



ANISHINAABE  
MINO  
BIMAADIZWIN

*Principles for  
Anishinaabe Education*



# Anishinaabe Mino Bimaadiziwin

We are told that the "Road to Knowledge is Eternal" (Benton Banaise 2004). All along this road we learn who we are as Anishinaabe People and the way of life that has been given to us by Creator.

Each of us has been given the gift of Mino Bimaadiziwin, the Good Life. In our language, in the way we act and think, we can choose to be, Anishinaabe and we can choose to live Mino Bimaadiziwin, the way our Ancestors planned for us.

To live Mino Bimaadiziwin, we must return to the teachings, to the way of understanding and speaking Anishinaabe. Bishkaabayaang, the returning to our Teachings, is the first step in the process of being Anishinaabe.

Ingwamazin, Being Determined in our efforts to learn about and live our lives as Anishinaabe means to continue on our own "Road to Knowledge" and to put into practice the teachings that have been given us.

The Anishinaabe Mino Bimaadiziwin Principles provide an outline of what it means to live and learn as an Anishinaabe. These principles can be used to develop programs, curriculum, projects, research.... Any activity that helps us return to who we are .... Anishinaabe.







***Our Elders have provided  
us with the Direction.***

We have been told by our Elders from across Turtle Island that it is not One Nation, but Many Nations that survive on this land.

We have been told that "All Creation Stories are true". Our task is to understand and honour our own Creation Story, and the Creation Stories from the Anishinaabeg (the Original Peoples) of this land.

We have been told that our teachings are in our Language, and that to learn one's language is to learn their culture, history and heritage.

We have been told to stand strong as Anishinaabe, as the Original People of this Land and remember our Ancestors, what they stood for, what they lived through and what they left for us to pick up and carry on to our own Grandchildren.

We have been told to use the knowledge of our Ancestors, the knowledge of who we are as Anishinaabe, and develop an Anishinaabe life in this world today, and help make a world for our Anishinaabe children of tomorrow.

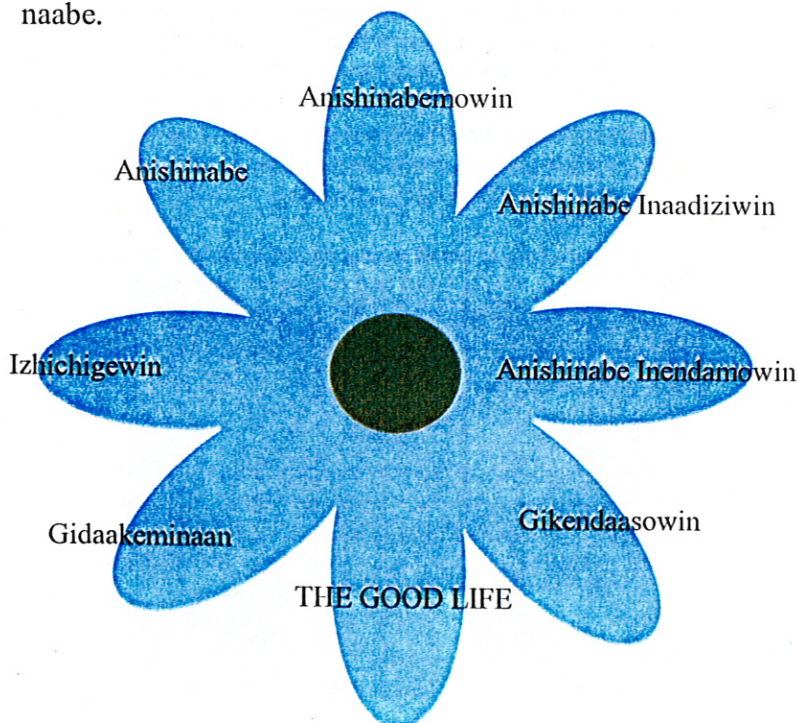
# Developing AMB Principles

Principles of Anishinaabe Mino Bimaadizwin do not belong exclusively to the Anishinaabe. They are the principles of Peace Power and Righteousness of the Haudenosacunee. They are the original teachings of all Nations on Turtle Island.

These principles have been developed to help us define who we are as the Original Peoples, as the Anishinaabe, the Mi'qma, the Dene, the Lauchaux, the Kwakiutl, the Assinaboine, the Muskegowuk.

Who we are, the language we speak, the way we think, the way we honour our Nation, these are what make us Anishinaabe.

The Seven Principles of Anishinaabe Mino Bimaadiziwin are to be used to describe, define and implement programs and curricula for each Nation. With the help of our Elders, and our children, we can live, Mino Bimaadizien and prepare our communities for the coming generations to live their own Mino Bimaadizwin, as Anishinaabe.



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 one another.

*The central guiding principle for Anishinaabe education is 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 we will ensure the connection of our language to our worldview, language to culture, language to relatedness/identity, and, language to the natural environment.*



A  
N  
I  
S  
H  
I  
A  
B  
E  
M  
O  
W  
I  
N



Anishinaabe Inaadiziwin is our behaviour, our values 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.

*The guiding principle of Anishinaabe Inaadiziwin is to develop in the learner the 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 activate 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.*

*It proposes to instill knowledge and understanding of Anishinaabe way of being and behaviour and nurture the practice of Anishinaabe way of being that is derived from Anishinaabe Mino-Bimaadiziwin.*



Anishinaabe  
Inendamowin

is our way of  
thinking, our  
way of perceiv-  
ing and of form  
ulating  
thought reso-



nating from our Anishinaabe beliefs/  
and foundational truths.. Anishinaabe  
Inendamowin is our Anishinaabe phi-  
losophy and world view.

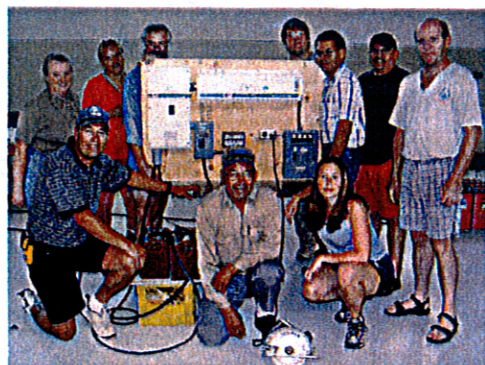
*The guiding principle of Anishinaabe Inenda-  
mowin is to develop in learners the ability to  
source and engage Anishinaabe ways of thinking  
that use the totality of the mind in its intellectual,  
intuitive and spiritual capacity where the intelli-  
gence of the mind is inspired and informed from  
the intelligence of the heart.*

*It involves building in learners the capacity and  
capability to operate within the Anishinaabe way  
of seeing. This Anishinaabe Way encompasses the  
whole of reality, considers all levels of knowing, is  
informed by all the senses (physical, emotional, in-  
tuitive and spiritual) and maintains the interde-  
pendent, interconnected and holistic experience  
and integrity of the total environment.*

A  
N  
I  
S  
H  
I  
N  
A  
B  
E

I  
N  
E  
N  
D  
A  
M  
O  
W  
I  
N





**Anishinaabe Gikendaasowin is our knowledge and way of knowing. It is the body of knowledge that informs us of our origins, our way of life, our way of being, and our worldview.**

*The guiding principle of Anishinaabe Gikendaasowin is to instill and advance in 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 and understanding at all levels of sensing, knowing and experiencing, from a place of Anishinaabe identity, Anishinaabe thinking, Anishinaabe knowledge base, and Anishinaabe way of being.*



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 world and contribute to building quality of living and quality of community.

*The guiding principle of Anishinaabe Izhichigewin is to strengthen the capacity and capability 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 and for quality of living and contributing to the quality of community. The processes and style of teaching and learning will be consistent with the values and directives of Anishinaabe Izhichigewin.*



A  
N  
I  
S  
H  
I  
N  
A  
B  
E

**Anishinaabe Enawendiwin** is our way of relating to Spirit, to each other and to all of Creation. It is an all inclusive relationship the honours the interconnectedness of all our relations, and recognizes and honours the human place and responsibility within the family of Creation.

*The guiding principle of Anishinaabe Enawendiwin is 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 – a relationship that is personal, honest, caring, responsive and sharing, and, built upon our identity with and*

*connection to Spirit, land, environment and family of creation.*



E  
N  
A  
W  
E  
N  
D  
I  
W  
I  
N



Gidakiiminaan is our connection and our relationship to the Land, and all of Creation. It is the experience of knowing and understanding the relationships that exist throughout Creation, 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 environmental ethic.



*The guiding principle for Gidakiiminaan is to ensure the learners connections and relationship to the land, the Earth and relationship to the Creation. It also means that we are to provide an environment of teaching and learning that is situated on the land and within the natural and cultural environment – and that encourages operating within and being sensitive to the essential principles of the environmental ethic of Gidakiiminaan.*

**Implementing  
Anishinaabe  
Mino Bimaadiziwin  
Principles**