

<b>Embedding Perspectives: A FNMI Exploration of Canadian and World Studies</b>		
<b>CHC2D</b> <b>Strand D:</b> Post-war -1982 (equality, human rights, identity) FOCUS ON: Historical Significance; Cause and Consequence	<b>CHV2O</b> <b>STRAND C:</b> Civic Engagement and Action (responsibility, activism, reconciliation) FOCUS ON: Political Significance; Stability and Change	<b>CHC2P</b> <b>Strand E:</b> 1982 to the Present (adversity, resilience, reciprocity) FOCUS ON: Historical Significance; Continuity and Change
<b>OVERARCHING CONCEPTS</b> <ul style="list-style-type: none"><li>FNMI Ways of Knowing as represented using the medicine wheel - each lesson will incorporate these four elements:<ul style="list-style-type: none"><li>Spiritual “see it”</li><li>Emotional “feel it”</li><li>Physical “do it”</li><li>Mental “know it”</li></ul></li><li>Interconnectedness - the belief that all living things are connected (family, community, nation, creation)</li><li>Worldviews - how we come to know and understand the world around us (4 R’s: respect, reciprocity, responsibility, relationships)</li></ul> <p>Through this approach, a FNMI Historical Perspective will be embedded into all lessons</p>		
<b>INTERWOVEN THEMES</b> <p>IDENTITY, RESILIENCE, and RESPONSIBILITY are the three themes that will be interwoven throughout this document. Each of these themes are extremely important in moving toward reciprocity; whereby all FNMI and non-FNMI peoples must respectfully come together in order to achieve balance and harmony for all.</p>		
<b>NOTE:</b> We acknowledge the diverse groups of people across Canada, however, it will be challenging to continually list all First Nations, Métis & Inuit People. The Ministry of Education in Ontario is moving toward the use of FNMI.		

## INTRODUCTION

First Nations, Métis, & Inuit perspectives on learning are holistic in nature. They are non-linear and emphasize the interconnectedness of all living things. Much like the life cycle is never ending and interdependent, so too is the learning process. In this document, these processes, or journeys, have been illustrated using circle formations. For example, the medicine wheel is used among some Indigenous nations to demonstrate the interconnectedness of all living things. It also acts as a medium to convey teachings and model inquiry.

## OVERARCHING CONCEPTS

Within First Nations, Métis, & Inuit perspectives on learning, a focus on engaging all four aspects of the whole person are embedded within the learning process.; mental, physical, spiritual and emotional, in relation with what is being taught. In this document, the writers have chosen a medicine wheel (which nation or specific culture’s medicine wheel, not all nations use a medicine wheel, and if they do, they differ, we want to ensure that we don’t adopt a pan-indigenous ideal as a framework to structure a holistic inquiry process.



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When beginning an inquiry, learners are encouraged to acknowledge or begin with what they KNOW about the topic. Acknowledging the challenges about moving forward, (and the points of engagement are good starting points). It helps to set perspectives, and when students embed their own challenges and points of engagement, they are integrated in the direction the inquiry can move. For example, beginning with “what is engaging” (e.g. facts, details, or questions still pending). When using a physical aspect in the inquiry process, learners are encouraged to explore what they must DO to gain insight on the topic (e.g. interpret and analyse data, evidence, and information about the topic). When we use the spiritual aspect of ourselves in the inquiry process, learners are encouraged to explore how they SEE the topic; what they believe can be done (e.g. value based, actions that can be, or should have been taken; often encouraging us to explore the topic further to gain deeper meaning or understanding). When using the emotional aspect of ourselves in the inquiry process, learners are encouraged to explore how they FEEL in relation to, with the topic (e.g. making connections to their own life experiences, or experiences they are familiar with).<sup>1</sup> NOTE: Teachers may wish to search the traditional territory to which their school belongs to find a medicine wheel that aligns with traditions of their territory.

Using this model of inquiry, educators and students alike are equipped to make/see the connections/overlaps/intersections between Indigenous Ways of Knowing and the Canadian and World Studies Historical and Political Thinking Concepts contained in the Ontario Curriculum document (E.g. *Historical Thinking Concepts and Ways of Knowing and Political Thinking Concepts and Ways of Knowing*).

## **INTERWOVEN THEMES**

This document focuses upon themes of **IDENTITY**, **RESILIENCE**, and **RESPONSIBILITY**. Using the FNMI model of inquiry to explore these three themes is key in helping students explore the complexity of reconciliation and reciprocity. The general premise in many First Nation “prophecies” involves the opportunity to build a great Nation, through the unity of all people and through building reciprocal relationships we create the opportunity to work together towards positive relationships between the people of Turtle Island. ALL people.

Our hope is that the learning processes embedded in these lessons will support students in furthering their knowledge of FNMI peoples. Using a holistic learning model will enhance students’ learning experiences and deepen their understanding of FNMI perspectives. contained in this document highlight this shift. Instead of focusing solely on the significant events and issues that have often negatively affected FNMI peoples in Canada (generalized

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<sup>1</sup> "Full Circle: First Nations, Métis and Inuit Ways of Knowing." 2014. 23 Jul. 2015  
<[https://www.osstf.on.ca/~media/Provincial/Documents/About%20Us/Common%20Threads/full-circle-first-nations-metis-and-inuit-ways-of-knowing.ashx?sc\\_lang=en-CA](https://www.osstf.on.ca/~media/Provincial/Documents/About%20Us/Common%20Threads/full-circle-first-nations-metis-and-inuit-ways-of-knowing.ashx?sc_lang=en-CA)>



statement), the writers have intentionally chosen to use the FNMI model of inquiry as a way for students to identify and explore examples of success and resilience among various First Nations, Métis, and Inuit Peoples.

### Table of Contents:

#### Thinking Concepts and FNMI Ways of Knowing:

Historical Thinking Concepts and Ways of Knowing

Political Thinking Concepts and Ways of Knowing

#### Lessons:

History Lesson, Canada 1945-1982, *Identity and Equality*

BLM 1.1 *Minds on Identity*

BLM 1.2 *Significant Events Descriptions*

BLM 1.3 *Code the Text*

BLM 1.4 *Cause and Consequence*

BLM 1.5 *Exit Ticket*

Resource: *Aboriginal Participation in Elections, Mary Two-Axe Earley, Crusader for Equal Rights for Aboriginal Women*

History Lesson, Canada 1982-present, *The Sun Sets to Rise Again: First Nations, Métis, and Inuit Resilience*

BLM 2.1 *Short Stories on Resilience*

BLM 2.2 *Deconstructing Resilience in Short Stories*

BLM 2.3 *Minds on Resilience*

BLM 2.4 *Whose Land is it Anyway? (Episode 3 Discussion Guide)*

BLM 2.4 *Whose Land is it Anyway? (Teacher Notes)*

BLM 2.5 *Resilience: A Personal Reflection (Peer Assessment Feedback)*

Civics Lesson *Moving Toward Reconciliation: Why we have a Responsibility to be Active Citizens*

BLM 3.1 *Activist Quotes*

BLM 3.2 *Seven Grandfather Teachings Reading*

BLM 3.3 *Seven Grandfather Teachings Graphic Organizer*

BLM 3.4 *Activists Resource Links and Organizers*

BLM 3.5 *Exit Ticket*

#### Resources:

*Additional Resources List*



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