

Spirit of the Island: Manitoulin's People
Stories of Indigenous-Settler Historical Dynamics

Ezhi-minidoowang Minis: Minidoo-wining Bemaadizijig Wiin E-zhi-kendaang
gaa-zhiwebizid nji Anishinaabewid-Gaa-bi-daa jig gaa-bi-zhi-gijigdoowaad

English/Anishinaabemowin Translation - Closed Captioned Video: Gathering Three
'Colonialism Evades Ontario's Education System'
'Waapshkiwedjigewin gaa-bi-zhi-dbaaziidang'



by Dr. Rhonda L. Paulsen
with Anishinaabemowin Translators Elder Shirley I. Williams-Pheasant and Isadore Toulouse



FIRST NATIONS UNIVERSITY, SASKATCHEWAN, CANADA





GATHERING THREE:

‘Colonialism Evades Ontario’s Education Aystem’

‘Waapshkiiwedjigewin gaa-bi-zhi-dbaaziidang’

Personal Story by Hanah Howlett McFarlane; Author’s Notes by Dr. Rhonda L. Paulsen
Anishinaabemowin Translations by Elder Shirley I. Williams-Pheasant and Isadore Toulouse

Cross-Curricular Subjects, established by Ontario’s Ministry of Education, are:

- History (pre-confederation to the present)
- Social Sciences and Humanities
- Canadian and World Studies
- Politics and Citizenship
- Native Studies
- Languages

Contents	Heading time on video
Treaty Responsibilities	0:33
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Indigenous Knowledge in the Ontario Curriculum	6:00
Assessment and Achievement	8:18
Recommendations for Anti-Colonial Pedagogy	9:29
Conflict in Education - Author’s Notes	0:13
Hierarchical Educational Paradigm - Author’s Notes	0:22
Holistic Education - Author’s Notes	4:30

Learning Outcomes – upon completion of this Gathering, learners will be able to...

1. Develop a deepening awareness of learning environments that support diversity.
2. Analyze how issues of colonialism have impacted Indigenous people.
3. Explore different learning and teaching methods in relation to student success.

GATHERING THREE: AUTHOR'S NOTES TRANSLATED

(Closed Captioning on Videos)

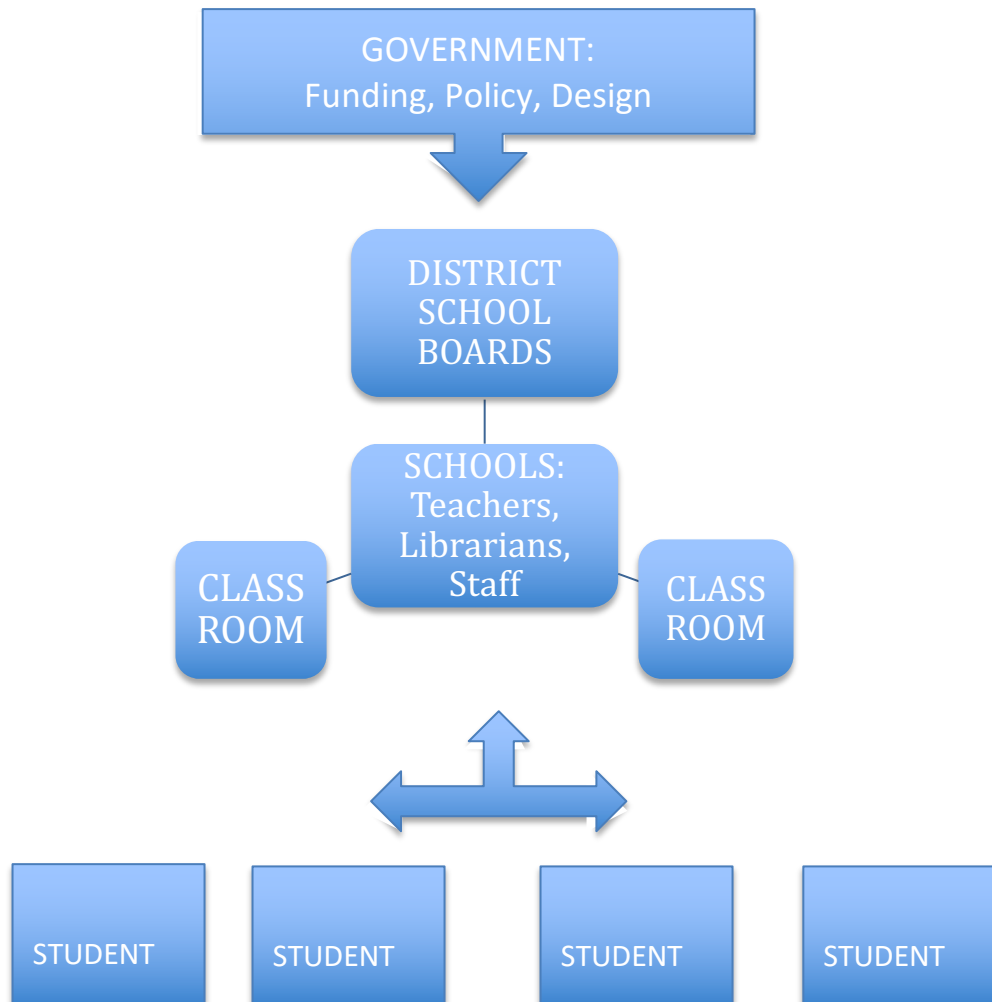
Conflict in Education

Miigaadiwin kenoomaagewining

The diagram 'Hierarchical Educational Paradigm' depicts how the mainstream educational system is a hierarchical institute for learning. The flow of decision making, policy development and implementation processes, and funding begins at the government level flowing through the Ministry of Education. The final decisions on curriculum content, testing and assessment, and funding distribution is passed to district school boards across Ontario.

Memooji 'shpaamgak Kenoomaadiwin e-mzinsing' zhinaagod aanii giw e-kinoomaagozijig eshpendisjig wii-kinoomoondwaa enji kenoomaageng ichigan enaabiising kinoomaagoziwin. Wi e-naabiig giigdoowin zhichigan, naakonigan maajiishkaawin miiniwaa wii-zhichigeng zhichigan, aw aasgaabiwitaangeng zhoonyaa nji maajtaamigak gchi-gimaanaang ni maajijiwin dash maanda zhiw sa Ministry Kinoomaagewin. Awi shkwaaj gii-zhendamowin shiw saw aa-naabiiigewaad waateg, wii-nda-kendamindwaa miiniwaa wii-dibaajindwaa, miiniwaa go zhoonyaa wii-maandimong ni zhi miigwem oodi kinoomaage-gamigoon e-miikaamojig zhiw sa Ontario-ying.

HIERARCHICAL EDUCATIONAL PARADIGM



Paulsen, R. L.

A conflict arises at this point in curriculum content and assessment practices that paint all students with the same brush, although students number in the thousands across the vast regions of Ontario. Testing a student's ability or aptitude through a tool using information students may never have been exposed to or that is not relevant to their culture, is not efficient or accurate. Doing so can skew statistics, the data from which decision makers are guided for future educational development.

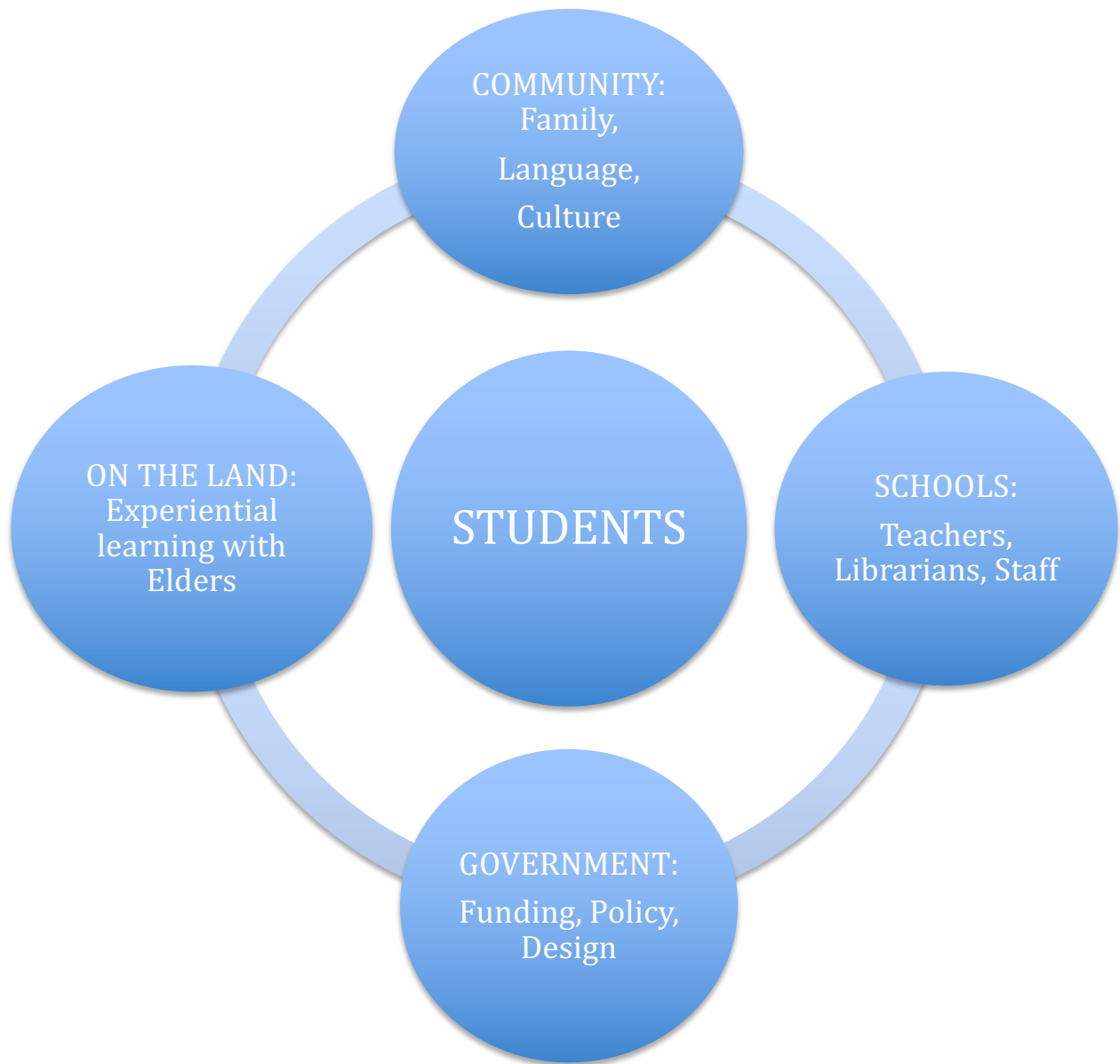
Miigwaadiwin bi-bigomshkaa zhiw sa e-naabiiseg waa-zhi-kinoomaageng miiniwaa waa-zhi-dibaamdimowaad zhichigewin wii-zhooshgoowaad ekinoomaagozjig kina naanaasab zhooshgaagan-naatig, aaniwi go ekinoomaagozjig niibino aawaag zhanda Ontario. Wi nda-kendiming aw ekinoomaagozid aanii ezhi-shkitood maage ezhi-kendaazod nokaazod ekendang naadiziwin, gaawiin demsesinoo maage gaawiin zhi-gwek aani eshchigeng da ni bangii shwese zhibiiganag, zhiw sa da binjibideg aw egiizhendamojig ge ni zhinoomaage'aapa niigan kenoomaadewin ni maaajiishkaag.



Holistic education is learning by interconnecting and ensures that knowledge is not separated from the spiritual (such as ceremonies and cultural traditions), nor is it deconstructed into segmented disciplines.

Kina maada eshseg kinoomaadiwin aawan kendaaswin aw nji dikobidooyaan miiniwaa da ni gwekse kendaaswin gaawiin maanda bekaasinoo zhiw sa anamewining (aw aname-zhichigan miiniwaa naadiziwin gaa-bi zhichigeng) gaawiin niisaakonigaadesinoo bekaan.

HOLISTIC EDUCATIONAL PARADIGM



Paulsen 1996

The ‘Holistic Educational Paradigm’ incorporates a shared responsibility of recognizing diversity, even the diversity among Indigenous and non-Indigenous students since there can be differences within each culture, just as there are between them.

Niw kina Kinoomaadiwin nikeyaa digonan maandookiiwin ezhi-nokiitaming nji nsodwaamong nooj eyaawying, gewii go ezhi-bikaaziyang miiniwaa go e-anishinaabesig ekinoomaagozjig da bikaanod go zhi eyaaying , naasaab go ezhi-eyaawaad wiiniwaa.

Students are at the center of the circle, clearly situated as receiving support and interaction in a fluid dynamic with community, family, Elders, teachers and librarians, school staff, administrators, and government. The student is recognized as a unique individual which supports their personal concepts of self-identity and self-esteem, while being part of a larger whole.

E-kinoomaagozjig yaawag naanaagwiying e-waaye-ag, debinomowaad aasgaabitwaagewin miiniwaa wii-dibaajimotaadiwin ezhi-ngodenaawziwaad, ezhi-ngodwe’aangiziwaad, getizjig, e-kinoomaagozjig miiniwaa mzinaganan emiikmojig, e-kinoomaagejig enkijig, emiikaamojig niigaanziwin, miiniwaa ogimaawin. E-kinoomaagozjig nsodwaabminjigaasoge-yaawaad wiiniwaa giw aasgaabitaagewin wiiniwaa enendamowaad eyaawaad miiniwaa e-zhi-gchi-nendizwaad eyaawaad, miiniwaa go bekish kina ezhi-mchiziwaad.



The textbook set is written in response to
Canada's Truth and Reconciliation Commission's 'Calls to Action'
with support from the Ministry of Education, Ontario
and is a recipient of Trent University's Symons Award for research and writing.

This resource was made possible with funding and support through the
National Centre for Collaboration in Indigenous Education (nccie.ca)
and First Nations University, Saskatchewan, Canada.

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Published by Pallas Educational Consulting - Ontario, Canada

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Cover canoe photo: Elizabeth J. Thippahwong

Gathering banner: *Walking in birches*, oil on canvas, Laura L. Thippahwong

Printed by: Marketing Ink, Peterborough, ON

Videographer: Evan Brockest

Closed Captioning: GrassRootsDesign