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## ABSTRACT

There is a need to explore how Indigenous knowledge(s) relates to Anishinaabe ongoing resilience. I do this by telling the story of my home and privileging Anishinaabe Gikeedaasiwin, which means Anishinaabe knowledge. This study investigates socio-cultural knowledge(s) of the Lake Nipigon and Lake Superior region in Northern Ontario by using storytelling as a culturally specific research method. A multi-layered reflexivity approach combined with grounded theory act as the basis for a discussion of Anishinaabe ontology and epistemology. The sociology of knowledge provides the framework for critiques of modernist hegemonic knowledge.

This study offers a nuanced view of Anishinaabe ways of knowing and being in the world by considering Anishinaabe writers from Lake Nipigon, Patrick McGuire Sr. and Norval Morriseau. Conceptual thematic understandings included: The land and relationships to the land are foundational. Eshkakimikwe Giikeedaasiwin – Relational understandings and this is land based knowledge; The relationship between land, spirit and the Anishinaabe - Kiimiingona manda Giikeedaasiwin are part of the original instructions given to the Anishinaabe: There are multiple realities which are accessible by physical and spiritual means. Manidoo Waabiwin – seeing in a spirit way and Kiimiingona manda Giikeedaasiwin are part of the original instructions given to the Anishinaabe are evident; There are cycles of life and the land is sustaining to people. Muskiki Aki means medicine land which provides life; Anishinaabe values of responsibility and obligation are recognized. Gnawaaminjigewin is the responsibility to look, to see, to witness; There is a need to maintain and continue relationships in the world. Bzindamowin is learning by listening and the relational practice of a good life, Meno Bimaadiziwin; and Anishinaabe values relating to transformation, renewal, reciprocity and sharing to maintain life. Manitou Minjimendamowin means spirit memory, teachings on how to live life and Bzindamowin, that is learning by listening, is reflected.

This study argued that exploring the survival and resurgence of Anishinaabe knowledge(s) can set different directions for the social renewal and transformation of Anishinaabe societies. This is an important understanding in any future development and social change, and especially resource development directly involving the land. Contributing to resource development dialogues will be the challenge, yet, how Indigenous resilience is tied to Indigenous knowledge can help create understandings.

## ACKNOWLEDGEMENTS

During the course of writing my dissertation, my thesis supervisor and friend, Dr. Patricia A. Monture died on November 17, 2010. She left a message to contact Dr. Colleen Dell, who willingly agreed to help me continue. Without this guidance, support and assistance by Dr. Monture and Dr. Dell, I would not have completed this dissertation. My supervisory committee, Dr. Wotherspoon, Dr. Dell, Dr. Cannon, Dr. Carlson, and Chic Akiwenzie, Walter Linklater helped me more than they realize. The ability to laugh, to offer welcome, to offer kindness, to open understandings and other ways of seeing were all enabled by these Nii Gekinoo'amaagedwag, my teachers. My editor, Fred Vokey offered assistance and expertise to me when needed, and to the external examiner, Dr. Jill Doerfler, my appreciation to your knowledge of Anishinaabe Gikeedaasiwin. I thank each of you for your considered reading of my writing. I see a deepening understanding based on the critiques and guidance you have provided to me. This attention to detail from each of you is appreciated.

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What I was attempting was to write a dissertation by telling a story and attempting to use aspects of storytelling. With the Anishinaabe, uncertainty exists in the stories about the world and contradictions are inherent in stories of knowledge. Knowledge appears to be on shifting ground but it is not; the core of knowledge is stable. Anishinaabe need to author their own stories but also examine Anishinaabe stories already written by other Anishinaabe for future use and to analyze such stories for purposes other than for which they were intended.

My mother and father, Anne and Patrick McGuire, who guided me on becoming a human being with all of the opportunities, responsibilities, obligations, and potential this demands, gratitude is given to you. My children, Cora Lee McGuire-Cyrette, Tony McGuire and my grandchildren, Andrew, Tyra, Jordan, Victoria, Audie, Winner, Trisha and my great-grandsons, Grayson and Jayme enrich my life. They remind me life is children so this cycle of life

continues. My children, Cora and Tony, have taught me to be better person. They are accomplished, hardworking and kind people with inherited humour and love of who they are. Chi Miigweech to my friends, Frances Trowsse, Shuan Boo, Susan Bebonang, Alice Sabourin, Joanne Fisher, Theresa Linklater, Maria Linklater and friends who have gone back to spirits, Sandra Kakeeway, Ramona Nobis, and Anne Wilson. Lastly, special thanks to my sisters, Elsie, Agnes, Maureen, Pamela, Julia, Kathleen, Cecilia, and brothers, Patrick, Michael, Russell, Henry, Daniel, Sullivan and twin brothers, Nate and George who are with our family in the next world.

## **DEDICATION**

This dissertation is dedicated to my parents, Patrick McGuire, Sr. and Anne McGuire, maternal grandparents, Daniel and Julia Shelling LeGarde, paternal grandparents, Patrick McGuire and Agnes Fisher Natawaasang McGuire, and to the Morriveau grandparents, Moses Potan Nanakonagos, Theresa Grace Potan and to Norval Morriveau for maintaining stories of Lake Nipigon so that Anishinaabe can know and continue these for future generations. It is dedicated to future Anishinaabe generations, especially my grandchildren, great grandchildren, and other future generations. It is my hope that these stories help you remember who you are, your responsibilities and obligations as an Anishinaabe and Wiisaakode.

Chi miigweech Chi Manitou whaa hay ii oh whaa hey ii oh  
Chi miigweech Chi Manitou whaa hay ii oh whaa hey ii oh  
Way oo way hey waa oo way hey  
Way oo way hey waa oo way hey  
Whaa hey ii oo whaa hey ii oo  
Whaa hey ii oo whaa hey ii oo.

*Song of Thanks given by Jeff Chief to Walter Linklater,  
later given to Sandra Kakeeway and Patricia D. McGuire  
in 1995.*

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<sup>1</sup>\* Please note: Permission to use the writings and pictures of Norval Morriseau was received from his estate. This format for citation was suggested: *Norval Morriseau. Selwyn Dewdney Manuscript located at the Indian and Inuit Art Centre, Indian and Northern Affairs Canada Art Collection. Permission granted by Gabe M. Vedas for use in May 07, 2010.*

In these approved materials, the pictures were not named. I have offered my understanding based upon the Anishinaabe knowledge I have been given in my life and based on the stories in this dissertation. Others may have other understandings.