

TRAUMA-SENSITIVE AND TRAUMA-INFORMED PLACE OF LEARNING PHILOSOPHY

Category	Anishinaabe Aadziwin
Search Name	A – Trauma Sensitive and Trauma Informed Place of Learning Philosophy (2020)
*Anishinabek Standard	
<i>Place of Learning</i>	<i>E. Facilities that are compatible with the Anishinabek environment in which they are situated.</i>
<i>Educators</i>	<i>D. Educators work closely with parents to achieve a high level of complementary educational expectations between home and school.</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>E. Curriculum situates local knowledge and actions in a global context.</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

- “60s scoop” occurring between the 1960s and the 1980s, this refers to the large-scale removal or “scooping” of Indigenous children from their homes, communities and families of birth by child-welfare service workers; these children were placed with mostly non-Indigenous families; in some cases, children were sent to live with families in other provinces in Canada, the United States and the U.K., often without the consent of their parents; this experience has left many adoptees with a lost sense of cultural identity
- “acute trauma” refers to a one-time event, such as an earthquake, fire, assault, or car accident

“chronic trauma”	refers to traumatic experiences that are repeated and prolonged, such as ongoing exposure to family or community violence, chronic bullying, or a long-term medical issue
“complex trauma”	refers to exposure to multiple traumatic events from an early age, often within the caregiving system or without adequate adult support, which has short and long-term effects in many areas. Examples include abuse and neglect within families, witnessing domestic violence, or experiencing other forms of violence or adversity without adequate adult support
“deficit-based”	this is a perspective that blames the victims of institutional oppression for their own victimization by referring to negative stereotypes and assumptions regarding certain groups or communities; in an Indigenous education context, it is a mode of thinking that frames and represents Indigenous learners and identity in a narrative of negativity, deficiency and failure where educational outcomes are often measured against minimum mainstream standards; it is often supported and seen in policy and language usage such as 'underachievement' and/or 'closing the gap' in comparison to another group
“historical trauma”	refers to the collective and cumulative trauma experienced by a group across generations that are still suffering the effects; this includes discrimination, violence, and oppression of particular groups
“ekinoomaagasid”	is the Mniidoo Mnising dialect/Anishinabemowin word that refers to all students or learners (Indigenous or non-Indigenous) of Kenjgewin Teg
“ekinoomaagasijig”	is the plural form of ekinoomaagasid
“millennium scoop”	refers to the seizure of First Nations, Metis and Inuit children since the year 2000; (the term was coined by John Beaucage, who wanted to distinguish this from the "sixties scoop," as the children are now being placed in foster care); provincial and federal both data show that there are double as many Indigenous children in foster care now than during the sixties scoop; Indigenous people represent approximately 2% of the total population in Canada, with 10 to 20 percent of First Nation children placed in foster care
“race-based trauma”	refers to experiences of racially driven discrimination, harassment, and systemic oppression; these are traumatic events that occur as a result of witnessing or directly experiencing racism, discrimination, or structural prejudice (also known as institutional racism), and can have a profound impact on the mental health of individuals exposed to these events
“trauma”	refers to the emotional, psychological, and physiological response from heightened stress that accompanies experiences of threat, violence, and life-challenging events; traumatic events range from one-time incidences to experiences that are chronic and intergenerational
“trauma-informed”	for the purposes of this philosophy, this refers to the delivery of wholistic behavioral health services in a way that includes understanding of trauma

and an awareness of the impact it can have across settings, services and learners within Kenjgewin Teg's learning environment

"trauma-sensitive place of learning" for purposes of this philosophy, this refers to a safe and respectful learning environment that enables learners to build caring relationships with adults and peers, self-regulate their emotions and behaviors, and succeed academically while supporting *mino-bmaadziwin* (*living a good life*)

Definitions above have been adapted from in-service professional development training on this topic with Anishinabek facilitator Dr. P. Toulouse, Jan 31, 2020. Definitions have also been adapted from the Ontario Federation of Indian Friendship Centres report, "Trauma Informed Schools", 2016

Background

- A. The impact of historic and intergenerational trauma upon Indigenous people is documented in academic literature and as lived experience. Its continued role in creating social, political, and economic disparities is experienced by Indigenous youth, families, and communities across Turtle Island. Anishinabek people living on Mnidoo Mnising continue to also experience the traumatic legacies of colonization and assimilation from these events, which have included disease and epidemics, food insecurity, residential schools, the "60s Scoop", and "Millennium Scoop".
- B. Indigenous service providers, and as evidenced by researchers, are increasingly aware of the significant role that trauma plays in the formation of individual and collective identities. These disparities may and/or often result in negative learner outcomes including greater exposure to violence, weak school performance, and disengagement from school. The result is often a 'deficit-based' education approach in a school, instead of an approach of institutional-wide strength-based solutions to support learners who are experiencing trauma; this approach can exist either consciously or unconsciously as a result of a history of institutional policies and practices.

Application

- C. This philosophy applies to all Kenjgewin Teg's spaces that may be owned, leased or rented where learners are participating in learning.

Philosophy Objective

- D. This philosophy objective is to strengthen Kenjgewin Teg's place of learning by acknowledging and expanding employee knowledge on a continuous basis, and to adopt trauma-informed place of learning practices that is considerate of various forms of trauma; these various forms of trauma may include: acute trauma, historical trauma, complex trauma, chronic trauma and race-based trauma.
- E. Kenjgewin Teg will become a trauma-sensitive and trauma-informed place of learning from an Anishinabek perspective that seeks to change the outlook in its learning environment from one that may ask 'what is wrong with you' to one that instead considers 'what has happened to you', within a culturally safe and respectful environment.

School Environment, Trauma-Informed Teaching and Supports for Learners

- F. Kenjgewin Teg will support and implement continuous improvement learning opportunities which promote positive Anishinabek learning spaces to support ekinoomaagasijig feeling safe and comfortable in identifying their own cultural identity as an Anishinabek person. Similarly, Kenjgewin Teg will support non-Indigenous learner to also feel safe and welcome in its Anishinabek spaces for learning as they too learn about historic and intergenerational trauma upon Indigenous people, and the role all people can play in advancing Calls to Action of the Truth and Reconciliation Commission.

- G. Kenjgewin Teg will provide ongoing learning and professional development opportunities as part of continuously supporting the organization becoming a trauma-sensitive and trauma-informed place of learning. Examples may include Anishinabek or Indigenous cultural competency training, ongoing trauma-informed schools professional development learning, and other related learning opportunities as available and as determined by resource allocations.

- H. Kenjgewin Teg will support all learner (Indigenous and non-Indigenous) by referring and linking learners with access to externally provided trauma competent services for prevention, treatment and crisis intervention led by other community providers and professionals; this may include mental health and wellness providers, Anishinabek Traditional Knowledge Holders and Elders, and other professionals. Kenjgewin Teg will support learners within its place of learning to promote healing environments through practices predicated upon safety; trust; collaboration; choice and empowerment; as well as building upon strengths and skills of learners.

<p>Related Legislation, Policies, Procedures, Guidelines and Documents</p>	<ul style="list-style-type: none"> • Safe and Caring Institute Guidelines • Anishinaabe Aadziwin Philosophy • Smudging Policy
<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>	