral presentation, or video log.

The Student Activity Tracking Form is submitted to a designated school contact (teacher or administrator) who will complete the bottom portion of the form and assess the student's personal reflection. The student and school contact must keep track of the total accumulated hours. Once hours reach 100, a final course grade is entered. Four grade 12 credits are earned for the completion of Cultural Connections 12.

Also, see attached Tracking Form.

### **Learning Resources:**

Learning resources for this program will reflect student need. For example, leadership opportunities could be found within their community outside of regular school hours, or from cultural presentation opportunities within school hours. Refer to each area's description for ideas on how to meet the requirements and consult with your school based Indigenous Education Team.

### **Additional Information:**

Okanagan Nation Alliance <https://www.syilx.org/>

Penticton Indian Band [http://pib.ca/?page\\_id=5](http://pib.ca/?page_id=5)

Métis Nation British Columbia <https://www.mnbc.ca/>

Inuit Tapiriit Kanatami <https://www.itk.ca/>

En'owkin Center <http://www.enowkincentre.ca/>

BC's New Curriculum <https://curriculum.gov.bc.ca/>