

# Killing the Weendigo with Maple Syrup: Anishnaabe Pedagogy and Post-Secondary Research

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*Battiste (2009, p. 193) asserts that “modern educational theory and practice have, in large part, destroyed or distorted the ways of life, histories, identities, cultures, and languages of Aboriginal peoples”. Critical in her discussion is consideration for the role of cognitive imperialism in higher level research and education. This necessitates the question, “How do we as Indigenous researchers avoid the trappings of cognitive imperialism within our work with Indigenous communities?” Indigenous scholars such as Gregory Cajete (1994) have urged for the resurgence of Indigenous pedagogies, suggesting that they are relevant within institutional settings, providing new insights and making substantial contributions. Utilizing Anishnaabe story as a framework, this article explores how the Anishnaabe pedagogy, Kinoo’amaadawaad Megwaa Doodamawaad<sup>1</sup> can be applied to a post-secondary learning and research setting. Through this exploration, Cajete’s viewpoint is corroborated. We see that the use of Anishnaabe pedagogy provides a substantial contribution to scholarship through its ability to facilitate a holistic and ethical understanding rooted in Anishnaabe knowledge.*

## Greeting

Boozhoo, Lana Ray Nindizhinikaaz. Lake Helen Nindoonjii. Maaskinoozhe n’dodem. (*Hello, my name is Lana Ray. I am from Lake Helen First Nations. I am from the muskellunge clan.*)

Boozhoo, Paul Cormier Nindizhinikaaz. Lake Helen Nindoonjii. M’aingan n’dodem. (*Hello, my name is Paul Cormier. I am from Lake Helen First Nations. I am from the wolf clan.*)

We have started with a greeting because we will share our experiences and thoughts through story. As Anishnaabe people<sup>2</sup> we hold a relational view of the world so it is important to share about ourselves so that the knowledge presented can be situated within a web of relationships.

The stories we share stem from our experiences as Anishnaabe people, community members, and researchers. As Anishnaabe graduate researchers in separate post-secondary institutions, we both felt coerced into conducting research in a way that did not fully respect Anishnaabe people, philosophy, and pedagogy. As members of an Anishnaabe community, we were mindful that Anishnaabe peoples were much more than informants, and rather aunties and uncles, knowledge holders, skilled nav-

igators and hunters, philosophers, and such. Understanding the wealth and depth of knowledge that exists in a community context, it was imperative for both of us to conduct research *with* instead of *on* Anishnaabe peoples, in a way that embodied Anishnaabe understandings of learning that promoted meaningful and multi-dimensional relationships. Through an Anishnaabe process of knowledge creation, it was ensured that the knowledge that would emerge would be relevant and useful to Anishnaabe peoples and steeped within the tradition of reciprocal exchange.

### *Introduction*

We begin with the Anishnaabe story “Nanaboozhoo and the Maple Trees”, which will serve as the framework for the article. The choice to situate our discussion in story is three-fold. Firstly, story can be described as the “the mainstay of Anishnaabe knowledges”, through its ability to teach us about anything and everything we need to know (McGuire, 2009, p. 67). Through the story of “Nanaboozhoo and the Maple Trees”, as well as references to other cultural and personal stories, an understanding about the tenets of Anishnaabe pedagogy and its application within a post-secondary educational setting emerge from an Anishnaabe context.

Secondly, the use of story also privileges Anishnaabe knowledge systems. By beginning with a condensed version of the story “Nanaboozhoo and the Maple Trees”, we honour and actualize the Anishnaabe learning values of personal agency and responsibility present within storytelling. The use of stories also illustrates the relevance and benefit of story within contemporary spaces.

Finally, Anishnaabe storytelling is an act of decolonization. Aside from their centrality in Anishnaabe culture, stories have also been used as a powerful tool of colonization through their ability to create, transmit, and destroy culture. Narratives become the story of the powerful, of how they become powerful, and how they use their power to keep them in positions to dominate others (Smith, 1999). Stories are also used to manifest *otherness*. From an examination of Canadian archives, histories, literatures, school texts, and contemporary popular cultural reproductions, LaRocque (2010, p. 4) concluded that, “the Indian as an invention serving colonial purposes is perhaps one of the most distorted and dehumanized figures in White North American history, literature, and popular culture”. By utilizing stories to empower Anishnaabe peoples, we are reclaiming their traditional space within our culture.

Overall, the article is a response to the call for resurgence of Indigenous ways of knowing put forth by many Indigenous scholars (Atleo, 2004; Battiste, 2009; Cajete, 1994; Simpson, 2011). Through Anishnaabe education, Anishnaabe views and beliefs are practiced, strengthening our traditions (Corbiere, 2000, p. 116). Guided by story, we provide a description of Western pedagogy present within post-secondary learning and the

downfalls of this approach to learning. This description is followed by an explanation of an Anishnaabe view of the environment and Anishnaabe pedagogy. The article ends by presenting *Kinoo'amaadawaad Megwaa Doodamawaad* as an example of Anishnaabe pedagogy operating within post-secondary learning, specifically within graduate research conducted in a community setting.

### *Nanaboozhoo and the Maple Trees*

A long time ago when the world was new, Gitche Manitou made things so that life was very easy for the people. There were plenty of animals, good weather, and the maple trees were filled with thick sweet syrup; they just had to break off a twig and collect it as it dropped off. Nanaboozhoo went to go see his friends the Anishnaabe, but when he arrived there was no one around—they were not fishing, working in the fields, or gathering berries. Nanaboozhoo finally found them in a grove of maple trees, lying on their backs with their mouths open, letting the maple syrup drip into their mouths.

Upon seeing this, Nanaboozhoo said, "This will not do." He went down to the river and took a big basket made of birch bark, bringing back many buckets of water. He went to the top of the maple trees and poured the water in so that it thinned out, making the syrup thin and watery and just barely sweet to the taste. "This is how it will be from now on", he said. "No longer will syrup drip from the maple trees. Now there will be only watery sap. When people want to make maple syrup they will have to gather many buckets full of the sap in the birch bark baskets like mine. They will have to gather wood and make fires to heat the stones to drop into the baskets. They will have to boil the water with the heated stones for a long time to make even a little maple syrup. Then the people will appreciate the syrup Gitche Manitou made available to them. Then it will not keep people from hunting, fishing, gathering, and hoeing. This is how it is going to be." (Caduto & Bruchac, 1989, p. 145)

In this story, the thick maple syrup is understood as representative of knowledge and the process of thick maple syrup dripping into the mouths of the Anishnaabek is seen as a metaphor for knowledge transmission in the academy. Nanaboozhoo's solution to the concentrated sweetness of the maple sap is to water it down so that the Anishnaabek must engage with the sap in order to reap its benefits. This evokes great appreciation and respect for maple sap by the Anishnaabe peoples and a restoration of balance in which the traditional ways, such as hunting, fishing, and gathering, are practiced.

Transferring this understanding to the pedagogies that reside within academic institutions, we see that we must insert Anishnaabe principles and practices of knowledge transmission into a post-secondary learning environment. Doing so fosters meaningful engagement so that we, too, can restore appreciation, respect, and balance relationships within our learning

processes. In this way, research and learning becomes a ceremonial process focussed on the maintenance of relationships rooted in a holistic world view (Wilson, 2008). By watering down the sap through a continued discourse on the need to revive Anishnaabe pedagogies, (re)newed processes of learning, like making maple syrup, can be articulated and actualized.

*Letting Maple Syrup Drip into our Mouths*

Wildcat (2001b) suggests that too often knowledge is narrowly defined as the “short term memorization of ‘facts’” (p. 29). Meyer (2001) offers a similar observation, suggesting that our current conception of knowledge is as a novelty, there only to be collected and stored. When it comes to knowledge, we are like the Weendigo, a monster-type being present within Anishnaabe stories which has an insatiable appetite.

Johnston (1995, p. 222) offers two translations for the word *Weendigo*. The first translation derives from *ween dago*, which translates to *solely for self*, and the second translation is derived from *weenin n'd'igooh* which means *fat* or *excess*. What we are told about the Weendigo is that no matter how much it eats, it cannot satisfy its never-ending hunger (Johnston, 1995, pp. 221-222). Through the need to collect and store knowledge as learners, we are also guilty of excess. Dumont (2005, p. 5) suggests that the underlying reasons for this behaviour are competitiveness, objectification, and separation from the environment, all present within Eurocentric learning environments.

At the core of all these reasons are relationships. Within Eurocentric pedagogy, knowledge is not understood within a relational context that promotes respect and balance. What is interesting about the Weendigo is that it is a giant only in height and not in strength (Johnston, 1995, p. 221). Despite being equal, the Weendigo acts in a manner superior to humans. When it comes to our relationships with the rest of creation, we, as humans, are similar. Because of our technology, large structures, and institutions we often view ourselves as superior. In reality, what we view as our strength has been our weakness, causing distance within our relationship with the natural world, upon which we are dependent for our survival. Atleo (2004, p. 125) explains that the critical assumption in the theory of *Tsawalk*, based on a Nuu-chah-nulth world view, is that there is unity or meaningful interrelationships between all the variables in existence. He asserts that in the dominant scientific methodology “variables are not significantly related unless proven otherwise”.

Regaining meaningful relationships with our environment or natural world is essential to satisfying our appetite. Because of the tendency to access knowledge through our selfish selves (Johnston, 1995), knowledge is transmitted void of environmental and cultural context, occurring in a vacuum of narrowly defined topics in specific fields or disciplines (Wildcat, 2001b). Knowledge can be learned through point-form PowerPoint® slides, surveys, closed-ended interviews, or on the World Wide Web, over-

loading the learner with nominal knowledge on a particular issue. While these ways of accessing knowledge are not valueless, they can be impersonal and de-contextualized—like lying down and letting maple syrup drip into your mouth!

Non-relational knowledge is problematic because it does not allow for a holistic understanding of the knowledge to emerge. To illustrate this point, we discuss survey results, which were part of a larger mixed methods community garden research project in which Lana had participated.

Within this research project, two surveys were distributed: one in spring to obtain a baseline, and one at the end of the summer, after the duration of the community garden project. The goal of the survey was to determine how the presence of a community garden impacted the health and wellness of Anishnaabe youth.

The results showed that the youth were healthier prior to the introduction of the community garden. On their own, these results were surprising since the community garden created youth employment opportunities, promoted physical activity, fostered healthy community relationships, and provided access to fresh produce. Aside from the survey, the other researchers and I had also learned about community health and wellness through other processes, such as spending time with community members and attending community events. Through these other processes we learned about a recent death in the community and a number of house fires, which had greatly impacted the community. Once the results were contextualized within these recent unfortunate events, they were understood holistically.

### *Searching Through the Maple Tree Grove*

In the 1970s, Indigenous scholars began searching through the maple tree grove. Motivated by direct experience, they began locating and critiquing Eurocentric modes of learning and searching out alternatives (Battiste, 2009). Indigenous scholars believed that educational systems privileged Western knowledge and values, while Indigenous knowledge was dismissed as primitive and inferior (RCAP, 1996). Battiste (2009, p. 193) called this dynamic cognitive imperialism or cognitive assimilation “the imposition of one world view on a people who have an alternative world view, with the implication that the imposed world view is superior to the alternative world view”. The lack of space created by this dominant narrative for Indigenous knowledge was troublesome because Eurocentric education encompassed linear and rational understandings, which worked to rationalize and de-spiritualize Indigenous stories and other forms of knowledge (Corbiere, 2000, p. 116).

The intellectualism of knowledge present within post-secondary institutions continued to trouble Indigenous scholars such as Harris (2006, p. 125), who reiterated the need to diversify ways of learning, so that space



was created for the “emotional effect of education”. Through Indigenous scholars’ efforts to promote a holistic approach to learning, they echoed the direction given to us by our traditional people and stories. Johnston (1995) explains that imbalance is created when there is too much or too little of something, such as the excess of intellectual knowing and absence of emotional and spiritual knowing. Drawing from Anishnaabe story, the brothers Maudjee-kawiss, Pukawiss, Cheeby-aub-oozoo, and Nanaboozhoo embody this understanding. All four brothers were born unbalanced in regards to physical, spiritual, mental, and emotional knowledge, which worked to their detriment. Maudjee-kawiss, for example, possessed abnormal physical strength which manifested itself in a temper (Johnston, 1995), while Nana-boozhoo, overloaded with emotional knowledge, behaved reactionary and impulsively, getting into much trouble over the years.

Emergent from the critique of Eurocentric learning was a movement toward intellectual self-determination (Battiste & Youngblood Henderson, 2009). This movement sought to promote holistic knowing and learning, through the naturalization of Indigenous knowledge in post-secondary learning environments (Battiste & Youngblood Henderson, 2009, p. 14). Battiste (2000) and Deloria (2001a) alike urged for a greater emphasis on knowledge to be understood as a living process. Through this notion it became understood that rich repositories of knowledge exist in, and are accessible through, participation in Indigenous customs, habits, and ceremonies (Wildcat, 2001b).

In the area of research, critical thinkers, beginning with Smith (1999), discussed the decolonization of research methodologies and the negative history of research in many Indigenous communities. These thinkers began asking the question, “How would we conduct research with our communities respectfully? How do we reconcile our responsibilities to Indigenous families and communities while still fulfilling our requirements as academics?” More recently, Aboriginal academics, such as Atleo (2004), Wilson (2008), and Absolon (2011), to name a few, have proposed specific research methodologies based on an Aboriginal worldview. Kathleen Absolon (2011, p. 22), in *Kaandossiwin: How we come to Know*, summarizes:

Indigenous re-search methodologies are those re-search methods, practices and approaches that are guided by Indigenous worldviews, beliefs, values, principles, processes, and contexts. Indigenous methodologies are wholistic, relational, interrelational and interdependent with Indigenous philosophies, beliefs and ways of life.

### *Filling the Birch Bark Basket with Water and Thinning the Sap*

#### *An Anishnaabe Learning Environment*

Just as water is used to shape the maple sap, our environment shapes our possibilities for learning. Lischke and McNab (2009, p. vii) agree, suggesting that “our knowledge comes from places, through our own experiences, and those of our cultural frameworks”.

According to Anishnaabe philosopher and scholar Jim Dumont (1976), we exist in a 360 degree environment. Within this environment, the living past, living future, and the living connection in between are active (Dumont, 2005). This environment is dynamic, interconnected, interdependent, and multi-dimensional.

Through our landscapes and stories, which are intricately connected, we learn about day to day relationships among living things and the mores of specific societies (Atleo, 2004); peacemaking, restitution, compensation, and land use (Mills, 1994); culturally restorative child welfare practice and social identity formation (Simard, 2009); and health (Adelson, 2000). Because education “unfolds within an authentic context of community and nature” (Cajete, 1994, p. 30) our knowledge gained is also dynamic, interconnected, interdependent, and multi-dimensional. From this understanding of the environment and knowledge Anishnaabe pedagogy emerges—the personal nature of environment and relationships central to learning (Deloria, 2001b).

### *Anishnaabe Learning*

Anishnaabe learning operates under the assumption that the sap is thin. Knowledge is vibrant and is everywhere. Because it is not of a singular dimension and static, it cannot be accessed by lying down and letting it drip into our mouths. Instead, to access its sweetness, or deep meaning, it involves active and personal engagement. This understanding is derived from the circle teachings which emphasize the importance of relationships within the sacred circle (Rice, 2005); “In the Ojibway understanding of life, everything comes full circle” (Rice, 2011, p. 209).

Critical to this understanding is that during learning, multiple dimensions within self and the universe are interconnected and interrelated. For example, while knowledge is accessed through the mind, body, heart, and spirit, mental knowledge is better understood not just through the mind, but instead through active partnership with the heart (Dumont, 2005). This understanding of interconnection and interrelation can be described as holism (Anonymous, 2002; Benton-Banai, 1988; Bopp, Bopp, Brown, & Lane, 1992; Kenny, Faries, Fiske, & Voyageur, 2004; Wa’na’nee’che’ & Freke, 1996) and is commonly represented through the four elements (physical, mental, emotional, and spiritual) within the confines of a circle. This symbolizes the connection between the physical, mental, emotional, and spiritual portions that make the entire individual. At the core of this concept is the connection beyond the individual to family, community, nation, and Mother Earth (the world), which includes the environment (land, water, air, and spirit).

Because Anishnaabe pedagogy engages the physical, emotional, mental, and spiritual, Indigenous scholars such as Battiste (2002) and Anuik, Battiste, and George (2010) have conveyed learning as a personal journey

that is imperative to personal illumination. Walter Lightning (1992) suggests that, in its truest form, learning is “a process of internalization and actualization of oneself in a total way” (as cited in Weenie, 1998, p. 59). Because learning is a personal journey, which embodies physical, spiritual, emotional, and intellectual dimensions, it is hard to practice within a contrived environment. Being unique to the circumstances and need of an individual at any given time, dynamic, flexible, open-ended (Spielmann, 1998), and non-linear, learning typically occurred within a community context through day to day living (Harris, 2006; Wildcat, 2001a).

As Anishnaabe learners we engage in seeing, listening, and doing (Harris, 2006), which allow us to access these multiple dimensions and multi-dimensional knowledges. Through this process, as learners, our spirit, heart, mind, and body are engaged (Anuik, Battiste, & George, 2008, p. 3). Gross (2010) attests to this through his experience in making a pipe. While a deductive, linear thinker would assume the goal and purpose of carving a pipe is the pipe itself, this is not what is most important within Anishnaabe learning. Despite the final outcome, what was important was that he learned and engaged in the process of creating with his hands (Gross, 2010, p. 19). He was learning by doing (Simpson, 2000).

### *Making Maple Syrup*

As Indigenous researchers, we often wonder how do we conduct research in a way that respects our relationships and communities while fulfilling the often rigid requirements of academic life? How do we make maple syrup to create space for meaningful relationships amongst the Anishnaabek, and between the Anishnaabek and the natural world allowing opportunity, growth, and learning to flourish? As a collective, we must gather many buckets, water and wood, make a fire, heat the stones, and boil water just to make a small amount of maple syrup. The same is true for the process of *Kinoo'amaadawaad Megwaa Doodamawaad*. Even the development of the term has been a mutual learning journey between our community, ourselves as researchers and community members, and the relationships that we value.

### *Paul Tells a Story of Kinoo'amaadawaad Megwaa Doodamawaad: They are Learning With Each Other While They are Doing*

While working on my master's degree, I voiced my concern to my friend Brian.

Brian responded by saying, “You know, there is probably a way that your people describe a process like that. In the Mohawk language there is a way that we describe learning together or learning with each other. You should ask an Elder in your community if there is a way to translate what you are describing in your language.” I decided to ask my mother the next time I was home. I soon discovered that posing the question to my mother



was far more complicated than I thought. She was unsure of the correct translation so she asked her brothers and sisters to help her. After they collectively agreed on the terminology, correct spelling, and English translation, she communicated it to me.

Coincidentally, at the same time I was asked to work with my community and develop a consultation policy for lands and resources. Upon beginning that project and conducting sharing circles with the community, I realized that what the people wanted more than anything else was to share in the resources of our treaty area. However, they wanted to be able to educate their youth, provide them with training for jobs, and also help them learn traditional knowledge from the Elders. They viewed lands and resources as not only a way to physically sustain our community, but as a way to assist our young people to learn about our past. In creating a community vision for the sharing of natural resources, we realized that land is not only the key to a healthy body, but also key to community learning and creating continuity between the past, present, and future. That consultation vision is called *Kinoo'amaadawaad Megwaa Doodamawaad: They are Learning With Each Other While They are Doing*.

Two years later we are working on capacity building and refining our consultation vision and policy. In those two years I have developed my thesis proposal, originating with the work I conducted in my community, and with my community. In refining the vision and policy, I have been able to gather data for my thesis, identify respectful data gathering techniques (such as storytelling and sharing circles), and further develop and refine those techniques through a collaborative learning process with my community. At the same time, I have also been able to assist my community on a number of occasions.

During this learning journey, I have also met Lana, my co-author on this paper and friend. We both had no idea that there was another person from our community working towards their PhD until Lana had come across the term *Kinoo'amaadawaad Megwaa Doodamawaad* in one of our band's consultation documents and contacted me. Having similar concerns as myself in regards to graduate research, she noticed the significance and potential associated with the term and has since developed a relationship with it in the context of Anishnaabe women's knowledge. Aside from Lana, I have also established and nurtured relationships with people from my community that I know will last far beyond the completion of my projects and research, providing me with a sense of fullness in my research.

I believed the discussion I had with Brian, the assistance I requested from my mother, and the subsequent community project related to land use was a gift from the Creator. As one Mi'Kmaq Elder said to me in a conversation about 15 years ago which I have never forgotten, "Knowledge is a gift from the Creator that belongs to all people. You are simply a trans-

mitter of ideas. You (Individuals) don't own ideas, they belong to people. People make them a reality." Our challenge, then, as researchers, is not to simply confirm assumptions and seek to prove our hypothesis, but to consider the spiritual nature of knowledge and its interconnections.

In this example, there were many people (Brian, my mother, other community members, Lana and I), circumstances (our PhD requirements, community work, policy development, community vision development for resource sharing), environmental forces (all the work revolved around the land, its sacredness to our people, and stories we share about the land for cultural continuity), and theory (from many other Indigenous academics who have come before us) that came together in an uncontrived manner that enabled the creation of *Kinoo'amaadawaad Megwaa Doodamawaad or They are Learning With Each Other While They are Doing*. The environment contained all the necessary ingredients for mutual learning to occur. My role as researcher has been to facilitate and create in a selfless manner, doing my best to understand that I do not own knowledge. It is a gift from the Creator and thus belongs to all peoples. By approaching research in a good and unselfish way, so much has been given to me. My research experience has allowed me to grow as an Anishnaabe person and find peace from childhood trauma—a healing ceremony. It seems my journey has been a process of emancipation.

*The Implications of Kinoo'amaadawaad Megwaa Doodamawaad: They are Learning With Each Other While They are Doing*

The ethics of Anishnabek research demand land use and access as a primary consideration. Land is the foundation upon which Aboriginal identity and world view are formulated. Land is the nexus upon which culture is transmitted through time. Narratives, ceremonies, language, ways of life—in essence, Aboriginal culture—originate with the land. Without access to traditional lands, Aboriginal cultures will disappear and Indigenous peace will be unachievable.

The teachings of the Midewiwin suggest a paradigm consisting of the seeing path, ways of relating, coming to knowing, and ways of doing. These teachings and others all share wholeness, balance, harmony, growth, and healing as critical components of the Indigenous world view. Since "cultural groups interpret and explain natural phenomena, relationships and all the things in their existence in ways that are unique to their own cultural understandings" (Rice, 2005, p. 1), embracing the Anishnaabe world view is the singular most important consideration when working with Anishnaabe peoples. This is critical if one is to develop ethically designed research projects in Anishnabek contexts. Understanding Anishnaabe peoples requires becoming immersed in a particular Aboriginal world view and being wholly integrated into ceremonies, language, culture, and ways of life (Rice, 2005).

To guide the creation of ethical research in an Anishinabek context, five considerations are proposed:

- Research, conceptualized in an ethical manner, can be utilized as a peace process. In order for this to occur, harmony and balance through an emphasis of relationships and relational accountability must be the cornerstone upon which all other considerations are based.
- Research is a living, continuous process of applying balance and harmony to all aspects of one's life. It is embracing complexity and change as constant, and analyzing the patterns of change to understand how it is connected to every aspect of our lives (Bopp, Bopp, Brown, & Lane, 1992). Inherent in this lens is learning.
- Anishnaabe research is inevitably connected to the land. Through healthy and meaningful relationships with the land Anishnaabe understandings emerge.
- Good research is achieved externally once peace is achieved within. This can equally be applied within an individual, a family, a community, a nation, or internationally.
- Anishnaabe research is multi-dimensional and can only emerge through open-ended and dynamic processes that are consistent with Anishnaabe pedagogy and philosophy.

#### *Returning to Fishing and Gathering*

It is not the maintenance of traditions that is of primary importance, but the eternal truths they represent ... Native American Spirituality is not a relic to be preserved in a cultural museum for the curiosity of future generations. To stay alive it must be vibrant and able to grow organically to meet the new challenges of the modern world. (Wa'na'nee'che & Freke, 1996, p. 102)

Wa'na'nee'che and Freke (1996) teach us that Indigenous knowledge systems are well equipped to occupy contemporary spaces and that occupying these spaces are a necessity to the continued growth of these bodies of knowledge. Simply including, integrating, or translating an Anishnaabe perspective into the dominant paradigms is not sufficient in designing and conducting research with an Anishnaabe worldview. Post-secondary Indigenous learning environments must leave behind dominant paradigms and follow Indigenous research paradigms (Wilson, 2008) so that we create good stories that nourish our land and our communities.

Central to good stories are good relationships:

The ears of the corn are listening and waiting. They want peace. The stalks of the corn want clean water, sun that is full clean shining. The leaves of the corn want good earth. The earth wants peace. The birds who eat the corn do not want poison. Nothing wants to suffer. The wind does not want to carry the stories of death. (Hogan, 2000, p. 123)

The challenge then posed to us as Anishnaabe researchers is to embrace interrelational and holistic process, as in the case of the Aboriginal world

view. Like making maple syrup, *Kinoo'amaadawaad Megwaa Doodamawaad* provides a research environment for meaningful holistic relationships to manifest, moving knowledge transmission from an intellectual process to one that is multi-dimensional and peace promoting.

Johnston (1995, p. 223) explains that if the Anishnaabe respect Mother Earth, offer tobacco, and fulfill their purpose, they do not need to fear the Weendigo. Intrinsic to these practices is participating in relationships that extend beyond the intellectual to include the spiritual, emotional, and physical. Within post-secondary learning our digestion of knowledge must include these dimensions so that our knowledges can begin to (ful)fill us. It is as our mothers told us growing up: "You must eat your food slowly. This way your stomach has time to digest the food and send a message to the brain that it is full."

#### Notes

<sup>1</sup> This terminology was created with Lake Helen First Nations in Northern Ontario, Canada, of which we are both members. It is pronounced *ki-no-a-maa-da-wad Ma-gwa Doo-daa-maa-waad*. Translated from the Ojibwe language, it means *They are learning with each other while they are doing*.

<sup>2</sup> The Anishnaabek consist of Ojibwe, Odawa, Potawatomi, Missisauga, Saulteaux, Chipewewa, and Algonquin people (Simpson, 2011).

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