



SHINGWAUK KINOOMAAGE GAMIG

Strategic Planning Report
March 2025

ABSTRACT

This Strategic Planning Report is a knowledge bundle to guide SKG in its pursuit of long-term sustainability as an accredited Anishinaabe university

Acknowledgements

SKG is located on the traditional territory of the Anishinaabe peoples.

Setting the context

Shingwauk Kinoomaage Gamig (SKG) is an Anishinaabe Institute inspired by the vision of Ojibwe Chief Shingwaukonse'ibun who saw the potential of a teaching wigwam for all Anishinaabe peoples. Established in 2006 through the leadership of the Shingwauk Education Trust (SET), SET signed a covenant with Algoma University with a clear understanding that SKG would become its own degree granting entity. In 2017 SKG was legally recognized as a postsecondary institution through the Indigenous Institutes Act passed by the Ontario legislature. As part of this Act, the Indigenous Advanced Education and Skills Council (IAESC) was established to be an independent accrediting body for all Indigenous Institutes in Ontario. SKG is now in the document gathering stages of preparing for the accreditation process with IAESC.

Shingwauk Kinoomaage Gamig is a Centre of Excellence in Anishinaabe Education located in Baawaating (place of the rapids) along the shores of the St. Mary's River, within the traditional territory of the Anishinaabeg and the Three Fires Confederacy. In an important effort to nurture collaborative and consensus-based leadership at Shingwauk Kinoomaage Gamig, an Indigenous Institute and member in good standing of the Indigenous Institutes Consortium (IIC), the organization held community engagement sessions on campus in October of 2024 and **March of 2025**. Indigenous institutes are recognized as the third pillar of Ontario's post-secondary education (PSE) system and SKG strives to be the first choice for Anishinaabe learners. This is a Report of the findings from the March 2025 gathering at SKG.

Systems thinking and complexity science informed the strategic planning process, facilitated by Dr. Melanie Goodchild a respected Anishinaabe systems and complexity scholar, to co-create a strategic plan to catalyze transformative systems change at the institution. A diverse range of participants engaged in systems thinking and complexity-aware frameworks and processes, such as ***Waasa Inaabidaa*** (we look in all directions), a decolonized Three Horizons¹ model to determine systems dynamics that are no longer fit for purpose to realize the emerging future – our highest future potential at SKG. ***Waasa Inaabidaa*** allowed us to tap into the collective ***miinigowiziwin*** (sacred knowledge bundle) of the participants in each of the sessions.

This Report represents the *miinigowiziwin* of the Elders and knowledge holders, language speakers, staff, students, board members and community members who all generously gifted their time and energy to the strategic planning sessions to uplift the work of SKG to realize Chief Shingwaukoonse's vision of a 'teaching wigwam'. He wanted a teaching

¹ See [Three Horizons | International Futures Forum](#) Dr. Goodchild is a certified Three Horizons facilitator

wigwam so that his people could, by learning European ways alongside Anishinaabe ways, adapt to and thrive in the new era that was coming to Anishinaabeg lands. This Strategic Plan is our coherent theory of change to realize a vision of high quality Anishinaabe education that does not sacrifice our individual and collective identity in the process. Chief Shingwaukoonse was both a visionary and in many respects, he was also an educational theorist. He was a holistic thinker who took an intergenerational, systemic and complexity-aware perspective to interpreting his dreams and visions of the future of knowledge construction for the Anishinaabeg (the Original Peoples) of this land.

Vision Statement

Shingwauk Kinoomaage Gamig is an international and national leader in Anishinaabe education with sustainably generated 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.

Our Core Values: Anishinaabe Mino Bimaadiziiwin

As an Anishinaabe post-secondary institution located in Baawaating (place of the rapids) within our traditional Anishinaabe territory and the territory of the Three Fires Confederacy, SKG is guided by Anishinaabeg value systems in our pursuit of **Anishinaabe Mino Bimaadiziiwin** (a good life in balance and harmony with the natural world). Each of us has been given Mino Bimaadiziiwin, the good life. In our original language of **Anishinaabemowin**, in the ways that we act, think, do, and be, Anishinaabe can choose to live Mino Bimaadiziiwin², the way our Ancestors had planned for us. To live Mino Bimaadiziiwin we must return to the teachings, what we refer to in Our Mission as revitalizing Anishinaabe identity. This is the first step in the process of being Anishinaabe.

²² See also Anishinaabe Mino Bimaadizwin: Principles for Anishinaabe Education by Seven Generations Education Institute as gifted to Anishinaabeg by the Elders in Treaty #3

What does it mean to learn and live as Anishinaabe peoples? We are aided by our sacred laws and philosophies, handed down to us from previous generations of Anishinaabe peoples. These comprehensive teachings are the deeply ingrained principles that guide all SKG's actions to achieve our core purpose of high quality Anishinaabe education. Our core values are visible in every aspect of the organization – from operations and administration to programs, pedagogy and curriculum to communications and internal policies and processes. SKG's values serve as our sacred foundation, commitment and responsibility to our ancestors and to the **manidoog** (spirits) that help us daily.

Gidakiiminaan is our connection and relationship to **aki** (land) and all of Creation. It is the experience of knowing and understanding the relationships that exist throughout Creation, the interconnected web of life, and understanding your own role and responsibility in this relationship. This connection is the primary shaper of Anishinaabe identity, and it is this total relationship with Creation that informs our sense of environmental ethics. In our original language we say **gidinawendimin** (we are all related to each other) because we within an interconnected web of life with humans and the non-humans, our relatives, the sun, moon, clouds, animals, trees, plants and medicines. As a guiding teaching for education at SKG, *gidakiiminaan* ensures us that learners have a connection and relationship to the **aki** (land), Earth Mother, and relationship to all of Creation. It also means that SKG curriculum and pedagogy are situated on the land and within the natural and cultural environment.

Anishinaabe Enawendiwin is our way of relating to Spirit, to each other and to all of Creation. It is an all-inclusive relationship that honours the interconnectedness of all our relations and recognizes and honours the human place and responsibility within the family of Creation. As a guiding teaching for education at SKG, *Anishinaabe Enawendiwin* requires us to provide a learning process and learning environment that is in keeping with our all-encompassing way of relating to the world which is respectful of the individual and responsive to the integrity of the collective whole.

Anishinaabe Izhichigewin is our Anishinaabe way of doing things. It is our way of taking action with the life skills we need as Anishinaabe to live effectively in the contemporary world, as Chief Shingwauk envisioned so many moons ago, to contribute to building quality of living and quality of community for Anishinaabeg. As a guiding teaching for education at SKG, *Anishinaabe Izhichigewin* strengthens the capacity inherent within the Anishinaabe learner of the Anishinaabe way of doing things and to develop the abilities and skills for effective Anishinaabe functioning in the world, as Chief Shingwauk envisioned for his people so many moons ago. The process of teaching and learning at SKG will be consistent with the values and directives of *Anishinaabe Izhichigewin*.

Anishinaabe Gikendaasowin is our original ways of knowing and our knowledge systems. As a guiding teaching for education at SKG, it instills and advances in our learners our ways of knowing, our knowledge of our origins, way of life, way of being, ways of doing things, and our worldview. It directs us to increase in the learner the highest consciousness, ability to understand at all levels of sensing, knowing and experiencing, from a place of Anishinaabe identity, Anishinaabe thinking, Anishinaabe knowledge base, and Anishinaabe way of being. It brings to a level of consciousness and awareness the brilliant thought patterns and mental models of our Anishinaabe ancestors.

Anishinaabemowin is our original way of speaking which allows us to process and express our thoughts. It is our way of communicating with Creation, with Spirit, and with each other. Anishinaabemowin is a central guiding teaching for Anishinaabe education at SKG, to activate our way of speaking, our way of processing and expressing thought. It is through the rejuvenation and sustaining of language that our way of communicating with Creation, with Spirit, and with one another that SKG ensures the connection of our language to culture, language to relatedness/identity, and language to the natural environment. Anishinaabe immersion is thus featured in Our Mission.

Anishinaabe Inaadiziwin is our behaviour, value system, and our way of living our life, and being Anishinaabe in the fullest sense. It is the development of the highest quality of Anishinaabe personhood, connected to the Earth and in relationship to all of Creation. As a guiding teaching for education at SKG, *Anishinaabe Inaadiziwin* requires us to develop in the learner their fullest capacity of the Anishinaabe way of being, that is the total response of the total person with and within the total environment. It is to achieve the whole person in the learning experience – body, mind, heart and spirit – in such a way as to generate the highest quality of experience and inspire the finest creativity of response and expression.

Anishinaabe Inendamowin is our way of thinking, our way of perceiving and of formulating thought resonating from our Anishinaabe beliefs/and foundational truths. *Anishinaabe Inendamowin* is our Anishinaabe philosophy and worldview. As a guiding teaching for education at SKG, *Anishinaabe Inendamowin* requires us to develop in learners the ability to source and engage Anishinaabe ways of thinking that use the totality to the mind and in its intellectual, intuitive and spiritual capacity where the intelligence of the mind is inspired and informed from the intelligence of the heart. This involves SKG building in learners the capacity and capability to operate within the Anishinaabe way of seeing, as Chief Shingwauk envisioned so many moons ago. This encompasses the whole of reality, considers all levels of knowing, is informed by all the senses (physical, emotional, intuitive and spiritual) and maintains the interdependent, interconnected and holistic experience and integrity of the total environment.

Together, these guiding ancestral teachings offer SKG a framework for Anishinaabe education that instill within the learner knowledge and understanding of Anishinaabe ways of being and behaviour and nurtures the practice of Anishinaabe ways of being that are derived from *Anishinaabe Mino Bimaadiziwin*.

Strategic Priority Areas

A strategic plan is an opportunity to re-affirm Shingwauk Kinoomaage Gamig's core values as outlined above and its commitment to Chief Shinwaukoonse's vision for a teaching lodge. This *miinigowiziwin* (knowledge bundle) was co-created in October 2024 and in March 2025 with the Anishinaabe community. It is thus informed by the gifts, talents, passions and hopes of the larger Anishinaabe community in Baawaating. SKG is a complex, adaptive system and the pathways identified by the community in Baawaating are fit for purpose during these emergent times, an era which continues to be heavily influenced by the external forces of ongoing settler-colonialism on Turtle Island, forces rooted in the ideology and practice of white supremacy. The seven pathways identified below are best understood holistically rather than through a reductionist lens. They are interconnected and influence each other in both expected and unexpected ways, as such they are intended to be viewed as systemic transformation outcomes.

Participants in the October and March sessions were led through a process called ***Waasa Inaabidaa*** (we look in all directions), an Indigenized version of the Three Horizons (3H) future foresight methodology³. Anishinaabe education is an increasingly complex endeavor, influenced by driving forces both external and internal to an organization like SKG. The participants at each session were invited to consider SKG as a complex, adaptive system (CAS). The scope of the collective wisdom journey of *Waasa Inaabidaa* was the "sustainability of Shingwauk Kinoomaage Gamig." It was unanimous that this be the full scope of the journey of *waasa inaabidaa* which invited participants to explore the past, present and future of the teaching lodge. The mindset of *waasa inaabidaa* encouraged everyone to think generationally, the seven generations to come, the previous generations, and the current moment or the current generation, and to hold all three of these in heart and mind at the same time. To activate this mindset participants engaged in artistic visioning, three horizons mapping and a collective sharing circle. The first question posed to the group was, what are the factors we need to consider this challenge? All responses were captured by notetakers. Participants were then asked to group these considerations into patterns, to 'code' them into themes. Below are the SEVEN themes that were

³ A full report of *Waasa Inaabidaa*, October 2024, is available from SKG

identified by group consensus. These represent intervention points in the system and thus the strategic priority areas of this Strategic Plan.



These are SKG's key areas of focus for 2025-2030 as we transition into a fully accredited Anishinaabe university.

- IDENTITY
- LAND
- GOVERNANCE
- PARTNERSHIPS
- COMMUNITY
- LANGUAGE (ANISHINAABEMOWIN)
- COMMUNICATIONS

Identity: SKG will nurture in learners their full capacities (physical, emotional, intuitive and spiritual) to be Anishinaabeg

Identity is strongly informed by the pursuit of Anishinaabe Mino Bimaadiziiwin and SKG's core values. We live in the physical world as embodied identities of our spiritual selves. *Gichi-mewinzha* (a very long time ago) when the world was new, we Anishinaabeg knew who we were through our names, our clans and our colours. These remain our gifts. Each of the faculty and staff at SKG is oshkaabewis (a traditionally trained apprentice) because

passing on teachings and knowledge supports identity formation, so it is a sacred responsibility. We are accountable to our ancestors. SKG will design and deliver academic programming that supports deeply rooted Anishinaabeg identity formation connected to the land. This is a foundational structure of all programming at Shingwauk, that “you must understand where it is you come from” as one of the participants in the strategic planning sessions stated. Anishinaabeg who know who they are make valuable contributions to Anishinaabe cultural revitalization and positively contribute to our communities with the gift of *Anishinaabe-inendamowin* (Anishinaabe mindset or worldview).

Land: SKG will ensure learners develop a deep connection to land. Land is the primary shaper of Anishinaabe identity

On the land curriculum and pedagogy are paramount. *Aki* (land) is the heart of Anishinaabe lifeways, and it informs our contemporary knowledge systems. Our knowledge of *aki* comes to us through generations of the *gete-Anishinaabeg* (the old ones, the ancestors). As such, the academic programming at SKG will honour land as pedagogy and land as teacher. We petition the *manidoog* (spirits) to guide us on that journey. Land as our greatest teacher and *gidaakiiminan* (our sacred relationship with the land) manifests in our pedagogical strategies and tools, in working with knowledge holders who spend much of their time on the land, and in designing academic programs that take place on the land. Curriculum that follows the seasons, the moons, the times of ceremony, celebrations and storytelling, that explores our relationships with other beings, the plants, the trees, the waters, fire and air, and the *mushkikiwan* (medicines), nurtures and promotes *gidaakiiminan*.

Governance: SKG will implement and solidify a skills-based governance structure to catalyze and animate systemic disruption and systemic transformation, with a focus on people, programs and sustainability.

Good governance ensures pursuit of Anishinaabe Mino Bimaadiziiwin at the organizational culture level of operations and administration. Good governance is vital to the success of SKG because the Anishinaabeg are a sovereign Nation with a settler-colonial state (Canada). The doodem (clan) structure of our ancestral governance systems ensured diversity of perspectives, participation of members with different skills and talents, and representation from across our communities. Our ancestral leaders protected our way of

life and today that sacred responsibility continues with us. As such a good governance structure as SKG is a council of Elders and Educators (who will inform the Board of Directors), with representation from community members across Turtle Island who have spent their lives committed to the protection of Anishinaabe ways of life and a commitment to educational excellence. The Board of Directors will be restructured to be representative of Anishinaabe communities through a recruitment process for skills-based membership.

Partnerships: SKG is committed to diversifying partnerships with Indigenous and other post-secondary institutions to drive Anishinaabe educational excellence.

Partnering and collaborating with other educational institutions brings diverse perspectives, approaches, and resources together in a structured and mutually beneficial way to achieve educational goals. Partnerships are a critical aspect of this transitional phase. While SKG seeks accreditation and the evolution of independent post-secondary programs the organization will continue to pursue partnerships with kindred institutions that represent a robust suite of academic programming at the College, undergraduate, and graduate level.

Community: The Anishinaabeg of Baawaating are the architects of their own learning so SKG will focus on complexity and systems-aware community engagement to drive policy change and educational leadership as we transition into an Anishinaabe university.

Community is the heartbeat of Anishinaabe education. SKG aspires to catalyze ongoing engagement, creativity, curiosity and dialogue to nurture generative sense-making and meaning-making for Anishinaabe Learners and the wider Anishinaabe community in Baawaating. We seek to continue the conversation about what we do, why we do it and how SKG contributes to living our shared values in pursuit of Anishinaabe Mino Bimaadiziwin (the good life). The process of *waasa inaabidaa* (we look in all directions) with the wider community in Baawaating will continue annually and form the basis of developmental evaluation, with a bias towards action, of this Strategy. Systemic design thinking and complexity science will continue to inform innovation and transformation at Shingwauk.

Anishinaabemowin: SKG will nurture our original ways of speaking in all aspects of our organizational culture, ensuring language immersion is at the core of our educational practice.

Anishinaabemowin activates our way of speaking, our way of processing and expressing thought. The effects of residential schools and other assimilationist policies that forbid the speaking of our languages by the Canadian government greatly diminished the intergenerational transmission of Anishinaabemowin. Immersion in our language will revitalize our intellectual and intuitive mindsets. The current Anishinaabemowin and Anishinaabe Studies Bachelor of Arts programs offered in partnership with Algoma University will be overhauled through a process to assure they meet the standards of the SKG Teaching, Learning and Research Model (TLRM). The MOU with Algoma University is ceremonial and represented in a wampum belt thus is a lifelong commitment to be respectful and supportive of a mutually beneficial relationship between the two institutions. Anishinaabemowin will

Communications: SKG will actively work to build and maintain trust by being honest, credible, transparent, authentic, reliable and accountable to the wider Anishinaabe community.

In order to create shared understandings of priorities we will develop communications tools to keep learners, and the wider community informed of our transformative educational achievements. The Anishinaabe community, particularly the community of learners, must help to co-design and co-create their own learning as an act of cultural and spiritual resurgence. What are the mechanisms (oral history, stories and songs) to help obtain this level of collaboration between SKG and its students? How will the learners co-design with the Council of Elders and Educators? This communications process will emerge through continued planning with student representatives.

Goals and Short /Long Term Objectives

In March 2025 the Waasa Inaabidaa (we look in all directions) three horizons methodology shifted to another future foresight method called **Backcasting**. Participants collectively worked together on this planning methodology in which a successful outcome is imagined in the future, followed by the question: “what do we need to do today to reach that

successful outcome?” This method is a type of reverse engineering that promotes creativity. Participants in the March session were provided with a copy of the October session Report along with highlights of the second horizon, the short-term prototypes for this transition stage. Based on those ideas for inspiration, the group looked at actions, indicators, risks, opportunities and elements beginning with ten years, then two years, then six months. The following short- and long-term goals and objectives are the result of that exercise. The notetaker, doctoral student Susan Hunter, assisted Dr. Melanie Goodchild with the transcription of hundreds of post it notes and coding into categories. The categories are represented as Key Performance Indicators later in this document. Backcasting offers a whole-system perspective and taps into the curiosity and ideas of the collective. The process respects that SKG is a nonlinear and complex system, illustrating how a Strategic Plan does not *predict* the future but instead helps *create the conditions* for us at SKG to co-create the future we desire.

Identity

Goal

SKG will nurture in learners their full capacities (physical, emotional, intuitive and spiritual) to be Anishinaabeg.

Short Term Objectives

- Build a permanent fire arbour/fire pit
- Build a sweatlodge on campus
- Have mushkiki (our traditional medicines) available on campus
- Creating a traditional food sovereignty program
- Opportunities for exercise like Tai Chi/Qigong
- Process traditional foods on campus
- Staff check-ins and team building/wellness
- Creating a positive, warm and welcoming, productive, safe and healing atmosphere at SKG on campus
- Offer opportunities to participate in sports and recreation
- Respect and promote the Seven Grandfather Teachings
- Student involvement in decision-making
- Student knowledge intake
- Create a “Crane Clan” group of students, works with visitors as helpers/guides
- Engage with students regularly

- Create a Student Council
- Support students
- Student transportation
- Celebrate Graduates
- Share students' success stories
- Learners find themselves at SKG to become the teachers who communities need and want as they share their gifts
- Creating study period rooms, lunch rooms, and language only rooms
- Creating student services
- Residence for students
- Shkaabe training for lodge maintenance
- Sharing Circles for SKG grads, updates, their story/experience
- Student Jobs
- Mentorship opportunities
- Build entry steams to scaffold learning and experience for every learner
- Space for continuous nurturing in Anishinaabe Aadiziwin
- Grads have employment opportunities

Long Term Objectives

- To achieve our future, we need movement and exercise
- Serving more traditional, healthy foods on campus
- Student Residence, accommodations
- Obtain regular feedback from students and guidance from Elders
- Ensure cross section of both youth and adults
- Student Recognitions
- Bursaries for students
- Active Student Council
- Network of Indigenous experts, scholars, practitioners and researchers
- Ongoing dialogue that affirms, but also keeps stores of change and growth
- Onsite childcare for SKG students
- Mentorship
- Following Anishinaabe natural law and the Seven Grandfather Teachings
- Student seminars
- Student access to funding and tuition
- Student interest
- Anishinaabe Student and Family Housing on campus

- On-site childcare
- High students success rates
- 100% grad pass rate
- Graduates/Leaders
- Residences
- Library/archives
- Indigenous content, resources, research, archives

Land

Goal

SKG will ensure learners develop a deep connection to *aki* (land). Land is the primary shaper of Anishinaabe identity.

Short Term Objectives

- Lodge is built
- Harvest cranberries
- Continue to grow medicines
- Maintain knowledge and ceremonies as foundation of learning
- Have more classes in the lodge throughout the year
- Shkaabe training for lodge maintenance
- Elders/knowledge holders share teachings
- Increased culture-based learning
- Growing a medicine garden that is viable
- Storytelling, language
- Year-round greenhouse, traditional plants and medicines
- Year-round lodge and classrooms
- Lodge and sweatlodge
- Women's lodge
- Turtle lodge
- Ceremonies, smudge and medicine
- Building expansion, off-campus learning in the bush
- Dock/deck at the water
- Harvesting fish, moose, berries
- Land-based daycare

- Cultural teachings and protocols
- Teaching the sacred medicines
- Knowledge carriers
- Outdoor building for cleaning fish and animals
- Fire keeping teachings
- Living documents
- Each day is greeted with a smudge
- Building a permanent outdoor birchbark lodge
- Transfer knowledge
- Track the different landscapes and how they impact curriculum to embody 'voice of the land'
- Sustainable food sovereignty
- Land-based camps
- Develop a plants & medicine course
- Anisishinaabe standards/ways of seeing
- Succession planning for our knowledge keepers

Long Term Objectives

- Making traditional crafts
- Acknowledgment of arrival each morning, prayer
- On land medicine what-through with identifiers, land-based
- Have traditional knowledge-keepers, gather to get their views and perspectives, knowledge sharing
- Identify current knowledge keeper base so as to understand how to build an apprenticeship journey for those able to teach in years' time
- Filling our spiritual bundles
- Lodge
- Ceremony
- Elders
- Smudge
- Medicines
- Knowledge of and respect for animal life (moving away from greediness)
- Acquisition of land
- Research data management plan and a traditional knowledge protocol developed (Dr. Lorilee McGregor is doing this in Manitoulin at a conference/gathering)
- Higher protectors of land/language

- Fluency in/on the land
- Land-based campus
- Ask “would you ancestors recognize your community education systems as their own?” – if yes, program produced teachers to make this so
- More land
- Elder Lounge and Medicine room
- Full integration of Indigenous Worldviews in curriculum
- Reclaim land to give back to communities
- We need to nurture discussions with researchers to produce evidence that supports Anishinaabe futurities
- Land-based demonstration school – move out Anna McCrea and reclaim the land
- Gathering of knowledge-holders to help keep, teach, and maintain this knowledge
- Culture – more/expansion of learning
- Transfer of information from Elders to younger generations
- Attentive to our medicines/speakers/land/language
- Ask ‘how do we create approaches that raise knowledge keepers and properly recognize them for their labour?’
- Place to archive research
- School in the bush on the land

Governance

Goal

SKG will implement and solidify a skills-based governance structure to catalyze and animate systemic disruption and systemic transformation with a focus on people, programs and sustainability.

Short Term Objectives

People & Programs

- Professional Development, including higher education
- Keep current staff of SKG
- Full complement of staff; building and growing staff
- Seeking out SKG alumni as spokespeople for recruitment

- Full Time Faculty
- SKG spirit is strong and palpable
- Seeking out knowledge holders, hunters and skilled persons
- Right staff in the right place
- Elected officials to lead by example
- Increase staff/faculty in Anishinaabemowin program
- Hiring personnel to help in certain areas
- Strong effective engaged leadership team
- Strong SKG dream team!
- Assign project leads – with roles and responsibilities to ensure actions and deliverables are completed
- Diverse voices and experts in the field
- Develop Master's and PhD programs
- Develop B.Ed., micro credentials, etc. so all programs initiated
- Get the technology figured out for classrooms, learning spaces
- Accreditation and credit granting
- Curriculum reviews and curriculum exists that guides instructors in educating with Anishinaabe standards
- Curriculum advancement
- IAESC accreditation/accredited University, courses in full swing
- Hands-on learning
- BA Honours in Anishinaabemowin
- Anishinaabe approved programs, build and grow
- Create conferences/seminars in Anishinaabemowin, Anishinaabe Studies
- Symposiums
- Workshops
- Create training programs that focus on economies of scale for Indigenous-specific needs
- Hire a Registrar
- Extensive land-based programming
- Establish networks
- Hybrid delivery of programs
- Pursue WINHEC accreditation
- Celebration of our accreditation
- More office space
- Committed multi-year funding

- To go Indigenous communities to present and recruit
 - Start at Grade 8 to get students thinking/planning for post-secondary early on
- Charity number/foundation
- All supplies are secured
- Buy air conditioners ASAP
- Complete classroom 4
- Storage facility for tools, equipment, materials
- Data collecting
- Program Advisory Councils
- Develop an artist in residence for traditional and contemporary arts for Anishnaabe artists
- Develop immersion-only course in 1st, 2nd, 3rd years in Anishinaabemowin
- Land-based learning increasing

Sustainability/Funding

- Funding
- MCU funding
- SSHRC
- NSERC
- Access funding
- Research funding
- Grants
- Student Numbers
- The recognition of the work that is being done will be noticed in the capacity of classes being filled.
- Research data collected can support funding requests
- Data gathering and archiving needed
- Sustainable funding
- More funders reaching out directly
- More office space
- Higher population of Indigenous students
- Student recruitment numbers
 - Increased enrolment in programs
 - Increased enrolment
 - Student enrolment is climbing/increasing
 - More students
- Data sovereignty

- Need for additional space
- Building maintenance up to date
- Parking lot is full
- Statistics
 - Data
 - Facts
 - Trends
- Purchase or lease additional land
- funding
- increased cultural-based funding
- opportunities will begin to flourish
 - Stay tuned!
 - Stay connected
- Media presence and saturation
- Recruitment/student outreach in FN communities
- Sound business plans
- Space for operations
- Ongoing creative problem-solving spaces to work through the issues, risks, and new opportunities
- Sustainable resources
- Funding committed for long term
 - Funding
- Support of all invested
- University endowments
 - Create new access points to existing funding

Long Term Objectives

People & Programs

- Retiring (current staff)
- Strong/protective hiring practices
- Alumni – programs
- Develop programs at undergrad and grad programs
- More course selection
- Traditional arts course (3 credits) incorporated into programs
- IAESC Accreditation
- Established Degree programs: BISW – PhD, MSW

- 4 yr BA Anishinaabemowin
 - Alumni
 - Graduates will be teachers
- BEd, MEd, BA Anishnaabe Studies
- Strong academic policies
- Advisory committees that involve alumni, current and community leaders/youth
- Keep classes in lodge year round
- Ceremony
- Faculty increasing/more academic staff
- Recruitment – faculty, staff, students taking place
- Higher volume of staff, profs, students attracted to be here
- High student population
- Graduates
- 100% Indigenous staff
- Active alumni giving back
- Active research department
 - Active research
- Graduate degree program
 - Graduate degrees
- Creating teachers exceeding provincial standards
- Sought-after programs
- Accredited programs
- Increased satisfaction with teaching program and quality of education received
- Multiple successful programs ie BEd, BA, certificates micro credentials
- Professional development that is ongoing
- More office space to accommodate more staff
- International students
- Recruit global faculty of students
 - Attract global learners and faculty
- Second phase: expansion of facility/program
- Apprenticeships
 - with various traditional knowledge keepers, both year-round and seasonal
- How to do research that can support/collaborate what we (Anishinaabe peoples) what we believe should happen in education
- Ceremony teachings
- Established accredited university

- More offered programs
- Offer a free “Indigenous Studies” course like University of Alberta to educate non-Indigenous people and peak interest in future students
- Land-based education
- Demonstrated competence of faculty and staff, transparency and accountability
- Champions to uplift work then others are weary and need a break
- Cross-cultural leadership standards
- Indigenized programs
- Accredited SKG degrees
- Strong programs rooted in Anishinaabe aadziwin and gikendaasowin

Sustainability/Funding

- Advocacy: funding sources, legacy sponsors/donors
- Trustee
- Stewardship
- Apply for other grants and funding
 - More funding
- Student Recruitment
 - Students/staff
 - Recruiting students
- Multi-year business plan
- more students enrolling, higher enrolment of students attending
 - full programs – student admissions
 - increased registrations
 - healthy enrolment
 - increased student enrolment
- influx of applications
- program funding falls into place
- growth and development
- meeting goals of strategic plan
- active alumni giving back
- strong marketing and recruitment strategies
- meeting goals of strategic plans
- Invite sponsorships/legacy donors
- Research Funding (SSHRC, NSERC, etc.)

- Expansion of building and lodges
 - Lodge rebuilt
- Bigger facilities
- Finances/secured funds/funding
- Approach philanthropists of Indigenous heritage
- Classroom space
- Facility
- Self-sufficient funding
- Equal post-secondary provincial and federal funding
- Policy changes at federal/Ministry level
- Funding to support
 - Anishinaabe initiatives
 - Programs
 - Capital monies
 - Infrastructure
 - Staffing

Partnerships

Goal

SKG is committed to diversifying partnerships with Indigenous and other post-secondary institutions to drive Anishinaabe educational excellence.

Short Term Objectives

- Covenant partners
- (JWG) meetings
- Co-host another 3 Fire Confederacy Gathering
- More outreach to other groups, organizations, communities on First Nations
- Partnership with Dan Pine Lodge to access resource people
- Meet with FN Education and Employment and Training
- Develop partnership with Dan Pine Lodge for traditional knowledge/arts
- Create partnerships with philanthropists of Indigenous heritage
- Graduate level education exists with partnerships
- Seamless partnership with local Indigenous communities
- Programming exists such as microcredentials, additional qualifications, diplomas and collaborative degrees that set SKG apart

- Signed agreements with partnering agencies to support growth through capacity building and sharing resources
- Teacher/faculty mentoring exchange program
- Exchange programs with different regions
- Knowledge exchange opportunities
- Nurture and create pathways to having more PhD graduates
- Invite partnerships with other entities that have buildings and outdoor learning spaces
- Request findings for teacher training
- Conscious allyship
- Partnerships with external organizations
- Get institutional environments to support community-based outcomes

Long Term Objectives

- Established institutional collaborations that are meaningful to achieve goals
- Create opportunities/gatherings to invite open dialogue about items of mutual interest between educational organizations
- Outreach – international active research
- Genuine partnerships exist, not just on paper
- Organizations want to partner with SKG
- Increased partnerships that support SKG vision
- First Nation and international partnerships
- Relationships and connections important
- Pathway opportunities with other institutions
- Sharing resources with other institutions (faculty teaching via zoom/online at the same time in their home institution)
- Strong support of SKG from other organizations and agencies

Community

Goal

The Anishinaabeg of Baawaating are the architects of their own learning so SKG will focus on complexity and systems-aware community engagement to drive policy change and educational leadership as we transition into an Anishinaabe university.

Short Term Objectives

- Strong team building, and activities, and support
- Work with community on projects (eg. Genealogy, community history, education tours, road map)
- Educational institutes become data gathering/sharing/archiving hubs
- Feasts: Community Relationship building
- Community confidence (buy-in)
- More First Nations leadership involvement
- First Nations community connections
- Elders-in-Residence program
- Engagement with strong Anishinaabe scholars, practitioners and researchers
- Elders Room and Cultural Centre
- Year-end and welcome back gatherings
- Develop and sustain self-sufficient economies for our own folks working on these challenges
- Strong networks with strong Anishinaabe practitioners and scholars
- Positive community engagement
- Being the talk of the Indigenous community
- Local community networks (sugar camp, hunting camp, cranberry camp)
- More applications
- Intergenerational circles with Elders and knowledge holders
- Community connections

Long Term Objectives

- Volunteering
- Outreach: recruitment, students, faculty, staff
- Constant community engagement – Elders, youth, students, leadership
- Land-based and exchange opportunities
- SKG community involvement
- Community support and partnership
- Interest and support from general public
- Higher number of participants at events
- Hire our graduates
- Outreach internationally
- Community building
- Relationship building
- Community engagement/Street data that continues to shape the school and keeps community engaged
- Invites scholars to give lectures

- Accountability and buy-in from First Nations

Anishinaabemowin

Goal

SKG will nurture our original ways of speaking in all aspects of our organizational culture, ensuring language immersion is at the core of our educational practice.

Short Term Objectives

- Language nest
- Invite fluent speakers as consultants
- Create immersion class and/or consistent, organized language tables
- Create partnerships with local Anishinaabe fluent speakers
- Rosetta Stone for staff/students
- Start tracking language speakers 2/5/10 year trends
- TRC recommendations
- Language immersion programs
- Invite fluent speakers to organized activities
- Language sharing table
- Readiness for culture, language and land-based learning
- Success planning for language speakers
- Elders/language speakers

Long Term Objectives

- Language immersion summer school
- Immersion teaching programs, masters and doctoral candidates in Anishinaabe Studies/Anishinaabemowin/Linguistics
- Language is spoken prevalently
- Producing fluent speakers/teachers
- Producing first-language speakers (fluency in the home)
- Anishinaabemowin spoken, used, and seen throughout the organization
- Increased confidence in speaking Anishinaabemowin
- Anishinaabemowin in everything
- Present school-aged children will benefit from the language program
- Language spoken has different dialects

- Local Anishinaabe Studies/Anishinaabemowin Conferences

Communications

Goal

SKG will actively work to build and maintain trust by being honest, credible, transparent, authentic, reliable and accountable to the wider Anishinaabe community.

Short Term Objectives

- Updated marketing materials and guidebooks
- The SKG team working together for their common goal ... SKG is the place to be
- Staying committed to Anishinaabe protocols and protocols reinforced
- Elders Advisory
- Shingwauk's vision coming to fruition
- Completed strategic plan in place
- Shared platforms to sort, organize and theme the various groups of sub-work
- 18-month workplans developed
- SKG will continue to be a great place to be
- Board governance
- Student governance
- Youth board
- Traditional approach to everything
- Culturally immersive practices embedded in program advisory committees (PAC)
- Film a documentary about Elders, facility, students, growth & vision
- Meet Transfer Payment Objectives and workplans, complete reports and share about successes
- Train our own leaders to lead our programs and standards
- Do a scan of many landscapes and spaced to conduct learning on the land
- Continuous creative forums/think tanks
- Recognize need for political work to change accreditation standards
- A place to gather and archive research that supports outcomes

Long Term Objectives

- Develop a common understanding of Shingwauk's vision instead of several different versions
- Strategic planning sessions
- Walk our Talk – so now let's do the walk once we talk
- Research evidence produced that supports Anishinaabe futurities
- Clear understanding, everyone is on the same page
- Children ask questions about SKG
- Spiritual and ancestor indicator/signs
- Living documents that are growing within the organization
- Start to work on our own 'standards/accreditation' to demonstrate knowing to others, such as employers
- We create this path to extend our path with acknowledgement and storytelling
- Full integration of Indigenous views
- One vision, one goal, one mission
- United team
- Strong roadmaps
- Clear communication
- Do not lose focus or expand too quickly or broadly
- Solid foundation
- Elders' involvement in planning
- Shingwauk's vision and mission

Key Performance Indicators

The Key Performance Indicators (KPIs) for the five-year strategy are as follows:

Physical, mental, spiritual and emotional wellbeing of students and staff, Anishinaabe Mino Bimaadiziwin	Retention of strong connections to Anishinaabe Izhichigwein (our Anishinaabe way of doing things) and aki (land) for students and staff	Anishinaabemowin (our original way of speaking) is revitalized
Community is strengthened through SKG's contributions to society	Identity and Purpose of the SKG is aligned through one vision, mission and goal	Relationships with people, place and land are nurtured and prioritized
A wide variety of academic programming is	Strong, respectful and mutually beneficial	The architecture is in place for a stable connection to

accredited, and degrees are conferred	partnerships are created and celebrated to realize Chief Shingwaukoonse's vision together	the voice of Anishinaabe Learners who provide tangible direction to the work of SKG
SKG is self-sufficient with own source revenue (OSR) from a diversified revenue stream		

Risks/Challenges

The community identified several ongoing risks/challenges to be aware of, as follows:

Physical, Mental Health & Wellbeing

- Historical traumas
- Unhealthy people
 - Physical
 - Mental
 - Emotional
 - Spiritual
- racism
- sports
- recreation
- unhealthy communities, families, individuals
- crabs in a bucket
- internalized oppression

Retaining of Culture and Connections to the Land

- Non-recognition of Indigenous world view
- DEI framework on/in Indigenous Spaces
- Lodge – neglect
- Unforeseeable events beyond our control (flooding, etc.)
- Lack of knowledge keepers
- take back our “Thinking”
- ethical challenges and concerns with Anishinaabe knowledge in institutional settings
- climate change and animal behaviour will change

- how colonial are we diving into!

Language Revitalization

- Lack of language speakers
- communication
- fluent speakers/traditional knowledge keepers' passing/transitioning to spirit world

Strengthening Community

- Geo-political landscape
- Low community engagement and support
- Crabs in a bucket
- competitive diverse world views within territories
- political landscape
- community politics

Alignment of Identity and Purpose

- Poor/low governance engagement
- Vision is co-opted
- Off the beaten path
- not following through with plans, ideas, strategies
- lack of vision and know-how (leadership)
- inclusivity
 - all Native cultures
- reputation, reputational risks
- loss of original vision
- taking on too much – loss of priority/focus
- colonial, institutional oppression and push back
- speed – moving fast
- “pretendians”/identity fraud
- internal/external conflict
- lack of integrity
- inner racialized thoughts
- Anishinaabe world view does not match up to institutional conditions
- Competition from western schools

People & Programming

- Retirement
- “too many chiefs and not enough Indians!”
- building is not suitable
- Burn-out of staff
- Short-staffed
- Risk of Elders passing on
- Low enrolment
- Accreditation for Indigenous Ways of Knowing and Doing
- MA’s in Anishinaabe Archival Studies
- low key students
- low key speakers
- low key professors
- competition with other institutions for students, especially faculty
- hiring Indigenous people who claim to be Anishinaabe for positionality/power
- lack of capacity/human
 - overflow – capacity
 - less staff
 - overwhelmed – understaffed
- space for programming
- streamlined
 - lots of programming out there
- low key programs
- lack of capacity
- curriculum advancement
- too many applicants (very optimistic)
- teachers trained through the program don’t find a home for the type of programming they want to teach in
- Lack of student involvement
- Decreased student success
- To use our big voices to get what SKG needs
- What is success?
- What is achievement?

Partnerships

- political leadership

- Relationships with partners
- potential negative feedback from university (fear of competition)

Sustainability/Funding

- Lack of Funding
- Infrastructure challenges
- Lack of funding opportunities
 - programs close
- Competition with other institutions
- Not enough research and data to support funding
- Short funding
- Lack of funding
- Lack of space of employees for high student population (positive)
- Lack of space
- Changes in legislation
- Applications for funding missing key components
- lack of interest in current programs
- Competition risks
- funding pots might be non-existent
 - uncertainty of continued funding
 - not enough/lack of funding
 - funding unavailability
- socio-political landscape
- building maintenance/upkeep
- funding – create opportunities to support activities that do not fall into typical funding envelopes – how to do so?

Conclusion & Gratitude

Shingwauk Kinoomaage Gamig seeks to reclaim what has been lost and enrich what has been gained by participating in a system of education that has ignored unique Anishinaabe perspectives and the Anishinaabe worldview. We are strongly committed to the principle stated in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the exercise of Anishinaabe inherent rights to self-determination. We further support and commit to the Truth and Reconciliation Commission of Canada Calls to Action, the National Inquiry of Missing and Murdered Indigenous Women and Girls, and the Royal Commission of Aboriginal Peoples.

This Report, together with the Report from the strategic planning session in October 2024, is the foundational basis of the SKG Strategic Plan 2025-2030 currently in draft. A draft will be shared with the larger community in Baawaating before endorsement by the SKG Board of Directors for publication on our website. Miigwech to all the community members who participated in one or both strategic planning sessions. The gift of your time and wisdom is greatly appreciated.

Please email presidentsoffice@shingwauku.org with any direct feedback you wish to share in response to this Report, by **April 30, 2025**.