

## ANISHINABEMOWIN PHILOSOPHY

Category	Anishinaabe Aadziwin
Search Name	A – Anishinabemowin (2020)
<b>*Anishinabek Standard</b>	
<i>Place of Learning</i>	<i>A. Fosters the on-going participation of Elders in all aspects of the learning process.</i>
<i>Educators</i>	<i>C. Educators participate in community events and activities in an appropriate and supportive way.</i>
<i>Students</i>	<i>A. Students are well grounded in the Anishinabek heritage and traditions of Mnidoo Mnising.</i>
<i>Curriculum</i>	<i>C. Curriculum uses the Anishinabek language and cultural knowledge as a foundation for the rest of the curriculum.</i>
Approval Date & Board Motion Number	7/22/2020 Board Motion #04-2020
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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.

### **Purpose and Background**

- A. For more than a century, Indian Residential Schools across Canada separated over 150,000 Indigenous children from their families and communities. Most of these 132 federally supported Indian Residential schools operated as joint ventures between Canada and the Anglican, Catholic, Presbyterian or United Churches.
  
- B. The majority of students at the Spanish Residential Schools were from communities of Manitoulin Island and along the north shore of Lake Huron and Lake Superior. The two primary objectives of the Residential Schools, including the Spanish Residential Schools for boys and girls, were to remove and isolate children from the influence of their Anishinabek homes, families, traditions and culture, and to assimilate them into the dominant culture.
  
- C. While some former students have spoken positively about their experiences at Residential Schools, these stories are far overshadowed by tragic accounts of the emotional, physical

and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

- D. In June 2008, the Government of Canada issued a formal apology to Aboriginal people to recognize that this policy of assimilation was wrong, has caused great harm, with a legacy that has contributed to challenges today in health and wellness that continues to exist in many First Nation communities and affecting their citizens.
- E. Despite this history, extraordinary courage has been shown by thousands of survivors of Residential Schools across “Canada” that have come forward to speak publicly about the abuse they suffered as a result of Indian Residential Schools. This courage is a testament to the resilience of the Anishinabek people and all other Nations, and the strength of Indigenous culture, languages, and traditions.
- F. Kenjgewin Teg is an Indigenous Institute in Ontario primarily serving Indigenous communities and their members who may be residing in their First Nation community or in other urban locations. Kenjgewin Teg’s main campus location in Mnidoo Mnising has exceptionally culturally rich Anishinabemowin resources, with significant opportunities to be an integral part of Anishinabemowin revitalization.
- G. The Anishinabek Language Declaration of the United Chiefs and Council of Mnidoo Mnising states that effective measures will be taken to ensure individuals employed in the United Chiefs and Councils of Mnidoo Mnising territory will perform and provide all work and service functions in their ancestral language (Anishinabemowin) by the year 2030.
- H. The Anishinabek Language Declaration of the United Chiefs and Council of Mnidoo Mnising (2011) states that the United Chiefs and Councils of Mnidoo Mnising territory will assert the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
- I. The Indigenous Languages Act, 2019 in Canada recognizes that Indigenous languages are fundamental to the identities, cultures, spirituality, relationships to the land, world views and self-determination of Indigenous peoples; the Act also recognizes that Indigenous peoples are best placed to take the leading role in reclaiming, revitalizing, maintaining and strengthening Indigenous languages. The Indigenous Languages Act, 2019 supports the reclamation, revitalization, maintaining and strengthening of Indigenous languages in Canada.
- J. The Act, also referred to as Bill C-91, has been developed to support the meaningful implementation of Calls to Action 13, 14 and 15 of the Truth and Reconciliation Commission of Canada.
- K. Together, the Anishinabek Language Declaration of Mnidoo Mnising and the Indigenous Languages Act, 2019 provide foundational support for this philosophy.

## Definitions

“Aboriginal”	a term used in the Canadian Constitution recognizing three groups: First Nations, Inuit and Métis people
“Anishinabemowin”	refers to the Ojibwe language, with the existence of many dialects of Ojibwe in different regions;
“ekinoomaagasid”	is the Mnidoo Mnising dialect/Anishinabemowin word that refers to all learners (Indigenous or non-Indigenous) of Kenjgewin Teg
“ekinoomaagasijig”	is the plural form of <i>ekinoomaagasid</i>
“ezhinoomaaget”	is the Mnidoo Mnising dialect/Anishinabemowin word that refers to all instructors or faculty members (Indigenous and non-Indigenous) that are teaching/instructing at Kenjgewin Teg
“ezhinoomaagejik”	is the plural form of <i>ezhinoomaaget</i>
“functional Anishinabemowin”	for purposes of this philosophy, this means a person who has the ability to converse in most settings with others who are speaking the Ojibwe language; for a majority of the time, this means that a person has the ability to draw upon their knowledge of the Ojibwe language without formal preparation when sharing their knowledge of Anishinabemowin with others.

## Application

- L. This organizational philosophy applies to all employees, *ezhinoomaagejik* and *ekinoomaagasijig* of Kenjgewin Teg, both Indigenous and non-Indigenous.

## Philosophy Objective

- M. This philosophy objective is to prevent ongoing continuing legacy effects of the Indian Residential Schools policy of Canada by supporting a working and learning environment where Anishinabemowin can thrive within the organization. As part of its programs and services, Kenjgewin Teg will provide Anishinabemowin learning opportunities to the best of its ability in supporting *ezhinoomaagejik*, *ekinoomaagasijig* and employees reach functional Anishinabemowin by the year 2030, in support of the United Chiefs and Councils of Mnidoo Mnising Anishinabek Language Declaration.

## Supporting Functional Anishinabemowin

- N. Kenjgewin Teg acknowledges that personal connectedness, uniqueness and individuality for all Indigenous and non-Indigenous employees, *ezhinoomaagejik* and *ekinoomaagasijig* will differ in each of their personal learning Anishinabemowin journeys. As an organization that values lifelong learning, Kenjgewin Teg will provide ongoing Anishinabemowin learning

opportunities, but responsibility, freewill and choice remains a personal choice in the pursuit and achievement of functional Anishinabemowin.

- O. Opportunities for learning will include both formal credentialled programs (learning resulting in micro credentials, certificate, diploma or degree) and informal learning opportunities. Opportunities for learning will be based on annual resource allocations as recommended by the President and approved by the Board of Directors. Annual resource allocations may change or be enhanced accordingly from year to year.

In further support of reaching the goals of functional Anishinabemowin, the participation of **ekinoomaagasijig, ezhinoomaagejik** and staff in formal and informal language learning may be without cost and is dependent upon approved financial and human resource allocations.

**Application of Philosophy via Position Designation/Functional Anishinabemowin**

- P. Designation of employment and/or contract position(s) requiring functional Anishinabemowin will be recommended by the President to the Board of Directors. Criteria for recommendation may include the following considerations:
  - a) the position requires Anishinabemowin knowledge and leadership to effectively guide and assist others in Kenjgewin Teg; and/or
  - b) the position requires Anishinabemowin knowledge and leadership to effectively engage and inspire leaders, influencers, and learners in First Nation and other communities; and/or
  - c) any other criteria as recommended by the President and/or by the Board of Directors
  
- Q. Employees, who after their initial hire have subsequent designation of their employment position as requiring functional Anishinabemowin, but have not yet achieved functional Anishinabemowin, will be provided on-the-job (reasonable) opportunities to support functional Anishinabemowin in a formalized learning plan. This formalized Anishinabemowin learning plan will be developed and led by the employee with the support of the VP of Anishinaabe Aadziwin and may include external supports other than those provided by Kenjgewin Teg. The formalized functional Anishinaabemowin learning plan will further include reviews and updates to the President on progress achieved. Responsibility, freewill and choice remains an individual initiative in the pursuit and achievement of functional Anishinabemowin as it relates to their employment (position) designation.
  
- R. In all cases, the Board of Directors will approve the designation of functional Anishinabemowin required for all positions within Kenjgewin Teg.

<p><b>Related Legislation, Policies, Procedures, Guidelines and Documents</b></p>	<ul style="list-style-type: none"> <li>• UCCMM Tribal Council-2030 Language Declaration</li> <li>• Indigenous Languages Act, 2019</li> <li>• Truth and Reconciliation Commission Calls to Action #13, 14, 15</li> </ul>
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- Additional background resource: see *Mino Goondawin—An Employer and Community Resource Developed by and for Anishinabek Communities and Organizations on Mnidoo Mnising*

***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.***