

ANISHINAABE AADZIWIN PHILOSOPHY

Category	Anishinaabe Aadziwin
Search Name	A – Anishinaabe Aadziwin Philosophy
*Anishinabek Standard	
<i>Place of Learning</i>	<i>B. Provides multiple avenues for student to access the learning that is offered, as well as multiple forms of assessment for students to demonstrate what they have learned.</i>
<i>Educators</i>	<i>B. Educators use the local environment and community resources on a regular basis to link what they are teaching to the everyday lives of the students.</i>
<i>Students</i>	<i>B. Students are able to build on the knowledge and skills of the local cultural UCCMM community as a foundation from which to achieve personal and academic success throughout life.</i>
<i>Curriculum</i>	<i>B. Curriculum recognizes cultural knowledge as part of a living and constantly adapting system that is grounded in the past, but continues to grow through the present and the future.</i>
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* These are organizationally adapted standards from the World Indigenous Nations Higher Education Consortium (WINHEC) and the Alaska Comprehensive Centre/Alaska Native Education approved by the Kenjgewin Teg Board of Directors, 2015.

Definitions

“anti-oppressive education”

is a form of education that actively challenges injustice and oppression at both the micro level of teaching and at the macro level of an education system(s); it refers to thinking that many traditional and “commonsense” ways of engaging in “education” actually contribute to oppression in schools and society; two examples of anti-oppressive education are infusion of Indigenous perspectives (or better: as worldview as foundational) into teaching and learning; and having high expectations of all Indigenous students. One outcome of anti-oppressive education can be *anti-oppressive living* which is characterized as a “Way of Life” that values the sacred and traditional teachings of various Indigenous cultures.

“Anishinaabe Aadziwin”	an Anishinabemowin (Ojibwe language) phrase that can be interpreted in its relationship to <i>dedbinwe</i> and <i>debiwewin</i> ; it can be interpreted as the ability to captivate the essential part of who Anishinaabe people are; in this interpretation, an individual cannot do this singly or on other’s accord, but it is a gift shared by others to continuously share through essential knowledge value; through this process, a person can gain insight into knowledge and the nature of Anishinaabe knowledge systems; a person beginning to define and separate belief from opinion; this is when ‘debiwen’ steps in;
“colonialism”	refers to the practice of domination, which involves the subjugation of one people to another; known as “Canada” internationally, but known as Turtle Island by Indigenous people, settler colonialism was experienced as Europeans aggressively took lands from Indigenous peoples across Turtle Island and displaced them; domination of Indigenous peoples throughout Turtle Island occurred through racist, illogical theories such as <i>terra nullius</i> , whereby Indigenous lands were considered “unoccupied” and “empty” – an increasingly widely-known false justification
“dedbinwe”	an Anishinabemowin (Ojibwe language) word that can be interpreted in its relationship to <i>Anishinaabe Aadziwin</i> ; this means that what is gained in Anishinaabe-aadziwin can bring a person into ‘debiwewin’; in teaching and learning, the objective is to bring learners/students to a place of realization on their own accord where they place themselves, where others do not interfere in the process, but instead gently guide and provide the knowledge for learners/students to gain their individuality; finding this opportunity in teaching and learning can allow one’s mind and heart to meet, thus allowing healing and moving forward in a healthy way

Background

- A. Several formal national reports and recommendations have been authored and commissioned in support of Indigenous languages, customs, culture to be inclusive and foundationally present in Indigenous education. These formal reports include but are not limited to Indian Control of Indian Education (1972); Royal Commission on Aboriginal Peoples (1996); First Nation Control of First Nation Education (2010); Truth and Reconciliation Commission (2015) and several other sector reports and recommendations over many decades. In 2018, the Anishinabek Nation Education Agreement Act also came into force supporting a participating First Nations’ ability to control and determine powers, duties, functions, role and composition of its collective education system.
- B. In a changing educational environment, in 2016-2017 Kenjgewin Teg embarked and began preparing for re-envisioning a new chartered path forward in Anishinabek education and training (see full report noted: *Summary Report: Year 2020 & Re-Envisioning its Future: Anishinabek Education Framework for Kenjgewin Teg; Geyaabi Waa Ni Zhiwebag, 2017*).
- C. This institutionally created and defined re-envisioning work created an Anishinabek education and services framework for consciously and conscientiously implementing the voices of the Mnidoo Mnising community in Kenjgewin Teg’s education system and services. Further, as a result of

this re-envisioning work, Kenjgewin Teg also consciously and conscientiously moves forward supporting an explicit need for implementing anti-oppressive education.

- D. Kenjgewin Teg's re-envisioning process used story, experience and narrative in creating Kenjgewin Teg's re-envisioned framework. The framework identifies three primary areas which will steer Kenjgewin Teg's future: 1) Anishinabek worldview; 2) Anishinabek governance; and 3) Mmaadziwin (The Good Life).
- E. The experience of being intimately part of these shared stories and narratives by Elders, Knowledge Keepers, leaders, educators, professionals, parents, community members, and participating students and staff of Kenjgewin Teg, have been monumental in understanding and moving forward in Kenjgewin Teg's continuous journey of reclaiming and asserting Anishinabek knowledge and pedagogy in its teaching and learning.
- F. Implementing and actioning Kenjgewin's Teg's framework components, which includes *Anishinaabe Aadziwin* and *Dedbinwe*, and well as ongoing and new locally driven Mnidoo Mnising recommendations for Anishinabek education, is also resource dependent.

Philosophy Purpose

- G. Since 1992, Kenjgewin Teg has been organizationally mandated to provide access and opportunity for community-based learning for Indigenous learners; the purpose of this formal philosophy statement is to explicitly affirm Kenjgewin Teg's autonomy and control in its own institutional development. Autonomy and control is not only consistently articulated in described and other reports and commissions, but has been expressed in community voice and participation in shaping Kenjgewin Teg's future programs and services.

Philosophy Assertions

- H. Kenjgewin Teg will continue to assert its Anishinabek educational autonomy by utilizing a community-driven and community-based approach with a focus on continuous learning of the teachings of *Anishinaabe Aadziwin*. *Anishinaabe Aadziwin* is one of Kenjgewin Teg's institutionally defined framework components emphasizing foundational inclusion of our Anishinabek worldview in teaching and learning.
- I. Kenjgewin Teg will also assert its Anishinabek educational autonomy by utilizing a community-driven and community-based approach with a focus on continuous learning of the teachings of *Dedbinwe*. *Dedbinwe* is one of Kenjgewin Teg's institutionally defined framework components identified to support organizational self-accreditation which may be locally, institutionally and/or legislatively defined.
- J. Together, the Anishinabek teachings of *Dedbinwe* and *Anishinaabe Aadziwin* will strengthen Kenjgewin Teg's autonomy and control in the delivery of its programs and services contributing to the advancement of Anishinabek education, centrally located on Mnidoo Mnising. Kenjgewin Teg further recognizes that within its sector environments, significant resource allocations to implement its framework is required, and will be an active participant in resource allocation advocacy. Within this environment, Kenjgewin Teg will continue advancing Anishinabek

languages, customs and culture for inclusion within its own sphere of influence as a place of learning and based on institutional priorities and resource allocations.

<p>Related Legislation, Policies, Procedures, Guidelines and Documents</p>	<ul style="list-style-type: none"> • Summary Report: Year 2020 & Re-Envisioning its Future: <i>Anishinabek Education Framework for Kenjgewin Teg; Geyaabi Waa Ni Zhiwebag, 2017</i> • Trauma-sensitive and Trauma-informed Place of Learning Philosophy
<p><i>The official version of this philosophy is housed in the Office of the President. In case of discrepancy between an online version and the official version held, the official version shall prevail.</i></p>	