

# Shingwauk Kinoomaage Gamig

Report on **Waasa Inaabidaa** (we look in all directions), a collective wisdom journey on Friday, October 24, 2024, facilitated by Dr. Melanie Goodchild (AnishinaabeKwe, moose clan)



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*Original art by Storyteller-in-Residence Carrienne Agawa, Anishinaabe*

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## The journey begins...

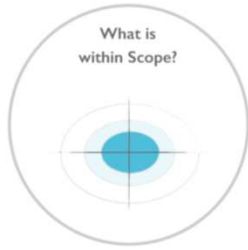


Original art by Storyteller-in-Residence, Carrienne Agawa, Anishinaabe

A diverse group of people, including students, staff, community members, professors and board members, were invited to participate in this one-day *collective wisdom journey* on Friday, October 25, 2024, in-person on the grounds of Shingwauk Kinoomaage Gamig. We began the day in ceremony in the teaching lodge behind the Anishinaabe Discovery Centre building, with *ishkode*, sacred fire, and with *nibiishaabo*, tea, cedar tea. Cedar tea and fire are *mushkiki* (medicine). Dr. Goodchild's partner Sly Archambault (Algonquin) was the firekeeper for the day. Carrienne Agawa (Anishinaabe) was the storyteller-in-residence for the day, and she sang a song to open our circle. Everyone in the lodge was invited to introduce themselves. To acknowledge the time and energy of the people in circle Dr. Goodchild offered everyone a gift, Labrador Tea to take home.

Moving into the main building, the journey continued.

## What is the scope of today's collective wisdom journey?



The scope of the journey together was agreed upon by group consensus as follows:

### **“The sustainability of Shingwauk Kinoomaage Gamig.”**

The journey of *waasa inaabidaa* (we look in all directions) invited participants to explore the past, present and future of the *teaching lodge* (Shingwauk Kinoomaage Gamig) as Chief Shingwauk originally intended and visioned it. The mindset of *waasa inaabidaa* invited everyone to think generationally, the seven generations to come, the seven generations before and our current moment, the current generation, and to hold all three of these at the same time.

To activate this mindset participants were invited to take a sketchbook and pencil crayons and choose an object to sketch. That object represents the ‘structures’ of systems, of society. Sketching the past, present and future of that object or building activates a holistic mindset.

## What are the factors we need to consider this challenge?

The challenge again is the “sustainability of Shingwauk Kinoomaage Gamig.” Participants offered the following considerations to keep in mind:

It take time to balance our mindsets	Need to learn our language & our stories to challenge systems	How to prepare our young people for future?	Funding systems like ISC (Indigenous Services Canada) cuts off funding; rules of funding
Healing is sought	Conflict due to lack of communication; need good communication	Colonization mindset; see clear through our ceremonies	To pick up your axe, use your tools, all things given to us as Anishinaabe
Communication strategy; tuition; marketing; need to reach our communities	Need to know our ancestral rites of passage; traditional roles	Memorial vision, honour the students of Shingwauk Residential School	Diverse identities and mixed cultures
Partnerships between Indigenous and colonial institutions	Land-based learning	Demographics; i.e. target groups, local/global, reach out?	Pick blueberries

important; decolonizing role?			
Decolonize our minds	Environmental footprint; environmental ethics	Move away from one building; go to the maple trees, all are gifts, medicines	Student engagement & empowerment
Revitalize, revitalize, revitalize	Safe spaces including community-vetting	Bilingual mission; immersion Anishinaabemowin	Remain true to ourselves, vision of Shingwauk, not revert back to colonial regime
Assumed delegation of the Crown over education, recognition, sovereignty	Shift accreditation mindset	Find our rightful place again on Turtle Island	Shingwauk's schoolhouse in Garden River; change all around him, loss, continues today
Good governance foundation; risk reduction/mitigation, accountability, our reputation too	Consultations, compensation for time, not being exploitive	Seven generational thinking	Mental health; trauma-based history needs to be considered
Anger is an emotion activated, it's a process to deal with it	Online, virtual	Advertise, engage, entice students to come here, to build student numbers; how?	Different measures for our success, map our history, data collection
Must understand from where it is you come from	Partnerships are so important	Preservation of history, land, occupants of the land and how to use the land	Diversity and inclusivity of all learners
Evolution of our people, people live off of the Nation, Indian Act Bands, crown authority, navigating RHT	Diversity of religions backgrounds, acceptance	How are we going to make the children of Shingwauk (survivors & non- survivors) proud?	Need to make some decisions as Anishinaabe peoples, closed ceremonies & open ceremonies
Our Treaties	Indian Act laws, federal, provincial standards too	Attitudes of non- judgement	Language will not die, is alive in ceremony



Participants were asked to group these considerations into patterns, to code them into themes. Below are the six themes that were identified by group consensus:



Identity – Land – Governance – Community –  
Partnerships – Language & Communication

These ideas, thoughts, actions, inspirations, questions, insights, considerations, concerns and thought patterns are next used to contextualize a future foresight methodology called Three Horizons. Dr. Goodchild<sup>1</sup> led participants through a process of 3H Mapping.

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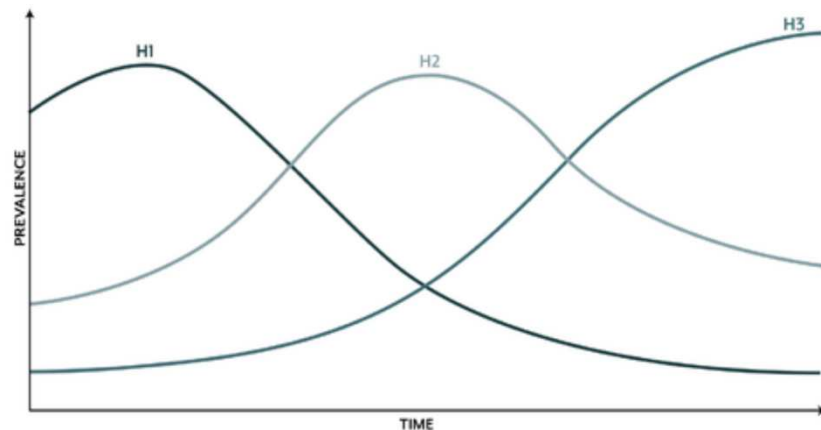
<sup>1</sup> Dr. Goodchild is a certified [Three Horizons](#) Facilitator

## 3H Mapping

WE LOOK IN ALL DIRECTIONS

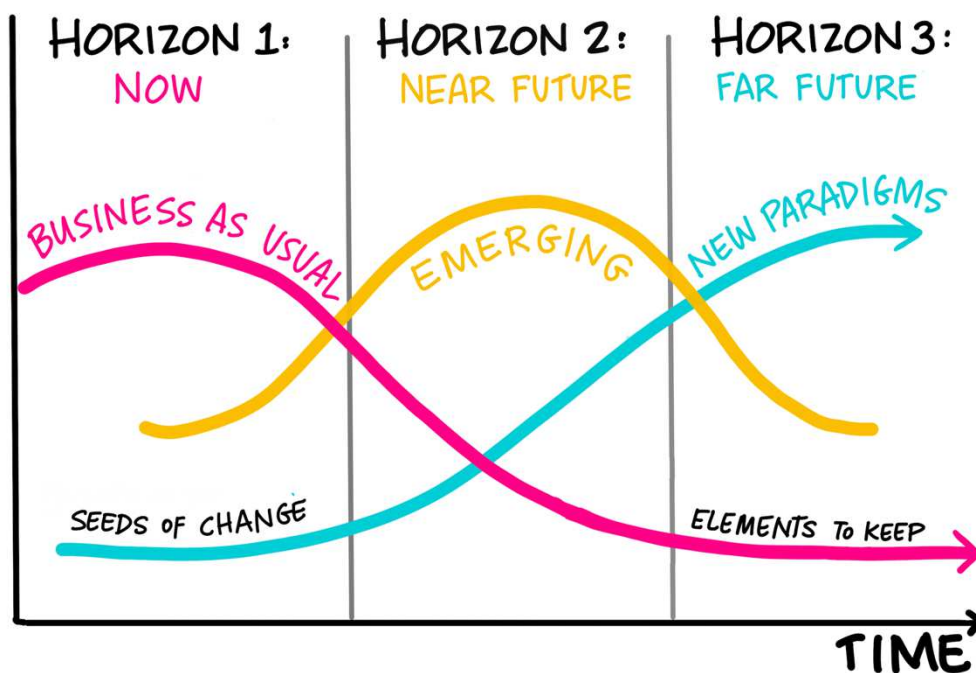
### WAASA INAABIDAA

Three Horizons is a future foresight methodology - a way to understand & articulate the dynamics of change to help us better understand the system that we are a part of. It is a model that helps us identify potential transformative action that can be taken to move towards a visionary future.

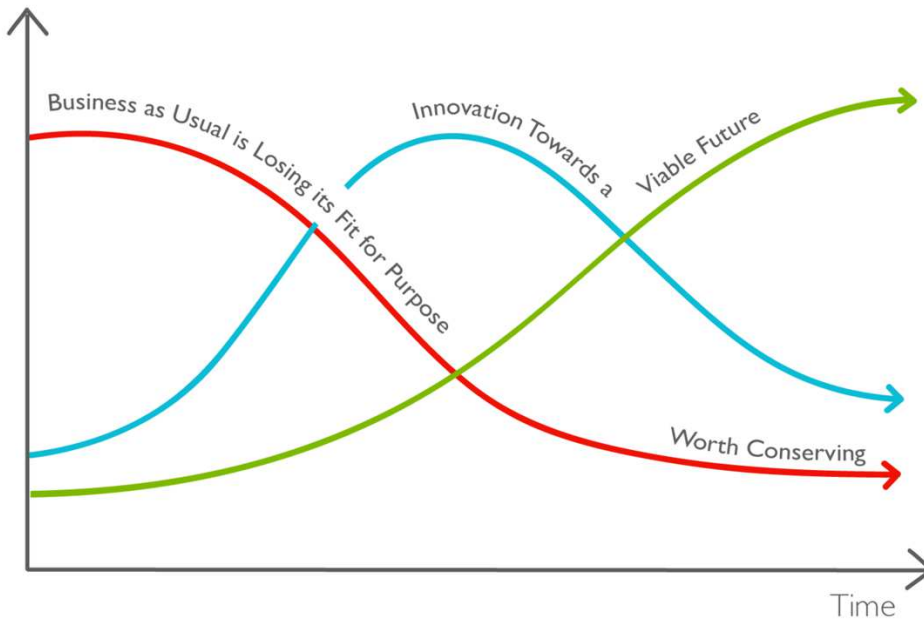


Participants were introduced to the Three Horizons model to understand the complex nature of strategic planning. Through stories and exercises participants were introduced to this model, wherein H1, H2 and H3 are all present at the same time.

## THREE HORIZONS MODEL

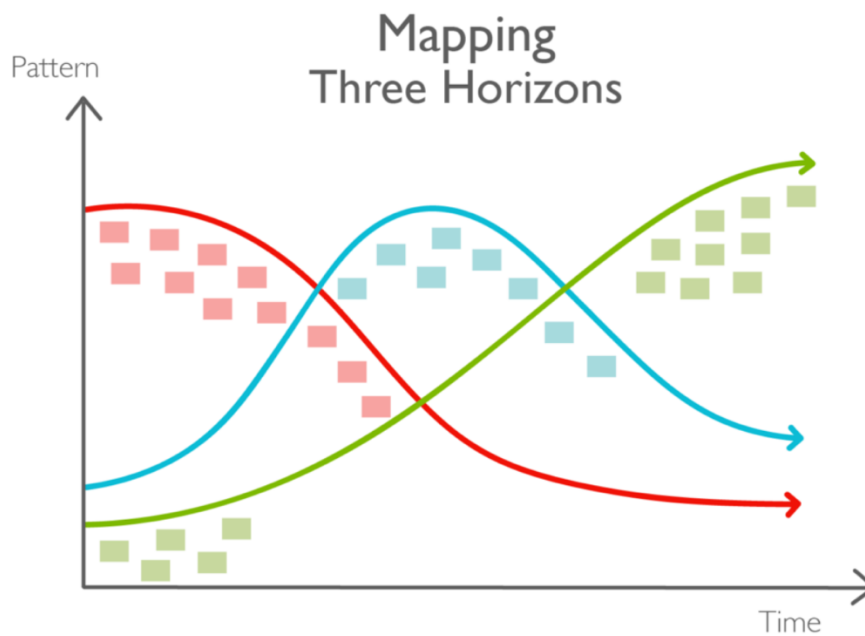


In Anishinaabe this is also resonant, in the teaching of ***waasa inaabidaa*** (we look in all directions) wherein the past, present and future seven generations are all present at the same time.

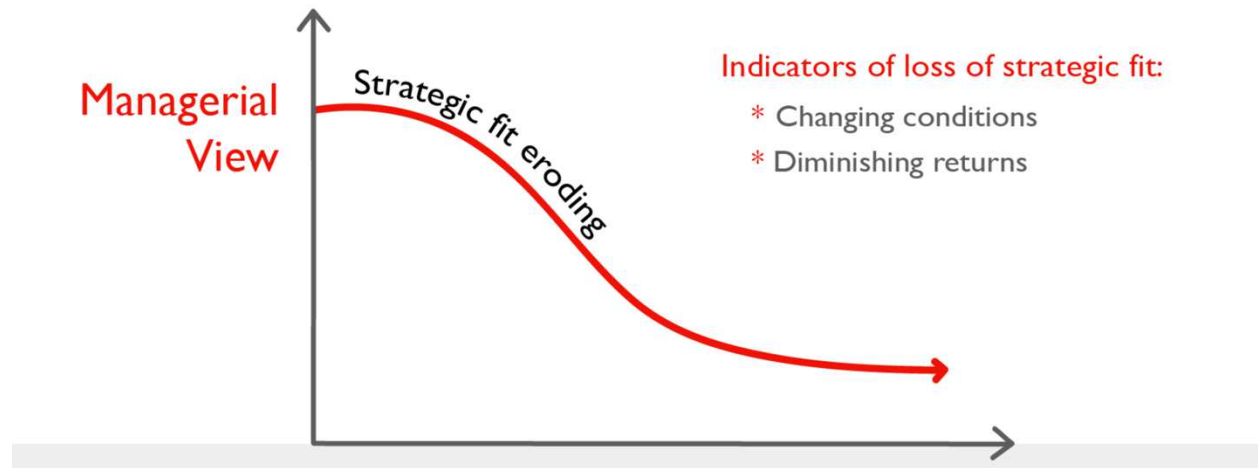


H1 is business as usual while H2 is innovation towards H3, a viable future.

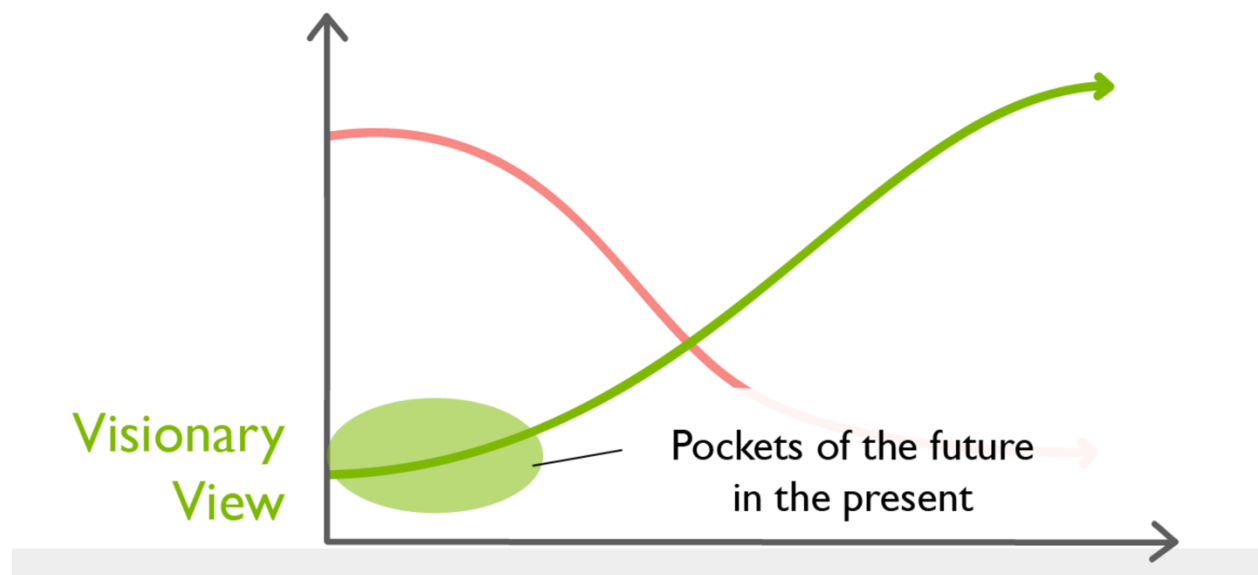
Participants joined breakout groups to map all three horizons focused on the sustainability of Shingwauk Kinoomaage Gamig.



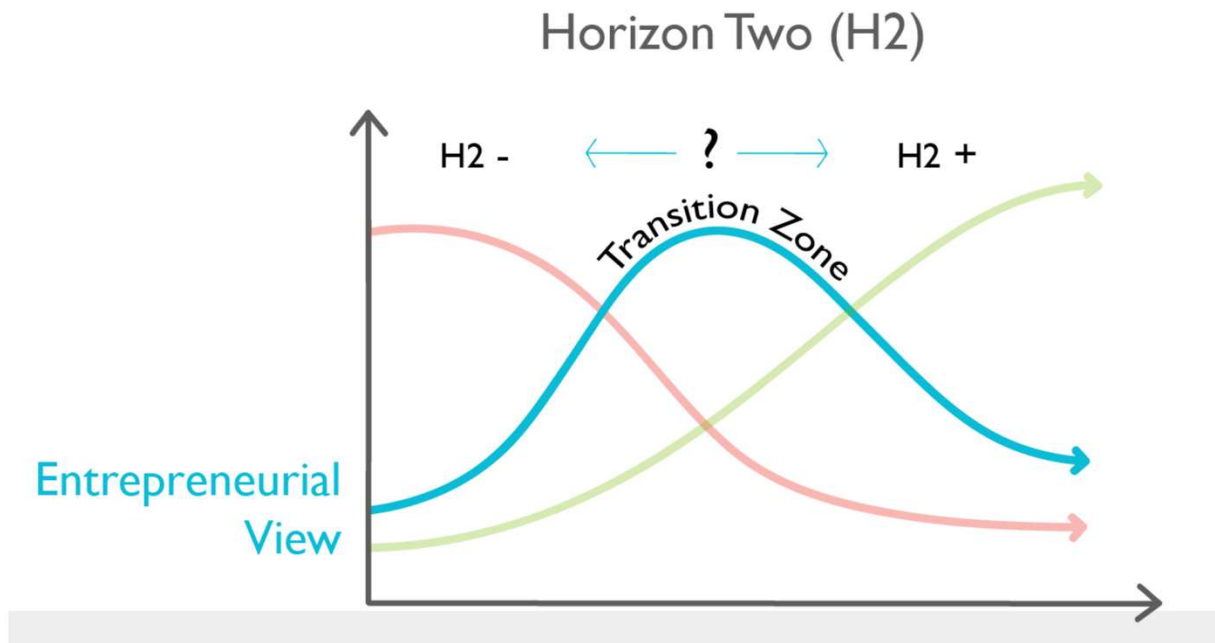
## Horizon One (H1)



## Horizon Three (H3)

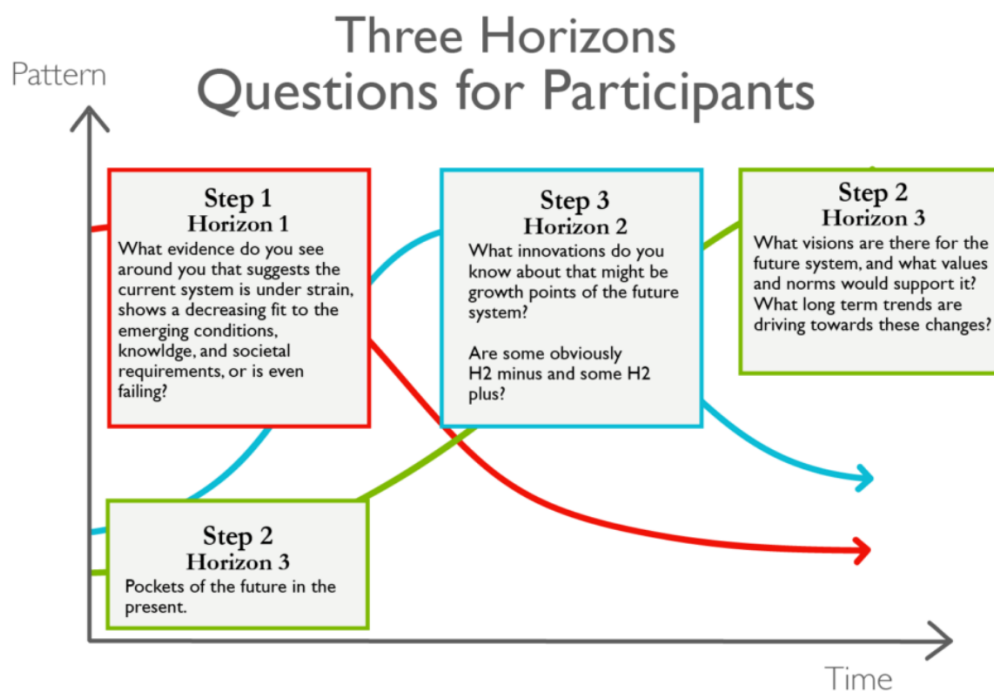




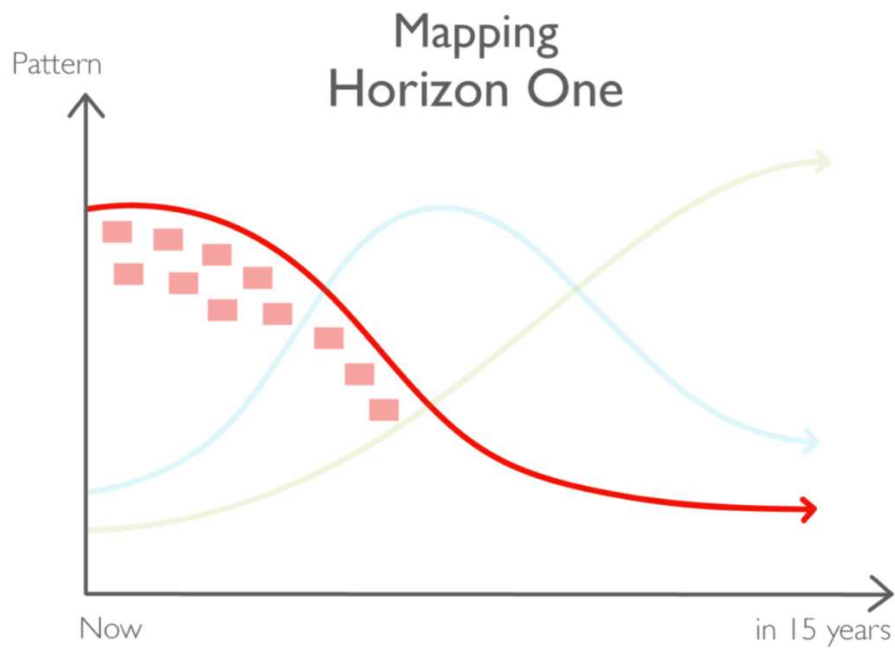


The intent of 3H mapping is to identify aspects of the system that are no longer fit for purpose (H1 describes dominant systems in place now) along with innovations or leverage points seeking to emerge (H2 describes transitional activities), leading to a viable future (H3 describes long-term successor to H1).

Below is a key to the mapping process with guiding questions for each horizon:



These are the results for Step 1, mapping Horizon One:



Group One:

Lack of services and programs	No policies	Reporting	Student leadership
Lack of communication	Inclusivity First Nations, urban First Nations	Proper vetting	Environmental practices
Staffing	Mental health	Addictions	Homelessness, food security
Transportation	Safety security	MMIW+	

Group Two:

History of colonization	Indian Act	60s scoop	Loss of language, culture, traditions through oppression	Community break-up
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Residential and Day School	Removing the Indian from the Child	Loss of land	Blame, internal violence	Trauma, separation and loss
Status and non-status/treaty and non-treaty	Had Indian agents, enforcers	Institutional oppression; federal/provincial/municipal	They took the children	

## Group Three:

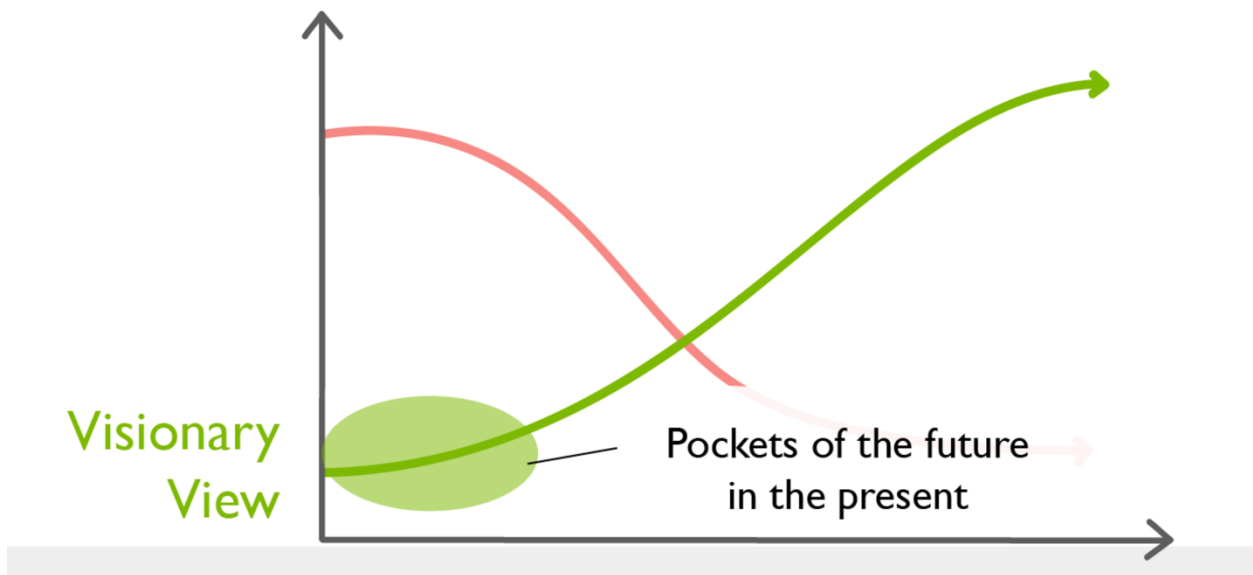
Limited staff and faculty	Accreditation	Lack of strong community with students	Lack of sufficient communication with students
Low enrolment and graduation rates	Lack of childcare	Institutional reputation	Limited funding for students being funded by Bands
Lack of student services/infrastructure (affordable housing)	3 Liberal Arts/ 4 Year Bachelor	Autonomy	Health and safety procedures
Limited programs			

## Group Four:

WINHEC accreditation lapsed	Own accreditation	Partnership	Lack of credible Anishinaabe professors
Reputation	Long term financial commitments	Community involvement	Colonial constructs
No clear strategic plan	Lack of understanding Anishinaabe culture	Judgemental, lateral violence, colonial thinking	Lack of clear vision
Relationship barriers	Staffing turnover, right people, experience	Little autonomy	Trauma response
Content, curriculum development	Accessibility	Low enrollment, no new programs, lack of recruitment, accountability, transparency lack off	Affordability

Availability	Spiritual advisor needed	Amid reclamation of culture (ongoing)	Who's responsibility is it to ____?
True and accurate history of SKG			

### Horizon Three (H3)



These are the results for Step 2, mapping Horizon Three:

Group One:

Board	President	Survivors	Students
Elders instructors teachings	Staff	Building structure, garden	Land
Lodge/culture	Medicine/language/ceremony	Elders in residence	Student employment
Gifts/incentives	External partnership	Indigenous partnerships	Education, housing, employment

## Group Two:

Land-based schooling	Creating partnerships	Starting to tell our stories	Reclaiming our voice
Chief & council	Indigenizing partnerships, truth & reconciliation	Formalizing groups, SKG, CSAA, SET independent	Land claims, land acknowledgments, treaty settlements
Relearning language, decolonization of mind, body, spirit and souls	Relearning the language, culture and ways of knowing	Communities are celebrations ceremonies, ways of knowing and doing	Continuous funding education programs, salaries
Respecting Indigenous ways of knowing, doing for job opportunities	SKG University accreditation now!		

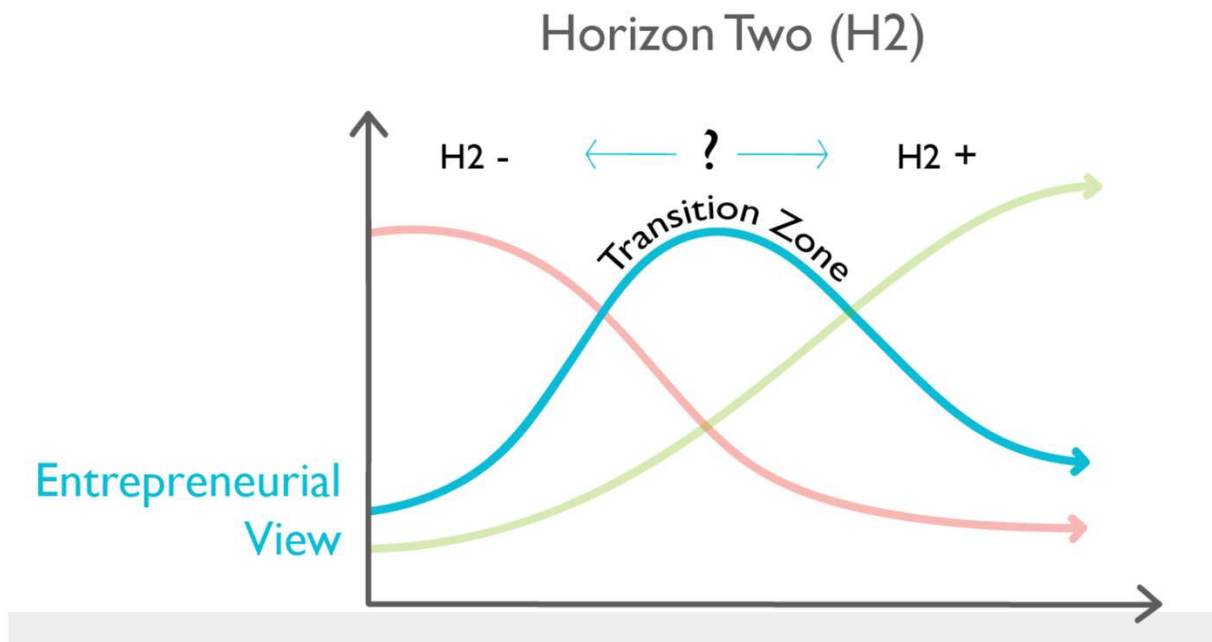
## Group Three:

Churches and burial sites virtual kiosks	Multiple sites for teaching – tipis, lodges, offsite buildings	Something or new process in place of collective agreement for SKG staff & faculty	Anishinaabe daycare, elementary with senior day program
Bawating historical/educational tours (plaques) virtual kiosks	Education sites with onsite daycare and elder day program (centralized, accessible, affordable)	Diversified funding sources, campaigns and sponsorships	Anishinaabe programs; archive studies; traditional medicines; animal harvesting; social services; sciences; history; traditional governance
Land acquisition on SKG property	Language house	Land use planning (property acquisition)	Archives moved to SKG from other sites
Equivalency exemptions/recognition for life experience for language holder/knowledge holder/traditional people	Traditional governance model, clan systems back into program/syllabus taught by Indigenous people		



## Group Four:

Autonomous own accreditation	Leader in Anishinaabe education	Vibrant and more programs	International and national partnerships
Increased student enrolment	Vetting process and validation	Accreditation	Independence
Community engagement	Increased awareness of SKG	Language speakers	Anishinaabe speakers and professors
Mentorship opportunities & peer support	SKG is own bundle	Increased recruitment	Programs rooted in Anishinaabe aadziwin
Safe and inclusive spaces	Anishinaabe standards and worldview	Anishinaabe governance and spiritual law	Trauma informed
Multi-year sustainable funding	Different delivery modalities	Enhanced partnerships	Anishinaabe education for Anishinaabe people
Knowing of Creation story			



These are the results for Step 3, mapping Horizon Two:

## Group One:

Reclamation and revitalization	Language immersion	Educational fairs	Tuition funding
Student recruitment	Incentives	Cultural integrity	Public relations
Student recognition	Sovereignty	Indigenous governance	

## Group Two:

1950s right to vote to challenge government	Be elected in positions of power	Aboriginal day June 21 and September 30 Orange Shirt Day	MMIWG (Red Dress Day)
Institution SKG, FNTI, Bay Mills and more	Continuing of education of Feds, Prov, mun, and local governments	Working with indigenous education advanced skills council	Educate the educators (Elders in class)
Forums to encourage and assist native councillors	Government allocations \$\$ for student support	Create more pathways for indigenous student experiences	Creation of emergency services

## Group Three:

Bargaining & collective agreements	Archives moved to SKG from other sites	Artisan gallery for our people to see traditional crafts	Virtual programs, courses, classes
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## Group Four:

Create leadership position at SKG	WINHEC accreditation	Hire Anishinaabe faculty	Create programs
Generate revenue	Create vetting & validation process for SKG	Create standards	Create programs in community
Develop research	Create advisory council	Standards for partnership agreements	Secure long-term funding
Create curriculum around seasons	Develop our own framework in Indigenous knowledge	Be transparent with community, strengthen credibility	Develop own process for evaluating

Create timeline			
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Horizon Two is like a moving border between past and future, it is all around us in examples of **innovative alternative practice** says Graham Leicester (2016) in *Transformative Innovation: A Guide to Practice and Policy* (p. 45). So, insights from the H3 mapping indicate that immediate prototypes (H2) for Shingwauk Kinoomaage Gamig to pursue include:

- Reclamation and revitalization
- Language immersion
- Educational fairs
- Tuition funding
- Student recruitment
- Incentives
- Cultural integrity
- Public relations
- Student recognition
- Sovereignty
- Indigenous governance
- Educate the educators (Elders in class)
- Archives moved to SKG from other sites
- Hire Anishinaabe faculty
- Create programs
- Generate revenue
- Create vetting & validation process for SKG
- Create standards
- Create programs in community
- Develop research
- Create advisory council
- Standards for partnership agreements
- Secure long-term funding
- Create curriculum around seasons
- Develop our own framework in Indigenous knowledge
- Be transparent with community, strengthen credibility
- Develop own process for evaluating
- Create timeline
- WINHEC accreditation

## Storytelling

Each group was then asked to build a story to share their mapping insights with others:

### Group One Story “Indigenous Sovereignty”:

*Once upon a time there was a lack of stability at SKG. Every day we struggled. Until one day we revitalized Indigenous sovereignty. And because of that we maintained cultural integrity. And because of that we empowered ourselves (students, staff and community). Until finally we rise to listen to only ourselves and not the government.*

### Group Two Story “Survivors of the Shingwauk Residential School”:

*Once upon a time a zhaaginash landed on the shores of the Mik'maq Nation. Every day we experienced trauma because of the foreign oppression to assimilate and remove the Indian from the child. Until one day in 1981 a gathering of Survivors of the Shingwauk Residential School took place at Algoma University which is a former Indian residential school. And because of that, a factor of how Algoma University got their full accreditation to be a University because of the Children of Shingwauk Survivors. And because of that there exists a partnership between Algoma, SKG and CSAA. Until finally SKG*

*University accreditation will open to grant degrees through First Nation way of life and Ways of Being.*

**Group Three Story “Full Autonomy”:**

*Once upon a time SKG was founded to realize Chief Shingwauk’s original vision and SKG build a school as a centre of Anishinaabe excellence. Every day SKG struggled with limited capacity (staff, faculty, low enrolment, limited programs). Until one day SKG planned for full autonomy. And because of that SKG was able to offer virtual programs, courses and classes. Until finally there was land acquisition of the SKG property and the establishment of a language house.*

**Group Four Story “Leadership”:**

*Once upon a time SKG had accreditation through WINHEC. Every day they struggled without a clear vision and little autonomy. Until one day we created a leadership position at SKG (Mary). And because of that we created our own framework on Indigenous knowledge/Anishinaabe education. And because of that we created standards for partnerships and pursuing WINHEC/IAESC accreditation. Until finally we have become a leader internationally/nationally in Anishinaabe education, with sustainably generated OSR.*



## Commentary

Insights from the collective wisdom journey indicate possible strategic focus areas for Shingwauk Kinoomaage Gamig that reaffirm its core values as originally envisioned by Chief Shingwauk. The pathway below sets out how Shingwauk Kinoomaage Gamig may address its sustainability goals:



**Figure 1. strategic pathway forward**

**Identity** includes notions: you must understand where it is you come from; decolonize our minds; to pick up your axe, use your tools, all things given to us as Anishinaabe; need to make some decisions as Anishinaabe peoples (open & closed ceremonies); anger is an emotion that gets activated, is a process to deal with it; takes time to balance our mindsets; colonization mindset, see clear through ceremonies; seven generational thinking; our ancestral rites of passage, traditional roles.

**Land** includes notions: move away from one building, go to maple trees too, all are gifts, medicines; land-based learning; pick blueberries; environmental footprint, ethics; revitalize; our treaties; find our rightful place again on Turtle Island; preservation of history, land, occupants and how we use the land.

**Governance** includes notions: shift accreditation mindset; funding systems (ISC) cuts off funding, rules of funding; assumed delegation of authority of the Crown over education, recognize sovereignty; evolution of our people, people live off the Nation, Indian Act Bands, crown authority, RHT navigating that; good governance foundation, risk reduction and mitigation, accountability, our reputation too; Indian Act laws, provincial and federal standards; remain true to ourselves, vision of Shingwauk, not revert back to colonial

regime; compensation for consultation, not be exploitive; different measures for our success, map our history, data collection.

**Community** includes notions: demographics i.e. target groups, local/global, reach out; mental health, trauma-based history needs to be considered; diverse identities and mixed cultures; Shingwauk's schoolhouse in Garden River, change all around him, loss, continues today; online, virtual; how going to make the children of Shingwauk proud (survivors & non-survivors); diversity of religious backgrounds, acceptance; memorial vision, honours students of Shingwauk Residential School.

**Partnerships** includes notions: advertise, engage, entice students to come here, to build student numbers, how; safe space including community vetting; relationships; student engagement and empowerment; partnerships between Indigenous and colonial institutions, decolonizing role; attitudes of non-judgemental; partnerships so important.

**Anishinaabemowin (language) & Communication** includes notions: bilingual mission, immersion; language will not die, is alive in ceremony; learn our language and our stories to challenge systems; conflict due to lack of communication, need good communication; communication strategy, tuition, marketing, reach our communities.



## Vision Statement

Shingwauk Kinoomaage Gamig is an international and national leader in Anishinaabe education with sustainably generated OSR (own source revenue).

## Our Mission

Shingwauk Kinoomaage Gamig, centre of excellence in Anishinaabe education, honours Chief Shingwauk's vision of a teaching lodge and the legacy of the Shingwauk Residential School survivors by revitalizing Anishinaabe identity through land-based education accredited via Anishinaabe Ways of Being; the cultivation of strategic partnerships with Anishinaabe communities and with other institutions; a solid foundation of good governance with effective

communication strategies; and a strong focus on language immersion programming.

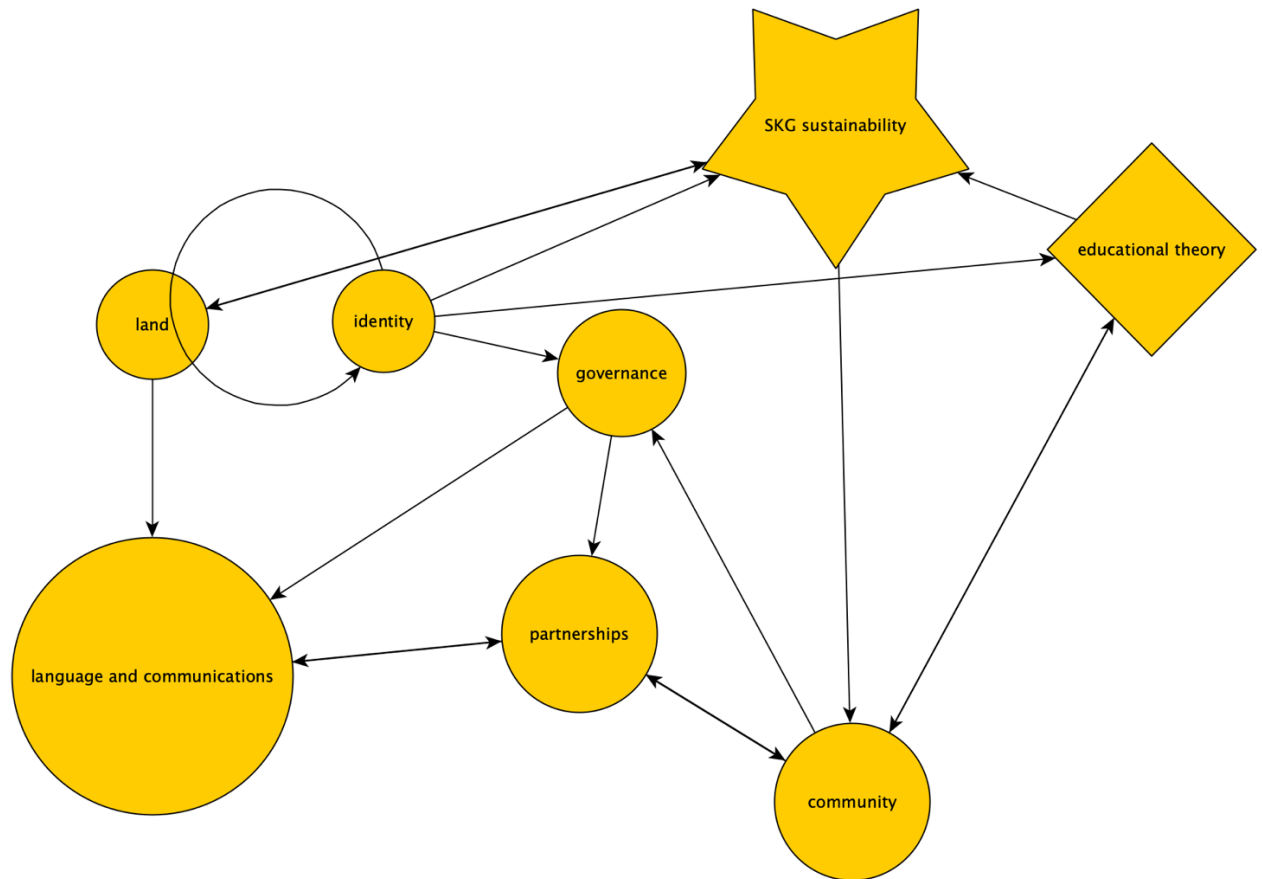
## Next Steps: A systems thinking & complexity orientation

...Shingwauk saw education as an opportunity to adapt to the changes taking place in the Anishinaabe world. For him, education and the concept of the kinoomage gamig (teaching lodge) was the new ‘middle ground.’ However, he didn’t see education as a means for assimilation or the surrender of Anishinabe identity, and it certainly didn’t mean the surrender of Ojibwaymowin, ceremonies, culture and worldview!

Source: Jerry Fontaine, *Our Hearts Are As One Fire: An Ojibway-Anishinabe Vision for the Future* (2020), p. 108.

Chief Shingwauk was both a visionary and in many respects, he was also an educational theorist! He was also a holistic thinker taking an intergenerational, systemic and complexity-aware perspective to interpreting his dreams and visions of the future of knowledge construction for Anishinaabeg.

The basic systems map/diagram below shows how the six key strategic focus areas identified during the collective wisdom journey are best understood **holistically**, rather from a reductionist frame of mind. In other words, these elements are **in relationship** to each other and represent a potential **systemic theory of change**.



**Figure 2. Systemic Theory of Change for Shingwauk Kinoomaage Gamig**

It is important to connect leverage points (places to intervene in a system) to a coherent path forward. Each of the circles in the diagram is an **intervention point** in the complex adaptive system that is Anishinaabe education at Shingwauk Kinoomaage Gamig. Shingwauk Kinoomaage Gamig sustainability is the end goal of the system in the star while the outlier in the diamond underpins the entire strategic plan – **educational theory**. Chief Shingwauk (the White Pine) gifted us an educational theory that remains relevant today, a way to ‘come back from colonization’s onslaught’ as Pueblo scholar Gregory Cajete describes in his book *Indigenous Community: Rekindling the Teachings of the Seventh Fire* (2015). Shingwauk’s vision of a teaching lodge implicitly understood the theory that wisdom and knowledge is socially constructed. While Anishinaabe wisdom comes from a place of spirit, Shingwauk understood that knowledge production was shifting with the onslaught of settler colonialism across Turtle Island. The *manidoog* (spirits) helped him to understand that knowledge construction would have to be re-balanced through the teaching lodge. The root cause of imbalance in the current, mainstream post-secondary education system is settler-colonialism. The systemic theory of change in the diagram

above explicitly **rebalances** knowledge construction as coming from the land, from a place of spirit, from community, from language and from our identity as Anishinaabeg.

Chief Shingwauk operated from a place of theory, a theory of education (the transmission of knowledge in a 'school' structure) that outlined appropriate content and pedagogies, learning new skills while maintaining our identity as Anishinaabeg. Our responsibility and accountability is to honour that theory, which is a counterpoint to the educational theory in Universities which posits that knowledge is objective, neutral and universal.

*How will Shingwauk Kinoomaage Gamig VALIDATE KNOWLEDGE CONSTRUCTION? This question gets to the heart of the creative tension between where are now (H1) and where we want to be in the future (H3). H2 dances with that tension.*

Factors that can support the success of the systemic theory of change in Figure 2 includes **optimizing the relationships** between the parts of the system instead of the parts themselves and including **short term and long-term improvements** (H2 and H3).

## Acknowledgements

The hosting team, Dr. Melanie Goodchild, Sly Archambault and Carrienne Agawa would like to acknowledge the leadership at Shingwauk Kinoomaage Gamig for inviting us to lead this collective wisdom journey. We are grateful to the *manidoog* (spirits) who guide us in working for the people. We are grateful for the legacy of Chief Shingwauk and the survivors of Shingwauk Residential School for leading the way. And we are grateful to all the participants who put forth their time and energy, who shared generously their knowledge bundles, to determine what works, what needs to change, and what a viable future might look like. Miigwech.

