

ONTARIO CURRICULUM ADVISORY: FIRST NATIONS, MÉTIS, AND INUIT PERSPECTIVES IN FAMILY STUDIES



**A PROJECT BY OFSHEEA -
THE ONTARIO FAMILY STUDIES AND HOME ECONOMICS EDUCATORS'
ASSOCIATION**

APRIL 2022

PROJECT LEAD: MICHELYN GALLANT

WRITERS: THERESA AQUI, KIM TRAN

CONSULTANT: NATASHA GLEESON

REVIEWED IN COLLABORATION WITH KINOOMAADZIWIN EDUCATION BODY

**Canadian
Home Economics
Foundation**



**La Fondation
canadienne
pour l'Économie familiale**

**OFSHEEA WOULD LIKE TO THANK THE CANADIAN
HOME ECONOMICS FOUNDATION FOR THEIR
FINANCIAL SUPPORT OF THIS PROJECT**

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Please Note: The resources and content found in this document are relevant to the date of publication.

Introduction

The current Ontario curriculum document for Social Sciences and Humanities, which includes Family Studies courses, was published in 2013. The Family Studies courses are well-designed, covering many important topics that affect the everyday lives of an increasingly diverse population. However, OFSHEEA recognizes that there have been many significant societal changes since this curriculum was published, and that OFSHEEA can provide leadership to ensure that Family Studies courses remain current.

The Truth and Reconciliation Commission's Final Report was released in 2015. Its Calls to Action have helped to highlight a growing sense of responsibility to support the healing and rebuilding of fragmented relationships between Indigenous communities and Canadians; relationships that remain fragmented as a result of Canada's colonial history. As Canadians begin to take responsibility for this colonial history, OFSHEEA recognises that Family Studies courses present excellent opportunities for this healing and rebuilding to begin, with educators playing an important role in this work.

This document intends to make these opportunities for connection more explicit for Family Studies teachers. Nine Family Studies courses are covered, from different areas of the curriculum:

- [HIF10/20 - Exploring Family Studies, Grade 9 or 10](#)
- [HNC3C - Understanding Fashion, Grade 11](#)
- [HNB4M - The World of Fashion, Grade 12](#)
- [HFN10/20 - Food and Nutrition, Grade 9 or 10](#)
- [HFC3M - Food and Culture, Grade 11](#)
- [HFA4C/U - Nutrition and Health, Grade 12](#)
- [HIP4O - Personal Life Management, Grade 12](#)
- [HPC3O - Raising Healthy Children, Grade 11](#)
- [HHS4U - Families in Canada, Grade 12](#)

For each course, overall and specific expectations that can be met by including First Nations, Métis, and Inuit perspectives in course content have been identified. Although OFSHEEA encourages teachers to go out and do their own learning to discover the wealth of resources available on these topics, some suggestions for resources that may be helpful are also included.

Context

To understand the intention of this document, it is important to understand the context that makes it imperative to infuse First Nations, Métis, and Inuit perspectives throughout Family Studies.

To begin, the Indian Act (1867) is a federal law and policy document that was specifically created to control First Nations life and ways of living. It touched on all aspects of life that continue to impact and control Indigenous Peoples today, a true “instrument of oppression” (Joseph, 2015). One of the most harmful results of the Indian Act was the creation of Residential Schools. More than 150,000 Indigenous children between the 1840s and 1996 were forcibly removed from their families and sent to Residential Schools across Canada (Nagy & Sehdev, 2012). The legislation requiring Indigenous children to attend residential schools was enforced by the Canadian State and various Churches. Indigenous children were stolen from their families and faced all types of abuses as Canada used education as a means of stripping Indigenous children of their identities and cultures. The legacy of the cumulative emotional and psychological traumatization of the children in Residential Schools continues to affect survivors and to impact Indigenous communities (Vowel, 2016). Family and interpersonal relationships were particularly affected by these severed connections, especially because so many of these stolen children never returned home. Beyond this, these events impacted and continue to impact family and personal relationships in the present day.

In addition to understanding the ongoing impact of Residential Schools and the oppressive colonial agenda that led to them, educators seeking to make connections to First Nations, Métis, and Inuit experiences in our teaching must also acknowledge that Indigenous rights are unique and specific, beyond our universal human rights¹. This understanding is imperative for educators teaching in a system that was used as a tool of oppression. In particular, Family Studies educators must understand the colonial implications of the ways in which food, culture, fashion, relationships, child-rearing, and other aspects of daily living are addressed in these courses. Colonialism is not an event or a concept of the past. The last residential school

¹ In addition to The Canadian Charter of Rights and Freedoms, The Constitution Act of Canada, and the Ontario Human Rights Code, please read The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) to understand Indigenous rights and how they can be protected.

only closed in 1996, replaced in many ways by the child welfare system (Blackstock, 2007). Canada continues to exert acquired control over many aspects of the lives of Indigenous people, and continues to benefit from the resources of their traditional territories. It is imperative to continue learning about colonialism in Canada, how it has built Canada, and how we continue to see its effects in current structures and institutions.

Presently, with the ongoing uncovering of unmarked graves of Indigenous children at Residential School sites, it is even more paramount that educators address the TRC's Calls to Action. Each individual starts their learning journey in a different place, but OFSHEEA hopes that this document will help Family Studies educators have an entry into doing the work of respecting and honouring First Nations, Métis and Inuit knowledge, experiences, and leadership. The ultimate goal must be to fully integrate these perspectives and move towards new levels of inclusion, representation, and re-invention of Canada's education system, but this process must immediately begin with an unlearning of colonialism and relearning by immersion in First Nations, Métis, and Inuit content. It is an ongoing and collaborative process to disrupt outdated practices and rebuild a better education system.

It is important to note that this document serves as an advisory for deeply embedding First Nations, Métis, and Inuit perspectives and insights into all areas of Family Studies. This has many implications for both experienced and new educators, and particularly non-Indigenous educators. The discussion of implicit biases, positionality² (Crenshaw, 1989), colonial history, contemporary colonialism, and white supremacy may be beyond the scope of this document. However, educators must continue reading, learning, and unlearning about these important topics and issues. An understanding of these issues is a necessary part of understanding why First Nations, Métis, and Inuit perspectives and knowledge are an essential part of our collective history. The questions below are intended to inspire the beginnings of thinking and learning, but continuing learning and unlearning will require time, personal accountability and labour.

² We acknowledge that Crenshaw's work on intersectionality focuses and centres on the discourse of Black women's experiences, and the use of positionality is intended for us as individuals to understand the lens that we have as educators and our own personal identities and social roles, and how power is implicated in our various identities.

- Who are you, as an educator? What are the identities that you have and carry with yourself? Be open, and be ready to acknowledge and discuss this with your students.
- What are some of the ideas you grew up learning about First Nations, Métis and Inuit perspectives and life experiences? Be honest and critical of this.
- What are examples of stereotypes that you have interacted with? How are stereotypes harmful?
- What are examples of Indigenous excellence and positive Indigenous contributions that you are familiar with?
- What is your understanding of intergenerational trauma, and how it affects families and communities?
- What are the ongoing impacts of Residential Schools? How did the Sixties Scoop continue the practice of breaking Indigenous families apart? How does it continue today?
- In what ways do we (collectively, as educators) perpetuate and benefit from colonialism? How are we complicit in these harms? How might we mitigate them?
- In what ways can we, on both personal and professional levels, learn more about the ongoing effects of Canada's history in relation to First Nations, Métis and Inuit peoples, in the past and up to the present day?

Guidelines for Selecting Resources

Although this document includes some examples of resources that could be used in the classroom, it is by not means an exhaustive list. Here are some suggestions to keep in mind when selecting resources about First Nations, Métis, and Inuit perspectives, knowledge and leadership for your classroom.

Self-reflect and do research on:

- Whether resources are created *by* FNMI groups rather than *about* them.
- Whether the resource is contemporary or historical, and how this context applies to what you are teaching.
- The diversity of FNMI groups; when using resources, be specific about who (nation, group, etc) created the resource and which people or territory the resource applies to.
 - i.e. if you would like to teach about water, are you using Anishinaabe teachings or Stó:lō Nation teaching? Remember the lands that you are on.

It is also important to consider that some of the topics suggested in this document may be difficult ones for students, particularly First nations, Métis, or Inuit students, or students who have experienced trauma. Consider the needs of your classroom when selecting resources, provide content warnings when these might be needed, and provide information about available resources for students affected by difficult issues.

Curriculum Connections:

HIF10/20 - Exploring Family Studies, Grade 9 or 10		
Overall Expectations:	Specific Expectations:	Recommendations/Resources
B1. Adolescent Development	<i>B 1.1, B1.3</i>	<p>Consider the importance of traditional First Nations, Métis and Inuit cultural knowledge in adolescent development.</p> <p>Resource: Elders help urban Indigenous youth connect to culture — if they can find each other</p>
B2. Relating to Others	<i>B2.3</i>	<p>Consider First Nations, Métis and Inuit approaches to developing healthy relationships and conflict resolution.</p> <p>Resource: Arctic Wisdom</p> <p>Resource: The Inuit Way: A Guide to Inuit Culture</p>
B3. Family Lifestyles	<i>B3.1, B3.2</i>	<p>Discuss the impact of societal change on First Nations, Métis and Inuit Families.</p> <p>Resource: Canada's climate-change inaction violates Indigenous human rights: report</p> <p>Explore the diversity of First Nations, Métis and Inuit family lifestyles, and how they differ depending on location and geography.</p> <p>Explore differences in family structures and lifestyles between First Nations, Métis and Inuit cultures.</p>
C1. Decision Making and Problem Solving	<i>C1.1, C1.2</i>	<p>Explore values that are important to decision-making in First Nations, Métis and Inuit Communities</p>

		Resources: The Giving Tree: A Retelling of a Traditional Métis Story , Anishinaabek Governance , First Nation Constitution Building: Chi-Naaknigewin
C2. Managing Resources	C2.4	Identify community resources available to support First Nations, Métis and Inuit individuals and families. Resource: Anishinabek Education System Wellness Portal
C3. Practical Skills	C3.2, C3.3, C3.4	Explore both traditional and contemporary practical skills that are valued by First Nations, Métis and Inuit cultures.
D1. Personal Responsibilities	D2.3	Explore how governmental decisions (The Indian Act, for example) affect family functions.

HNC3C - Understanding Fashion, Grade 11		
Overall Expectations:	Specific Expectations:	Recommendations/Resources
B1. Cultural Influences	<i>B1.1, B1.2, B1.3</i>	<p>Include and show examples of clothing from First Nations, Métis and Inuit cultures. Use authentic examples (take particular care with historical images), and use images created by First Nations, Métis and Inuit people as much as possible.</p> <p>Explore how First Nations, Métis and Inuit communities are using clothing in order to revitalise culture.</p> <p>Resource: Why this matters to me: Indigenous creators share a photo of</p>

		<p>themselves with an item of meaning, and a message</p> <p>Discuss examples of cultural appropriation of First Nations, Métis and Inuit culture in fashion.</p> <p>Show examples of First Nations, Métis and Inuit designers influencing fashion.</p> <p>Resource: Project Atigi: The Women Behind the Parkas</p> <p>Consider contemporary cultural representations of First Nations, Métis and Inuit people, and how these representations might either reinforce or disrupt stereotypes.</p>
B2. Media Influences	B2.2	<p>Consider how cultural appropriation by celebrities can normalise it for consumers; for example feathers and headdresses at festivals, or athletes being part of teams with offensive logos.</p> <p>Resource: CBC Radio: Cultural Appropriation vs. Appreciation</p>
C1. Consumer Behaviour and Fashion Marketing	C1.5	<p>Consider how T-shirt design for Orange Shirt Day has evolved as more people have begun to be engaged with this issue. Do these initiatives support First Nations, Métis and Inuit communities?</p> <p>Discuss how non-Indigenous businesses and consumers can participate responsibly in activism campaigns that support First Nations, Métis and Inuit recognition and rights.</p>
C2. Fibres, Fabrics, and the	C2.1, C2.5	<p>Consider materials used in both traditional and contemporary First nations, Métis and</p>

Environment		<p>Inuit garments, and their functionality for the climate and terrain that they are meant to be worn in.</p> <p>Resource: IFWTO Panel: In Conversation with Christi Belcourt</p> <p>Demonstrate value for First Nations, Métis and/or Inuit knowledge by inviting an Elder, artist or knowledge keeper to discuss garment-making materials and/or techniques.</p> <p>Resource: Indigenous Fashion and Ancient Couture</p> <p>Explore First Nations, Métis and Inuit approaches to sustainability, and understand how these approaches provide a model for a more sustainable future.</p> <p>Resource: Angry Inuk</p>
D1. Elements and Principles of Design	<i>D1.1</i>	<p>Observe fashion, art and other cultural products from First Nations, Métis and Inuit cultures, both traditional and contemporary, and discuss how they exemplify principles of art and design.</p> <p>Consider the cultural biases that influence what is considered “good” design, and discuss whether the elements and principles of design as we teach and learn them are culturally universal.</p>
D2. Tools and Technologies	<i>D2.1</i>	<p>Identify First Nations, Métis and Inuit technologies used in the production of textiles and garments. As much as possible, be specific about which nation or community a technology is from, and use</p>

		<p>resources created by First Nations, Métis and Inuit people.</p> <p>Resource: Crosscurrents: Canada in the Making, Snowshoes</p>
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HNB4M - The World of Fashion, Grade 12		
Overall Expectations:	Specific Expectations:	Recommendations/Resources
B1. Fashion History	<i>B1.1, B1.2</i>	<p>Discuss the impact of colonialism on fashion. Explore how knowledge shared by First Nations, Métis and Inuit peoples informed and influenced material and clothing choices in Canada and beyond.</p> <p>Resource: Woven Textiles, Fashioning Reconciliation</p> <p>Develop an understanding of First Nations, Metis and Inuit fashion and clothing innovations.</p> <p>Resources: Snowshoes</p>
B2. Fashion Influences	<i>B2.2, B2.5</i>	<p>Explore how First Nations, Metis and Inuit cultures have influenced “Canadian” identity in the fashion industry.</p> <p>Explore the impact of First Nations, Métis and Inuit designers and brands on contemporary fashion.</p> <p>Resource: 25 Indigenous Fashion Designers to Know</p> <p>Consider Indigenous Fashion Weeks in Toronto and Vancouver.</p> <p>Explore opportunities for First Nations, Métis</p>

		<p>and Inuit designers and artists to promote their work through grants, non-profits, social media marketing, etc.</p> <p>Consider how First Nations, Métis and Inuit designers and creators can thrive in the clothing and apparel market.</p>
<p>C3. Globalization and Social Responsibility:</p>	<p>C3.2, C3.3, C3.4, C3.5</p>	<p>Consider how legislation related to the fashion industry is applied to products from First Nations, Métis and Inuit communities, and how such legislation may be a barrier to Indigenous sovereignty and self-determination.</p> <p>Resource: Angry Inuk</p> <p>Consider how globalisation might provide barriers and/or opportunities for First Nations, Métis and Inuit fashion designers and producers.</p> <p>Discuss how to determine authenticity and fair trade practices when purchasing First Nations, Métis and Inuit fashion or accessories.</p> <p>Address how to avoid cultural appropriation when wearing products by First Nations, Métis and Inuit artists and Designers.</p> <p>Explore how First Nations, Métis and Inuit communities might provide innovation or leadership in reducing the environmental impact of the fashion industry.</p> <p>Resource: APTN: Reclaiming our style – Indigenous designers celebrate sustainable and decolonized fashion</p>
<p>D1. Elements and Principles of Design</p>	<p>D1.2</p>	<p>Consider how First Nations, Métis and Inuit designers are marketing their products in a global context, and what aspects of these products enhance their marketability.</p>

		Resource: IndigeneArts Sets Out To Immerse Shoppers In The World Of Indigenous Cultures
D2. Tools and Technologies	D2.1	Identify First Nations, Métis and Inuit technologies used in the production of textiles and garments. As much as possible, be specific about which nation or community a technology is from, and use resources created by First Nations, Métis and Inuit people. Resource: Material Culture

HFN10/20 - Food and Nutrition, Grade 9 or 10		
Overall Expectations:	Specific Expectations:	Recommendations/Resources
B1. Canada's Food Guide	<i>B1.1, B1.5, B1.7</i>	<p>Consider the history of Canada's food guide, and how the nutrition information originally gathered for the food guide was based on nutrition experiments carried out on children in Residential Schools.</p> <p>Resource: The dark history of Canada's Food Guide</p> <p>Compare different versions of Canada's Food Guide to the 2007 Food Guide for First Nations, Inuit, and Métis Peoples. Consider why the updated version of the Food Guide does not include specific information for First Nations, Métis, and Inuit communities.</p> <p>Resource: Eating Well with Canada's Food Guide - First Nations, Inuit and Métis</p> <p>Discuss the limitations of Canada's Food Guide, including why it is not culturally appropriate for First Nations, Métis, and Inuit</p>

		<p>people, or why meeting the recommendations of the guide is not accessible for people in remote or reserve communities.</p> <p>Resource: Does Canada's new Food Guide address the needs of Indigenous communities?</p>
B2. Eating Patterns	<i>B2.2, B2.3, B2.4, B2.5</i>	<p>Explore traditional and contemporary eating patterns in First Nations, Métis, and Inuit cultures, and how these eating patterns contribute to health and well-being.</p> <p>Resource: Native Women's Association of Canada: Traditional Foods & Recipes on the Wild Side, Creator's Garden</p>
B3. Body Image and Attitudes about Food	<i>B3.1, B3.3</i>	<p>Discuss the influence of colonialism and white supremacy on contemporary beauty standards, and ways to challenge these systems.</p> <p>Resource: How to Decolonize the Way You Think About Your Body</p>
D1. Availability of Food	<i>D1.1, D1.2, D1.5</i>	<p>Consider how many of the foods produced in Canada were introduced to settlers by First Nations, Métis and Inuit people (eg. salmon, maple syrup, blueberries, etc).</p> <p>Resource: Canada's First Nations people were country's first farmers</p> <p>Explore the role of colonialism in limiting the access of First Nations, Métis and Inuit communities to their traditional foods.</p> <p>Resource: Cottagers & Indians</p>

D2. Food and Environmental Responsibility	D2.2, D2.3	Consider how traditional First Nations, Métis, and Inuit food systems have sustainability at their core, and explore examples of how traditional values inspire more sustainable approaches to food production.
D3. Food Security	D3.2, D3.3, D3.4	<p>Consider why achieving food security is a challenge for many First Nations, Métis, and Inuit communities, and how food sovereignty is a solution to these challenges.</p> <p>Discuss the impact of the Nutrition North program on addressing food insecurity in Inuit communities.</p> <p>Resource: Price check: Why are grocery prices in Canada's North so high? (Marketplace)</p> <p>Expose colonialism as the root cause of food insecurity.</p>
E3. Food Preparation		<p>Facilitate food labs on Indigenous recipes. Be mindful of tokenism and have consistent discussions on Indigenous food and food sovereignty.</p> <p>Resources: Indigenous Cookbooks (by Indigenous authors)</p> <ul style="list-style-type: none"> ● <i>Where People Feast: An indigenous Peoples' Cookbook</i> by Dolly Watts, Annie Watts ● <i>A Feast for All Seasons - Traditional Native Peoples' Cuisine and Modern Native Feasts</i> by Andrew George Jr. ● <i>Nishnabe Delights</i> by Mary Lou Fox, illustrated by Martin Panamick ● <i>Niqiliurniq: A Cookbook from Igloodik</i> by Micah Arreak, Annie Désilets, Lucy Kappianaq, Glenda Kripanik, and Kanadaise Uyarasuk

HFC3M - Food and Culture, Grade 11		
Overall Expectations:	Specific Expectations:	Recommendations/Resources
All	All	<p>Every expectation in the curriculum for this course can be met through the inclusion of knowledge, perspectives and content from First Nations, Métis and Inuit cultures, and therefore this course presents a unique opportunity to explore and understand these cultures.</p> <p>In order to include First Nations, Métis and Inuit perspectives in meaningful and authentic ways, it is important to be specific about which Nation(s) we are exploring at any particular time, and to use resources created by First Nations, Métis and Inuit people whenever possible.</p> <p>Resources: Winona LaDuke - Seeds of Our Ancestors, Seeds of Life, Moosemeat and Marmalade, How Three Indigenous Chefs in Toronto Are Paying Homage to Native Cuisine, Feast, tawâw: Progressive Indigenous Cuisine, Food Forest, Fry Bread Is Beloved, but Also Divisive, Tiffany Deer, A Very Mohawk Thanksgiving.</p>

HFA4C/U - Nutrition and Health, Grade 12		
Overall Expectations:	Specific Expectations:	Recommendations/ Resources
B2. Food Guides	<i>B 2.3, B2.4</i>	<p>Discuss whether Canada's Food Guide is useful to First Nations, Métis and Inuit communities.</p> <p>Resource: Nunavut Food Guide</p>
B4. Nutritional Status	<i>B 4.2, B4.3</i>	<p>Discus/Explore historical and colonial influences on the restriction of access to food - i.e. bison culling.</p> <p>Resource: 'Kill Every Buffalo You Can! Every Buffalo Dead Is an Indian Gone'</p> <p>Also discuss/explore how the reintroduction of bison and buffalo is powerful for Indigenous communities.</p> <p>Resource: Just majestic': The Canadian bison's return to the Great Plains.</p> <p>Discuss the lack of safe and clean drinking water on reserves throughout Canada.</p>
C1. Nutrition throughout the Lifespan	<i>C1.2, C1.3</i>	<p>Consider the nutritional status of children who attended residential school, and how this continues to impact First Nations communities in the present.</p> <p>Resource: Tasting Freedom</p>
C3. Trends and Patterns in Food and Nutrition	<i>C3.2, C3.3</i>	<p>Consider the negative impact of diet culture on the wellbeing of First Nations, Métis, and Inuit individuals.</p> <p>Resource: First Nations Elders in Northwestern Ontario's perspectives of health, body image and eating disorders</p>

<p>D1. Food Security</p>	<p><i>D1.2</i></p>	<p>Explore the ways in which ongoing colonialism (and as a result, poverty) continues a cycle of undernourishment and lack of culturally relevant foods.</p> <p>Resources: The History of Food in Canada Is the History of Colonialism, 'Food being used as a weapon': The lasting effects of colonialism on Indigenous food</p> <p>Explore the ways in which urban communities may experience a disconnect with traditional foods.</p> <p>Explore how First Nations, Métis and Inuit have created community freezers and other food programmes to share local food sources.</p> <p>Explore the ways Indigenous chefs are changing how we may view food and identity (i.e. Mushkego Chef Scott Iserhoff)</p> <p>Resource: Gather</p>
<p>D2. Food Production and Supply</p>	<p><i>D2.1</i></p>	<p>Investigate the different effects of climate change as observed and reported by Indigenous communities.</p> <p>Investigate how Indigenous-led conservation is a response to climate change and food insecurity.</p> <p>Resources: Indigenous self-determination and food sovereignty through fisheries governance in the Great Lakes region</p>
<p>D3. Food Production and the Environment</p>	<p><i>D3.3</i></p>	<p>Discuss the conflict in Nova Scotia between Acadian and Mi'kmaq fishermen and how the conflict may not necessarily be an issue of conservation, considering Mi'kmaq views on sustainability.</p>

		<p>Explore current fishing and hunting bans and regulations and their impacts on First Nations, Métis and Inuit livelihoods.</p> <p>Resource: Special Report: Treaties, Moose and a Line in the Sand</p>
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HIP4O - Personal Life Management, Grade 12		
Overall Expectations:	Specific Expectations:	Recommendations/ Resources
B1. Progressing From Adolescence to Adulthood	<i>B1.1, B1.2</i>	<p>Consider how the expectations for adolescents and adults may be similar or different in First Nations, Métis and Inuit communities.</p> <p>Resource: Sacred and Strong</p> <p>Discuss the impact of personal and cultural values on the transition to adulthood, goal-setting, and definitions of success.</p> <p>Resource: What does Indigenous success look like? Here are 85 examples of reconciliation in action!</p>
B3. Communicating Effectively	<i>B3.6, B3.7, B3.8</i>	<p>Explore approaches to effective communication and conflict resolution in First Nations, Métis and Inuit communities.</p>
C1. Making Decisions	<i>C1.1, C1.2, C1.3</i>	<p>Consider First Nations, Métis and Inuit models for decision-making and for assessing the potential impact of decision, such as the Seventh Generation Principle.</p> <p>Resource: How climate action can benefit from Indigenous tradition of '7th-generation decision-making'</p>

D1. Personal Responsibilities	<i>D1.1, D1.2, D1.3, D1.4</i>	<p>Describe how individuals in First Nations, Métis and Inuit communities meet their needs and personal responsibilities.</p> <p>Consider how Colonialism has an ongoing impact on the sovereignty and self-determination of First Nations, Métis and Inuit individuals and communities.</p>
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HPC30 - Raising Healthy Children, Grade 11		
Overall Expectations:	Specific Expectations:	Recommendations/Resources
B1. Pregnancy, Birth, and Postnatal Care	<i>B1.2, B1.4</i>	<p>Identify pre- and post-natal care services specifically for First Nations, Métis and Inuit parents.</p> <p>Resource: National Aboriginal Council of Midwives (Particularly their publications on Pregnancy, Birth, and Infant Care)</p> <p>Consider how First Nations, Métis and Inuit mothers are treated by healthcare services in Canada, including the ongoing forced sterilisation of First Nations, Métis and Inuit women (Klodt, 2021).</p> <p>Resources: Indigenous women still forced, coerced into sterilization: Senate report, Lawyer in B.C. alleges Indigenous girls forced to have IUDs, Sask. Indigenous women file lawsuit claiming coerced sterilization</p>
B2. Growth and Development	<i>B2.2, B2.5</i>	<p>Describe strategies used by First Nations, Métis and Inuit parents to enhance the development of their children.</p> <p>Resource: Honouring our Bundles</p>

		<p>Explore the role of play in First Nations, Métis and Inuit child-raising.</p> <p>Resource: Indigenous Games for Children</p>
B3. Infant and Child Nutrition	B3.4	<p>Consider the impacts of the poor nutrition experienced by children in Residential Schools, and the ongoing lack of access to good nutrition in many remote First Nations and Inuit communities.</p> <p>Resources: Food as a Weapon in the Residential School System, APTN Investigates: Wasting Away, APTN Investigates: Food for Thought</p> <p>Discuss culturally appropriate approaches to infant and childhood nutrition for First Nations, Métis and Inuit families.</p> <p>Resource: Growing Up Healthy - British Columbia, Breastfeeding rates on the rise among First Nations mothers in Quebec</p>
C1. Preparing for Parenting	C1.1	<p>Explore data of First Nations, Métis and Inuit populations as some of the fastest-growing in Canada.</p> <p>Resource: First Nations People, Métis and Inuit in Canada: Diverse and Growing Populations</p>
C2. Communicating With Young Children	C2.1, C2.2, C2.3	<p>Explore the importance of oral storytelling as a method of passing on culture, values and knowledge to children (Archibald, n.d.)</p> <p>Resources: Wilfred Buck: Origin of the Canoe</p>
D1. Family Variations	D1.1, D1.3	<p>Describe how Residential Schools and the Indian Act were a form of cultural genocide in their deliberate attempt to disrupt the</p>

		<p>transmission of First Nations, Métis and Inuit culture to future generations.</p> <p>Celebrate the resilience of First Nations, Métis and Inuit cultures despite these attempts at cultural genocide.</p> <p>Resource: The mothers' mission: Indigenous life-skills program in Manitoba aims to stop families' cycles of trauma</p> <p>Discuss the role of Elders and other non-parent caregivers in First Nations, Métis and Inuit communities.</p>
D2. Parenting Styles and Practices	<i>D2.1, D2.3</i>	<p>Explore First Nations, Métis and Inuit perspectives on raising children.</p> <p>Resource: How Inuit Parents Teach Kids To Control Their Anger, How I'm raising my daughter to be 100 percent, unapologetically Indigenous, This Indigenous Mother's Simple Approach To Parenting Helped Raise A Daughter With A Strong Voice</p>
D3. Common and Diverse Experiences of Childhood	<i>D3.1, D3.2</i>	<p>Present examples of positive childhood experiences for First Nations, Métis and Inuit children in their communities.</p> <p>Resource: Bee Nation</p>

HHS4U - Families in Canada, Grade 12		
Overall Expectations:	Specific Expectations:	Recommendations/Resources
B1. Individual Development	<i>B1.7</i>	<p>Explore the influence of wisdom and ways of life of the Blackfoot nation on Maslow's development of his hierarchy of needs (Ravilochan, 2021).</p> <p>Consider First Nations, Métis and Inuit approaches to education and child-rearing. For example, land-based education or education that honours the individual gifts of the learner (Simpson, 2014).</p>
B2. The Development of Intimate Relationships	<i>B2.1</i>	<p>Include First Nations, Métis and Inuit perspectives on the development of Intimate Relationships.</p>
B3. The Development of Family and Parent-Child Relationships	<i>B3.2, B3.3</i>	<p>Include First Nations, Métis and Inuit perspectives on family development and family functions.</p> <p>Resource: The Inuit Way: A Guide to Inuit Culture</p> <p>Include First Nations, Métis and Inuit perspectives on raising children.</p> <p>Resource: How Inuit Parents Teach Kids To Control Their Anger</p> <p>Assess the ongoing impact of Residential Schools, the Sixties Scoop, and ongoing placement of First Nations, Métis and Inuit children into care on family relationships in their communities.</p> <p>Resource: The Legacy Project: Trauma Story Healing</p>

<p>C1. The Effects on Individuals</p>	<p><i>C1.1, C1.3</i></p>	<p>Consider First Nations, Métis and Inuit values, such as the Seven Grandfather Teachings of the Anishinaabe, or Medicine Wheel teachings by many First Nations</p> <p>Resource: Seven Ancestor's Teachings: A conversation with Elder Duke Redbird</p> <p>Discuss the impact of colonisation and residential schools on socialisation.</p> <p>Resource: Residential School Survivor Stories</p>
<p>C2. The Effects on Intimate Relationships</p>	<p><i>C2.2, C2.4</i></p>	<p>Explain traditional and contemporary mate-selection, courtship, and marriage customs in First Nations, Métis and Inuit communities.</p> <p>Resource: The Power of Indigenous Kinship</p> <p>Consider traditional and contemporary relationship roles in First Nations, Métis and Inuit communities, particularly the roles played by Two-Spirit people.</p> <p>Resource: First Stories - Two Spirited, APTN: Perspectives on Band Membership</p>
<p>C3. The Effects on Family and Parent-Child Relationships</p>	<p><i>C3.3, C3.4, C3.5, C3.6</i></p>	<p>Consider how government policies intended to support and protect families have been and continue to be used as tools to divide First Nations, Métis and Inuit Families.</p> <p>Resource: Canada has learned little on reconciliation, Fighting Foster Care</p> <p>Discuss the implementation of the calls to action of the Truth and Reconciliation Commission with respect to child welfare.</p> <p>Resource: Reconciliation in Child Welfare</p>

		<p>Consider how contemporary First Nations, Métis and Inuit families are renewing and revitalising culture through relationships between parents, elders, caregivers and children.</p> <p>Resource: ‘For our children’: How families are passing down Indigenous languages</p>
D1. Trends and Challenges for Individuals	<i>D1.2</i>	<p>Assess the impact of current social trends, issues, and challenges on First Nations, Métis and Inuit Individuals. Consider commonalities as well as differences.</p>
D3. Trends and Challenges in the Family and in Parent-Child Relationships	<i>D3.1, D3.3, D3.4</i>	<p>Discuss trends, challenges, and successes in the demographics and functions of First Nations, Métis and Inuit Families</p> <p>Resource: Indigenous Family Structure: It's Complicated</p> <p>Explore the impact of topics and issues such as Truth and Reconciliation, impacts of the policing and justice systems on First Nations, Métis and Inuit people, and Missing and Murdered Indigenous Women, Girls, and Two-Spirit.</p> <p>Resource: nîpawistamâsowin: We Will Stand Up, Finding Cleo</p>

Further Reading

It is not necessary to be an expert in understanding First Nations, Métis and Inuit people, cultures, and perspectives in order to incorporate these learning opportunities into the Family Studies classroom. What is needed is an openness to learning, and - perhaps even most importantly - a willingness to unlearn what has been taught through experiences in a colonial country and a colonial education system. The resources below are not prerequisites to engaging in this work, but they are valuable to support further learning.

- Bob Joseph: *21 Things You May Not Know About the Indian Act*
- Arthur Manuel and Grand Chief Ronald Derrickson: *The Reconciliation Manifesto*
- Lee Maracle: *My Conversations with Canadians*
- Sara Florence Davidson and Robert Davidson: *Potlatch as Pedagogy*
- Chelsea Vowel: *Indigenous Writes: A Guide to First Nations, Métis, and Inuit Issues in Canada*
- Sheila Cote-Meek and Taima Moeke-Pickering: *Decolonizing and Indigenizing Education in Canada*
- Marie Battiste: *Decolonizing Education: Nourishing The Learning Spirit*
- Pamela Rose Toulouse: *Truth and Reconciliation in Canadian Schools*
- Jennifer Katz, Kevin Lamoureux, and Ry Moran: *Ensouling our schools: a universally designed framework for mental health, well-being, and reconciliation*

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- Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum*, 1989(1), Art. 8, 139-167.
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- Klodt, L. (2021, October 17). *The oppression of Indigenous and Black mothering* [Slides]. <https://leslieklodt.com/>
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