

Teachings and Standards of Professional Practice for Educators

Debenjiged kiimiingona dedbinwe wi naagdowendiwin. (Creator gave us sovereignty to govern ourselves).

Kenjgewin Teg supports Indigenous and non-Indigenous educators (pathways, skills development, and post-secondary faculty members as primary examples) in becoming versed in our organizational education philosophies, values and vision. Opportunities for learning will be a part of embracing expanded teaching and learning perspectives as part of an educator's professional practice. Kenjgewin Teg's professional learning community for its educators will be an open environment for shared and new learning, with the goal of demonstrated commitment to support learners, their learning, and their success using Indigenous worldview, knowledges and emerging promising practices.

Educators in their entrusted roles are expected to create and uphold meaningful relationships and connections with learners, colleagues,

educational partners, other professionals, and the local community. Kenjgewin Teg believes the best educators for the organization are those who are open to learning about Indigenous worldviews in education, those who challenge and rethink personally held perspectives for personal growth in teaching and learning, and those who support advancement of Indigenous education sovereignty.

As a place of lifelong learning, Kenjgewin Teg will have educators from diverse backgrounds in accredited post-secondary programs and courses, which includes full time, part time, and contracted instructional positions; this also includes educators from diverse backgrounds in non-accredited skills based and community-based learning programs.

Purpose

- to share Kenjgewin Teg's long-term vision for teaching and learning excellence that recognizes and is inclusive of Anishinabek Knowledge and Anishinabemowin and the role all educators play in achieving this vision
- to inform educators of Kenjgewin Teg's educational philosophy(ies) as a recognized Indigenous Institute in Ontario's post-secondary lifelong learning environment
- to inspire and support educators in critical self-reflection and enhancement of personal professional practice as an educator in Kenjgewin Teg's Anishinabek place of learning

Teachings for Kenjgewin Teg Educators



Respect

Educators of Kenjgewin Teg will honour the unique learning journey and lived experiences of learners entrusted to their care; educators will nurture the unique gifts of each learner and include compassionate acknowledgement and support for community action to support the emotional, physical, and spiritual wellbeing of learners in addition to their cognitive development. In their professional practice, educators will model respectful behavior for learners who will have diverse individual spiritual and cultural values.

This teaching for educators supports Kenjgewin Teg's organizational philosophy in becoming an Anishinabek trauma-informed and trauma-sensitive place of learning.



Truth

Educators of Kenjgewin Teg are expected to participate and learn from community and express their personal and professional commitment to learning of Anishinabek history and culture as part of their own lifelong journey to inform their professional teaching practice.

This teaching for educators supports Kenjgewin Teg's organizational philosophy of becoming a place of learning based on Anishinaabe Aadziwin.



Humility

Educators of Kenjgewin Teg are expected to be open to receiving new and emerging teaching and learning and promising practices involving new pedagogical techniques. Indigenous knowledge, teachings and practices are vast, complex, and are continuously emerging within an environment of growing external recognition of Indigenous education sovereignty; educators of Kenjgewin Teg will engage in critical self-reflection and willingness to challenge personally held assumptions to grow their professional teaching and learning practice as educators in Kenjgewin Teg's Anishinabek place of learning.

This teaching for educators supports Kenjgewin Teg's philosophy of becoming a place of learning based on Anishinaabe Aadziwin.

Kenjgewin Teg Standards of Practice for Educators

- Kenjgewin Teg educators incorporate local ways of knowing and teaching in their work.
- Kenjgewin Teg 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.
- Kenjgewin Teg educators participate in community events and activities in an appropriate and supportive way.
- Kenjgewin Teg educators work closely with parents and/or adult learners to achieve a high level of complementary educational expectations between home and school.
- Kenjgewin Teg educators recognize the full educational potential of each student and provide the challenges necessary for them to achieve that potential.

Use of Local Knowledge

Use of Local Environment & Community Resources

Participation in Community

Complementary educational expectations: home and school

Recognition of Potential of Each Learner

ANISHINABEK STANDARDS FOR KENJGEWIN TEG EDUCATORS

<p>A. Kenjgewin Teg educators incorporate local ways of knowing and teaching in their work.</p>	E (A.1)	recognize the validity and integrity of the traditional knowledge system;
	E (A.2)	utilize Elders' expertise in multiple ways in their teaching;
	E (A.3)	provide opportunities and time for students to learn in settings where local cultural knowledge and skills are naturally relevant;
	E (A.4)	provide opportunities for students to learn through observation and hands-on demonstration of cultural knowledge and skills;
	E (A.5)	adhere to the cultural and intellectual property rights that pertain to all aspects of the local knowledge they are addressing;
	E (A.6)	continually involve themselves in learning about the local culture.
<p>B. Kenjgewin Teg 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.</p>	E (B.1)	regularly engage students in appropriate projects and experiential learning activities in the surrounding environment;
	E (B.2)	utilize traditional settings such as camps as learning environments for transmitting both cultural and academic knowledge and skills;
	E (B.3)	provide integrated learning activities organized around themes of local significance and across subject areas;
	E (B.4)	are knowledgeable in all the areas of local history and cultural tradition that may have bearing on their work as a teacher, including the appropriate times for certain knowledge to be taught;
	E (B.5)	seek to ground all teaching in a constructive process built on a local cultural foundation.
<p>C. Kenjgewin Teg educators participate in community events and activities in an appropriate and supportive way.</p>	E (C.1)	become active members of the community in which they teach and make positive and culturally-appropriate contributions to the well being of that community;
	E (C.2)	exercise professional responsibilities in the context of local cultural traditions and expectations;
	E (C.3)	maintain a close working relationship with and make appropriate use of the cultural and professional expertise of their co-workers from the local community.



<p>D. Kenjgewin Teg educators work closely with parents to achieve a high level of complementary educational expectations between home and school.</p>	E (D.1)	promote extensive community and family/parental interaction and involvement in education;
	E (D.2)	involve Elders, families/parents and local leaders in all aspects of instructional planning and implementation;
	E (D.3)	seek to continually learn about and build upon the cultural knowledge that students bring with them from their homes and community;
	E (D.4)	seek to learn the local Anishinabek language and promote its use in their teaching.
<p>E. Kenjgewin Teg educators recognize the full educational potential of each student and provide the challenges necessary for them to achieve that potential.</p>	E (E.1)	recognize cultural differences as positive attributes around which to build appropriate educational experiences;
	E (E.2)	provide learning opportunities that help students recognize the integrity of the knowledge they bring with them and use that knowledge as a springboard to new understandings;
	E (E.3)	reinforce the student's sense of cultural identity and place in the world;
	E (E.4)	acquaint students with the world beyond their home community in ways that expand their horizons while strengthening their own identities;
	E (E.5)	recognize the need for all people to understand the importance of learning about other cultures and appreciating what each has to offer.

