DEBWEWIN JOURNEY

A methodology and model of knowing

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Abstract

This article discusses Debwewin Journey methodology that involves the "circle of heart" knowledge and the "circle of mind" knowledge working together. Rooted in "Anishinaabemowin" (the language of the "original peoples"), Anishinaabe (original man) traditional teachings, and Midewiwin scroll knowledge, this methodological approach predates European arrival on Turtle Island. While in my Debwewin Journey methodology I relied on particular methods to complete and connect the two circles of knowledge, other people will rely on different methods as they will be dependent on their gifts bestowed from the Creator and their research contexts, as well as in terms of what they want to achieve. In this way, Debwewin Journey is a fluid, personal, subjective and wholistic methodology that produces one's "debwewin"—a personal and wholistic truth that is rooted in one's heart.

Keywords

Anishinaabe, Anishinaabeg, debwewin, Debwewin Journey, heart knowledge, mind knowledge, methodology, method/s

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Introduction

> The aptitude of the Indian for the acquisition of knowledge, is as great as that of the whites, or may even in some respects be said to surpass it. (Bagot Commission Report, 1884–1885, section II, p. 1)

Indigenous scholars such as Marie Battiste and James Youngblood Henderson (2000), as well as Linda Smith (2002), are celebrating the wondrous potential of Indigenous knowledge. They are doing this through thinking, debating and discussing its role in shaping Indigenous academic knowledge productions. It is important Indigenous scholars have these discussions as significant questions have been generated, such as who has Indigenous knowledge and where is it located? Through these discussions we ensure that Indigenous knowledge remains at the forefront of our collective conscience in a manner that allows us to harness the power it provides in our desire to live mino-bimadiziwin (the good life).

While Indigenous scholars such as Kathy Absolon (2008) and Margaret Kovach (2009) have articulated a much-needed Indigenous research inquiry paradigm, in my dissertation research I took a different pathway and articulated an ancient Anishinaabe methodology. In this work I have discovered that articulating a methodology differs from the process of articulating a research inquiry paradigm. Articulating an Indigenous research inquiry paradigm broadly addresses many issues, such as an appropriate theoretical framework, the need for a community based question and the need to engage in a process of meaningful community dissemination. On the other hand, articulating the methodology as I did as a part of my dissertation research requires a more focused discussion (Gehl, 2010a).

For clarity, although my dissertation research involved my Debwewin Journey through the Algonquin treaty, land claims and self-government process in Ontario, Canada, in this article I will only provide glimpses of the final knowledge produced, as my focus here is dedicated to a discussion of my Debwewin Journey methodological approach and its underlying theoretical assumptions, and the methods I relied on. My choice to remain within a discussion of my methodology separate from a discussion of my research product is similar to what other scholars have opted to do; for example, Lina Sunseri (2007). Certainly, as Indigenous scholars seek to de-colonize methodologies, there is a need for us to write about how we did it. Regardless, it may be useful for me to state that the research question that guided my Debwewin Journey methodology through the Algonquin process was: "What is the mind knowledge that completes and connects with my heart knowledge that was embodied during my youth?"

Within the academy, articulating a way of knowing is described as articulating a methodology. While I do not delineate methodology and epistemology as others have, to increase my ability to convey knowledge, in this article I have adopted the term "methodology". When reading this article it is best to understand methodology as a theory of knowledge production with inherent assumptions, while methods are the practices one does to carry out a methodology. Further, although I see myself in more traditional terms as a "learner", in this article I have also adopted the term "research".

I begin with Debwewin Journey theory and then I discuss how Debwewin Journey as a methodology of knowledge production unfolded for me. I ground each method I relied on in a literature discussion, and then offer a discussion of how I relied on the method in my Debwewin Journey. I move on to offer a snippet of my conclusion or knowledge gained, best known in the Anishinaabe language as my debwewin (personal truth). Afterwards, I synthesize my methods to offer a coherent model of my Debwewin Journey methodological approach. Then I take the time to explicitly define Debwewin Journey methodology beyond

my experience of it within the Algonquin land claims and self-government process (see Figure 1). Finally, I discuss the reality that Debwewin Journey methodology will unfold differently for other people, situate Debwewin Journey methodology within Smith's (2002) call for change, and conclude with a discussion of how Debwewin Journey methodology is indeed an ancient Anishinaabe way of knowing and not a Western facsimile.

Before I begin, it is important I qualify that my articulation of Debwewin Journey methodology has been informed by the oral teachings of Anishinaabe Elders and traditional knowledge holders Doug Williams, Shirley Williams and Rainey Gaywish. Within the Anishinaabe knowledge tradition Elders and traditional people are valued and respected as holders of knowledge. As such, when learning from them, protocols must be adhered to. In line with Anishinaabe protocols, before I translated the teachings into textual form I received permission from these people. Further, they have read this article and have given it their "nahaaw" (okay).

Debwewin theory and Debwewin Journey methodology

> The longest Journey, Lynn, is the one between your heart and your head. (Doug Williams, personal communication)

The Anishinaabeg are a series of linguistically related Indigenous nations whose territories are located around the Great Lakes region of what is now called "Canada" and the "United States". The Algonquin Anishinaabeg Nation is one of these linguistically related peoples. Within Anishinaabe tradition, a wholistic understanding of knowledge and truth is essential. The Anishinaabe word "debwewin" translates to "a personal and wholistic truth that is rooted in one's heart", and the question "Gdebwe na?" is a truth question that translates to "are you speaking from the heart?", inferring a broader understanding of knowledge that involves the heart. In this way, the question "Gdebwe na?" is a cultural mechanism that assures knowledge spoken is not merely mind (or intellectual) knowledge; it is a question that assures the knowledge is also heartfelt. While the response "gawiin" to this truth question signifies "no", the response "enh" assures the listener that "yes, it is rooted in my heart" (D. Williams, personal communication). While the question "Gdebwe na?" stresses the importance of the heart, it must also be appreciated that one's truth is inclusive of both mind knowledge and heart knowledge. After all, a person could not verbally articulate their debwewin and place it into the discursive if they did not have the required mind knowledge. Along with this explanation it is also important to know that in the Anishinaabe tradition one's spirit speaks through the heart. In this way, debwewin does not deny spirit. In his discussion, Doug Williams suggested that the process of completing mind knowledge and connecting it to heart knowledge is best referred to as a personal journey.

While I found this teaching insightful it was not until I heard Rainey Gaywish's discussion of the relationship between the heart and mind that I more fully understood personal truth in an Anishinaabe sense. Rainey, who has acquired a depth of knowledge of the Midewiwin Gikayndawsowin, the teaching and healing society of the Anishinaabeg, explained that her knowledge is informed by ancient scroll knowledge. She relied on the symbol of two connecting circles in her explanation of debwewin. While one part of the knowing process encircles the heart, the other part of the knowing process encircles the mind. Rainey further explained, knowing is left incomplete and unconnected in the event that both the heart and the mind are not working together (R. Gaywish, personal communication). Anishinaabe (original man) wisdom keeper and scholar Jim Dumont echoes this broader wholistic Anishinaabe understanding of knowledge when he posits, "the

intelligence of the mind … does not operate to its fullest creative, discriminating, and encompassing potential without its active partnership with the intelligence of the heart"; adding, intelligence is not merely "cerebral activity" (2008, p. 2).

In sum, the Anishinaabeg appreciate the role of both the heart and mind in the knowing process. In this way, two connecting circles serve well in representing the relationship between them. Shirley Williams has informed me that knowing through heart and mind knowledge is called "Debwewin Miikan-Zhidchigewin", which translates to "The Truth Road Art of Doing" (S. Williams, personal communication). In my work I have decided to remain with "Debwewin Journey" methodology as it is more palatable for the non-language speakers and will thus provide it with greater currency.

It stands to reason that in the event an individual ventures on a Debwewin Journey to complete and connect mind knowledge and heart knowledge, as I did in the Algonquin treaty, land claims and self-government context, to achieve their debwewin—a wholistic truth—a set of methods are required. In terms of my Debwewin Journey methodological approach, while the circle of heart knowledge was embodied during my youth, the circle of mind knowledge was for the most part non-existent and thus unconnected to the circle of heart knowledge. This was my experience learning who I was as an "Anishinaabe-kwe" (original woman). As such, in my Debwewin Journey I had to complete the circle of mind knowledge and connect it to the circle of heart knowledge. The three methods I relied on for this were personal experience, a literature review and introspection. In the sections that follow I discuss how I achieved the circle of heart knowledge and its embodiment during my youth, and the three methods I relied on to complete a wholistic truth. While I do this in what may appear to some people in a delineated and disjointed manner, keep in mind that as I lived my Debwewin Journey on the ground these three methods were actually tightly bundled together and not so clearly delineated. I delineate and model my Debwewin Journey methodological process for illustrative and sharing purposes.

My Debwewin Journey methodological approach

The circle of heart knowledge

In her work revitalizing the Anishinaabe language, Shirley Williams (2003) asserts feelings hold a primary role in the Anishinaabe knowledge tradition. She explains that Anishinaabemowin is a "feeling language", in that many words describe emotions, stating, "when we speak it, we feel it" (Williams, 2003, p. 81). She says that when someone is talking we not only listen to their words but we also watch the speaker's face for the emotions expressed; and that "as we watch, we feel the other person's spirit" (Williams, 2003, p. 81). In this way, through the practice of listening and watching, we are better able to feel and therefore know as the speaker does, "and this is how we learn" (Williams, 2003, p. 81). Essentially Shirley implies that Anishinaabeg learn through the process of physiological synchronization.

It would be an understatement for me to say that I feel the knowledge of my ancestors' denial of our rights to and within Algonquin Anishinaabe traditional territory in the Ottawa River Valley, Ontario, Canada. It would be yet another understatement for me to say, and as Rainey Gaywish has articulated, that the mind knowledge of who the Algonquin were and why the Algonquin were missed during the historic treaty process was incomplete and unconnected to my heart knowledge. During my youth, and during the many road trips into Algonquin Anishinaabe territory, while my father constantly and consistently told me who I was related to, he was completely silent about the

larger Algonquin Anishinaabe story. Despite this silence, as suggested by Shirley Williams, heart knowledge was embodied in me through my reading of the emotions on my father's face. It was clear that he was both sad and mad. Although my father was able to pass on to me the embodiment of his heart knowledge, due to his use of carefully crafted structured silences, the circle of mind knowledge was left incomplete and thus unconnected to the circle of heart knowledge.

People rooted in Western knowledge philosophy may recognize the process of passing on heart knowledge as the intergenerational transfer of knowledge. Certainly heart knowledge has the magical capacity to collapse and thus transcend time, even intergenerationally passed time. Simply put, it was through and because of an ancient 400-year-old feeling passed down to me from my ancestors that I eventually accepted the responsibility of and for my own knowledge-seeking journey on who the Algonquin were and why they were missed during the historic treaty process. Eventually, while within the Algonquin land claims and self-government process, I came to realize that it was this inherited ancestral heart knowledge that has fundamentally motivated me in my dissertation research. My Debwewin Journey and the use of the following three methods to complete and connect heart knowledge to the circle of mind knowledge was fundamentally motivated by my need to understand more wholistically the first circle of heart knowledge that was embodied during my youth. It was within the research context on the Algonquin process and through Debwewin Journey methodology that I began to work with and explore this embodied heart knowledge.

Completing the circle of mind knowledge: Personal experience

Many Indigenous scholars have engaged with a discussion of knowledge and where it is located. Marlene Brant Castellano (2000) argues knowledge is rooted in personal experience and lays no claim to universality. Battiste and Henderson add, "the standard of truth in Indigenous knowledge systems is personal experience" (2000, p. 45). Similarly, Patricia Monture-Angus contributes, "the only true knowledge that I can have is that which is learned from what I have experienced" (1999, p. 45). And Leanne Simpson offers learning-by-doing as a valid method in a traditional Anishinaabe sense urging, "we must work to support and ensure that these processes are nurtured in our communities" (2004, p. 4).

During my research employing Debwewin Journey methodology, experiential knowledge was certainly one of my methods. Although I continue to live outside Algonquin Anishinaabe traditional territory, I was an active participant. Through many long drives I attended community meetings and had many discussions with both community leaders and community members. These meetings spanned from 1998 to 2005. This was during a time when Algonquin governance structures began to evolve and take shape, particularly so during the Algonquin Negotiation Representative (ANR) election of May 2005 when I ran as an ANR candidate.

Beginning in 1992 as part of my experience I also had access to community newsletters such as: *Ininwezi*, meaning "we people here alone"; *The Moccasin Telegraph*, an Algonquins of Pikwàkanagàn publication; *Tanakiwin*, ("our homeland"); several editions of the *Greater Golden Lake Community News Letter* and *The Sweetgrass Bulletin*. In addition, in 2001 community representatives had begun to communicate via the World Wide Web. Reading these sources was very much a part of my experience. I had to read to keep up with events and the progress made in the negotiation process. In this way, my research spanned from 1992 to 2005, 13 years in total.

In my experience attending community meetings, reading community literature, running as a candidate in the ANR election, and through the many discussions I had with leaders

and members, the heart knowledge embodied during my youth was engaged and animated. Although I was able to complete some of the necessary mind knowledge and make some of the necessary connections between mind and heart knowledge, such as learn who the Algonquin are today and why they are so divided, eventually I realized I would have to rely on a different method if I wanted to gain more mind knowledge and make more of the necessary connections to my heart knowledge. As an example, I needed to understand why the terms "treaty" and "land claims" were being used interchangeably and if they differed. This leads me to the second method that I relied on: a literature review. Keep in mind, though, that as I ventured into the literature my experience within the Algonquin land claims and self-government process continued.

Completing the circle of mind knowledge: A literature review

> In 1653, Father Gabriel Druilletes reported the Algonkian Indians using coal for pen, bark for paper, and writing with peculiar characters. (Battiste, 1986, p. 28)

Prior to contact with European people, Anishinaabe Nations relied on a sophisticated system of symbolic literacy. These forms of literacy include the pictographs painted across what is now called the "Canadian Shield" and the petroglyphs north of Peterborough, Ontario. Another example of traditional symbolic literacy is wampum belt diplomacy. Wampum belts, for example, were exchanged during the 1764 treaty at Niagara where members of the Algonquin Nation were participants (Borrows, 2002b). Interestingly, within this system of literacy the symbol of the heart was and remains prominently painted and woven into the text, thus clearly signifying the importance of heart knowledge.

Within the Algonquin land claims and self-government context many unknown questions and issues emerged and I simply could not complete the mind knowledge required through only attending community meetings and the subsequent oral discussions with community leaders and members. Nor for that matter was reading community newsletters sufficient. It was precisely because of a knowledge void that my Debwewin Journey methodological process led me to the larger body of literature. My Debwewin Journey through the literature was guided by an eclectic set of questions that emerged directly from my experience with the Algonquin land claims and self-government process. It is in this way that the methods of experiencing and a literature review are related to one another.

My literature review was broad and included historical, political and traditional knowledge sources instead of rooted within one of the disciplines Western knowledge philosophy has created. In this way my Debwewin Journey through the literature differs from a more conventional Western literature review. I sought out knowledge from a multiplicity of sources, both Indigenous and non-Indigenous, such as Taiaiake Alfred (1999) and Michael Asch (2002); Anishinaabe Elders such as Edward Benton Banai (1988); Western historians such as John Milloy (1991); and Anishinaabe scholars and legal experts such as John Borrows (2002a and 2002b). My literature review also consciously included knowledge from women and Indigenous organizations such as Kiera Ladner (2001, 2003), Judith F. Sayers and Kelly A. MacDonald (2008), and the Assembly of Manitoba Chiefs (2005).

While engaging the literature I learnt a lot. For example, I learned that an Indigenous understanding of treaty making is based on a process of respect and equal sharing of resources; whereas the contemporary land claims and self-government process is confined to unilaterally colonial-constructed policies that impose tight parameters on Indigenous self-determination efforts. While I found engaging the literature useful in terms of gathering more of the mind knowledge thus enabling me to make more of

the necessary connections to the circle of heart knowledge, often I found myself overwhelmed with too much mind knowledge to digest, sort and connect. One example that stands out in terms of requiring more time for introspection was Ladner's (2003) wonderful analysis and discussion of treaty federalism. This leads me to the third and possibly most important method I relied on to connect the two circles of knowledge: introspection. As previously stated, keep in mind that my experience and reading the literature were occurring in an overlapping way and sometimes occurring at the same time as my method of learning through introspection. In this way, my methods are best perceived as concurrent rather than occurring one after the other.

Completing the circle of mind knowledge: Introspection

Willie Ermine (1995) offers a discussion that is particularly useful for me in my way of knowing. He proposes that while Western people have ventured outwardly on a corporeal (physical) journey for knowledge, Indigenous people have ventured inwardly on an incorporeal journey for knowledge. Ermine explains that Indigenous ways of knowing are ultimately grounded in one's personal introspections as it is only through them that people gain authentic insights and truths. Similarly, Anishinaabe knowledge holder and Elder Basil Johnston discusses the appreciation and role of personal interpretation in knowing, when he suggests that individuals are encouraged to draw their own inferences from stories where no attempt is made to impose views. Rather, the learner learns "according to his [or her] capacity, intellectually and physically"; while some learn "quickly and broadly; others more slowly and with narrower scope" (Johnston, 1990, p. 70).

Some people may have difficulty perceiving introspection as a valid method of knowing, as Ermine and Johnston affirm; in my experience it certainly was. I noticed that while sometimes making the connections between mind and heart came quickly and one after another in a linear way, other connections followed a more random and chaotic process. Furthermore, at times, in particular when more difficult conceptual thinking was required, it was through longer durations of peaceful solitude where I was able to make more of the connections. During these times I found that making the necessary connections between heart knowledge and mind knowledge was not something that I had ultimate control over. While I could guide the process by creating the space for solitude and thought, the process of making the connections at the very core was a creative process where time or, better said, the "passage of full moons" was not the critical variable. Rather, repetitious and active solitude, repetitious and active introspection and repetitious and active re-feeling were the critical variables. For example, it was only after much active introspection that I was able to realize that treaty federalism in Canada predated the provincial federalism we experience today. This was the pattern of my introspective process of connecting the two circles of heart and mind knowledge.

My Debwewin

During my Debwewin Journey through the Algonquin land claims and self-government process I was able to complete the circle of mind knowledge and connect it to the circle of heart knowledge that was embodied during my youth, and come to a wholistic understanding of why the Algonquin were denied a treaty during the historic treaty process. Through my research I discovered that Canada's denial of the Algonquin Nation during the historic treaty process was indeed an intentional act on the part of the colonial British government. Through my research I also came to understand that the current land claims and self-government process that the Algonquin are experiencing follows a colonial model, rather

than a nation-to-nation process where the governments of Canada respect the Indigenous right to sovereignty through concrete practices of equally sharing land and resources. Succinctly, I learned that nothing has changed; rather, colonialism continues through the advent of the land claims and self-government process as defined by unilaterally constructed colonial policies. Consequently, with my debwewin now achieved, I made the difficult decision to walk away from the Algonquin land claims and self-government process entirely. Through exercising my agency in this way, if and when a language speaker were to ask me, "Gdebwe na?" my response would be an unambiguous "enh," meaning "yes this is my truth that is now rooted in both my heart and my mind" (see also Gehl, 2010a, 2010b).

Although I have walked away from the Algonquin land claims and self-government process, it is important I stress that I have not walked away from the larger Algonquin Nation and our genuine right to sovereignty. On the contrary, through my community work I continue to do my part to raise awareness of the Algonquin right to sovereignty through offering community publications and organizing community events such as the 2011 Algonquin Sharing Day held in Maberly, Ontario on 25 June, 2011 (see Gehl, 2010b, 2011; www.lynngehl.com). I also demonstrate my commitment to the Algonquin Nation and our right to sovereignty by offering Debwewin Journey, an ancient Anishinaabe way of knowing (methodology), back to Algonquin people. It is through these concrete practices of my agency that I live my debwewin: a personal truth that is rooted in my heart.

Debwewin Journey: Methodology and model

Debwewin Journey is a traditional Anishinaabe methodology that appreciates the role that both the circle of heart knowledge ("♥") and the circle of mind knowledge ("M") have in achieving one's debwewin—a personal and wholistic truth that is rooted in one's heart. Employing the ancient Midewiwin symbol of two connecting circles, I offer a model. By placing the heart in this model I follow the ancient Anishinaabe tradition found in pictographs and wampum belts. Within this model (Figure 1), the two larger grey arrows indicate the direction the knowledge was completed and connected during my Debwewin Journey. Where the two circles connect is where debwewin is located. I started my Journey with the circle of heart knowledge

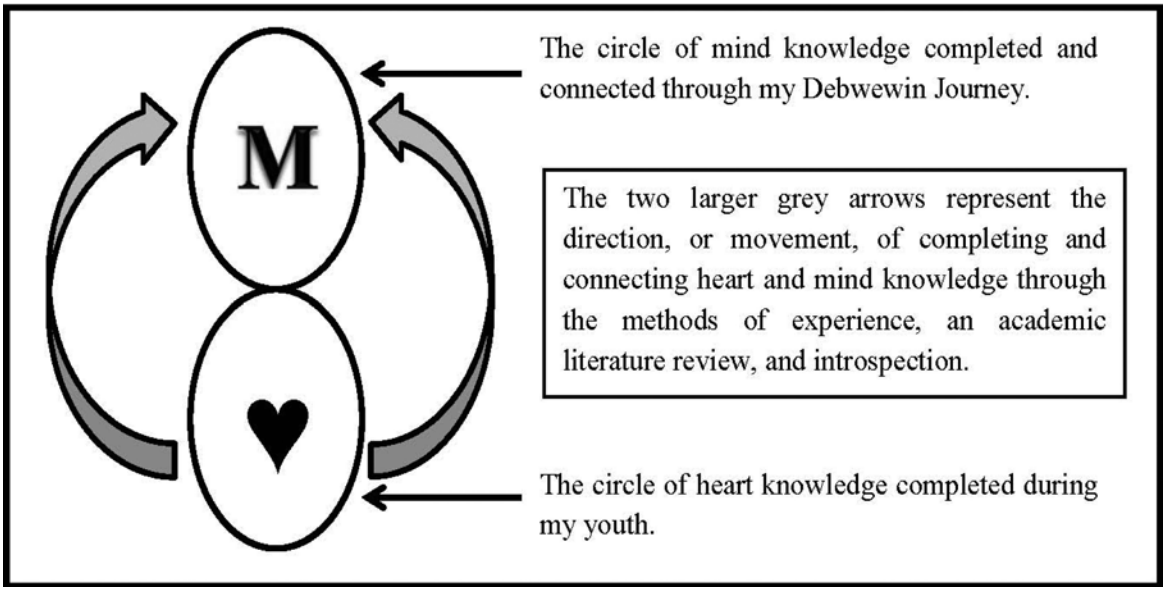

FIGURE 1. My Debwewin Journey—a model.

already embodied, but the circle of mind knowledge was incomplete and thus unconnected to the circle of heart knowledge. My process of completing the circle of mind knowledge and connecting it to the circle of heart knowledge within the Algonquin land claims and self-government context was achieved through the methods of experience, a literature review, and introspection. These methods operated in tandem and in a tight and bundled relationship rather than in a linear way.

Two important qualifiers: Debwewin Journey is a fluid methodology

While my model illustrates my Debwewin Journey methodological approach, the process of completing and connecting knowledge will differ for other people. Thus, my articulation requires two very important qualifications. First, Debwewin Journey is not limited to the methods I have relied on. It is actualized, expressed and thus articulated differently for each person according to his or her own gifts and subsequent subjectivities. Also, Debwewin Journey will be dependent on what he or she wants to produce. For example, operating through one's particular gifts bestowed, other people may opt to complete, connect and express their debwewin through orality, beadwork, dance, writing or song.

Second, while within my Debwewin Journey methodological process I completed and connected knowledge in a particular direction, from heart to mind, Debwewin Journey can also complete and connect knowledge in the opposite direction. Others may have the circle of mind knowledge about a particular entity and thus opt to complete and connect the circle of heart knowledge. In this case, the arrows in Figure 1 would move in the opposite direction. Some people may argue I have completed and connected knowledge backwards in terms of what the truth question "Gdebwe na?" suggests. Other people may argue that heart knowledge and mind knowledge can be completed and connected in both directions simultaneously. Certainly, this would be a more balanced way of coming to knowledge.

Given these two qualifications, I define Debwewin Journey methodology as a fluid, personal, subjective and wholistic process of coming to know that involves the circle of heart knowledge and the circle of mind knowledge working together.

Debwewin Journey methodology is a fluid, personal, subjective, and wholistic process in that people will rely on methods of their own choice based on their gifts. It is fluid, personal, subjective, and wholistic in that while some people may complete and connect knowledge from heart to mind, others may complete and connect knowledge from mind to heart. Further, it is fluid, personal, subjective, and wholistic in that others may complete and connect knowledge in both directions simultaneously. And finally, Debwewin Journey methodology produces one's debwewin which is defined as a personal and wholistic truth that is rooted in both one's mind and one's heart. To this end, Debwewin Journey methodology has an associated discourse vocabulary that consists of debwewin, Debwewin Journey, circle/s of knowledge, completing, connecting, heart knowledge, mind knowledge, and wholistic.

When I reflect on possible contexts where Debwewin Journey can be used I realize its great and far reaching potential. It can be especially useful where a person wants to still the somatic undercurrents impinging on or causing barriers in their goal of obtaining mino-bimadiziwin. In this way I see Debwewin Journey as useful for people suffering from aspects and traumas imposed through colonization, such as the residential school system or the loss of cultural identity due to the disenfranchising process regulated through the many past, and current Indian Acts (Gehl, 2005). In this way Debwewin Journey is an ancient Anishinaabe medicine.

Further, as suggested above, Debwewin Journey methodology can be employed by

people seeking a wholistic understanding of what is merely mind knowledge. Recently I had an encounter with an individual that illustrates this. While previously this person knew racism intellectually through their personal experience when racism was directed toward them—and subsequently feeling the hurt associated, they gained the whole truth on racism, or better said they gained debwewin. Through their experience this individual completed the circle of heart knowledge and connected it to the circle of mind knowledge to know racism more fully.

Situating Debwewin Journey within Indigenous methodologies literature

Smith made a tremendous contribution to liberating Indigenous knowledge from the clutches of the colonizer. She argued that within the contemporary Indigenous context, questions about researchers are being asked such as, "Is her spirit clear?" and "Does he have a good heart?" (Smith, 2002, p. 10). Questions such as these are important because "methods of research, the theories that inform them, the questions which they generate and the writing styles they employ, all become significant acts which need to be considered carefully and critically before being applied" (Smith, 2002, p. 39). In advocating change, Smith offered a list of projects that could improve the lives of Indigenous people in our quest for self-determination. Some of these projects are storytelling, writing, naming and sharing. Through both *naming* and *writing* Debwewin Journey in narrative form, I am able to *share* knowledge with other Anishinaabeg in our quest for self-determination.

Experience and heart knowledge in other disciplines

> We do have a choice, and that choice is to validate our own worldview and the *intelligence* that it advances. (Dumont, 2008, p. 3, emphasis in original)

Others have argued that "the postmodern mind refuses to limit truth to its rational dimension and thus dethrones the human intellect as the arbiter of truth" (Grenz, 1996, p. 7). Through this evolution, s p a c e was created for the rise of once marginalized knowledge and insider methodologies. Carolyn Ellis and Arthur P. Bochner (2000) argue autoethnography is a methodology people can rely on when doing research in their own communities. In doing so Ellis and Bochner further advocate for feelings over arguments, personal stories over theories, concrete events over abstractions and accessible prose over jargon. It is their contention that autoethnography can disseminate knowledge that is lived and embodied. They further posit autoethnography can be used to access subjugated knowledge such as matters related to racism, sexism, poverty, homophobia and disability. Today, a spectrum of methodologies, such as personal narratives, personal ethnography and radical empiricism are placed under the rubric of autoethnography.

In her work, which took place before Smith's call to de-colonize methodologies, Audra Simpson (2000) relied on radical empiricism when researching the day-to-day politics of Mohawk citizenship and nationalism in Kahnawake, a First Nation community in Quebec, Canada. Simpson argued that radical empiricism was suitable in her research because it "abandons the precepts of objectivity entirely and engages instead the flux of lived experience", subsequently shifting "'anthropological subjects' as active agents in the representations of their culture rather than static objects of scholarly contemplation" (2000, pp. 124–125). Through radical empiricism she was successfully able to incorporate her experience as a member of the Mohawk Nation within her analysis of Mohawk nationalism.

I find autoethnography and Simpson's use of radical empiricism interesting in terms of

how there is a convergence with Debwewin Journey methodology, in the sense that it allows for experience and feelings as valid methods of knowledge. Despite this convergence, there are differences. As Smith stated, all knowledge productions, and the methodological theories and methods that birth them, are inextricably connected to the worldview assumptions, histories and discourse vocabularies that create them. Autoethnography emerges from the history of the social sciences, the postmodern turn, and is firmly rooted in the humanistic knowledge tradition. Conversely, the Anishinaabe tradition of valuing the intelligence of the heart is not one that emerges from the history of social science, the postmodern turn, and is not rooted in the humanistic knowledge tradition. Rather, Debwewin Journey methodology, as I have named, developed and articulated it here and in my dissertation research, clearly emerges from the Anishinaabe intellectual heritage and existed well before European people arrived on Turtle Island. Certainly, Indigenous research methodologies, more traditionally known as our ways of knowing and being, are as old as our nations and "have always been with us" (Cardinal, 2001, p. 182). Indigenous scholars and their knowledge productions no longer have to perpetuate a "methodological dependency" nor work with a methodology that merely converges with our way of knowing and being. In offering Debwewin Journey methodology I celebrate whole-heartedly an Indigenous methodological liberation party.

Conclusion

Relying on Anishinaabemowin, Anishinaabe Elders, traditional knowledge holders and teachings, where it is appreciated that the achievement of one's debwewin involves the circle of heart knowledge and the circle of mind knowledge working together, in this article I have developed and articulated a scholarly methodology titled Debwewin Journey. In taking this approach it is clear that Debwewin Journey methodology predates European arrival. After articulating Debwewin Journey methodological theory and its inherent assumptions, I discussed my application of Debwewin Journey as I relied on it within my research context of the Algonquin land claims and self-government process. While the circle of heart knowledge of the Algonquin Nation's disenfranchisement, due to colonization, was embodied during my youth, to complete and connect this to the circle of mind knowledge in my research I relied on the methods of personal experience, a literature review and introspection to achieve my debwewin.

Through articulating, delineating and modeling my Debwewin Journey it is my hope that other people will better perceive its value as a scholarly methodology. Within my discussion of Debwewin Journey methodology I addressed its fluidity in that several methods can apply and how these methods depend on the individual, their gifts and the context of use. Lastly, in discussing how I relied on Debwewin Journey methodology I have explicitly placed into the discursive an ancient Anishinaabe way of knowing, operationalized heart knowledge as a legitimate and valid way of knowing in the academy and have concretely given back to the larger Algonquin Anishinaabeg Nation.

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Glossary

Algonquin	Algonquin Anishinaabeg
Anishinaabe	original man
Anishinaabeg	original peoples
Anishinaabe-kwe	original woman
Anishinaabemowin	Anishinaabe language
chi-miigwetch	thank you
debwewin	a personal and wholistic truth that is rooted in one's heart
debwewin miikan-zhidchigewin	the truth road art of doing
enh	yes
gawiin	no
Gdebwe na?	Is that a truth that is rooted in your heart?
Kahnawake	a First Nation community in Quebec
Midewiwin Gikayndawsowin	the teaching and medicine society of the Anishinaabeg
mino-bimadiziwin	the good life
nahaaw	okay
wampum belt	a woven belt of traditional symbolic literacy

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