

Anishinaabe Dream Methodology

Abstract

This work intends to expand beyond the western parameters of methodologies that have marginalized Indigenous communities and Ways of Knowing by shifting the paradigm to include Dream Methodologies, a branch of Indigenous Methodologies. This article outlines the Anishinaabek dream-specific protocols for accessing dreams, as well as the guidelines for sharing Dream Methodology within scholarly work for Indigenous students, scholars, and researchers. This methodology is presented in order to encourage Indigenous Peoples working in academia to prioritize our traditional methods of gaining knowledge. The findings are used to create a reference guide for students who will use their Dream Knowledge in their research work. We hope to encourage Indigenous students, scholars, and researchers to use Dream Methodologies in their work and to access Dreams using their traditional protocols.

Keywords

Indigenous, Dream, Research, Methodologies

Authors

Dr. Amy Shawanda¹ and Joshua Manitowabi²

¹Department of Waakebiness-Bryce Indigenous Institute of Health, University of Toronto

²Department of Interdisciplinary Humanities, Brock University

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Author Note

Dr. Amy Shawanda, Anishinaabe Kwe from Wiikwemkoong, Unceded Territory, Manitoulin Island, Odawa Nation.

Joshua Manitowabi, Anishinaabe Nini from Wiikwemkoong, Unceded Territory, Manitoulin Island, Odawa Nation.

Correspondence concerning this article should be addressed to Dr. Amy Shawanda
email: amy.shawanda@utoronto.ca

Authors' Biographies

Amy Shawanda is from the Odawa Nation, born and raised in her traditional territory of Wiikwemikoong, Ontario. She is a Provost Post-Doctoral Fellow at the University of Toronto. Her research is on Anishinaabe Motherhood: The Act of Resistance by Resurging Traditional Teachings and Pedagogies. Her research interests primarily lie with strengthening Anishinaabe thinking, being, doing, and connecting with the land. She has diverse and multidisciplinary interests in Indigenous issues that include language, pedagogies, anti-colonial work, research methods and methodologies, Star Knowledge, Dream Knowledges, storytelling, and Indigenous Health.

Joshua Manitowabi is an Odawa/Potawatomi from Wiikwemkoong, Ontario. He has his MA degree in Cultural Anthropology at McMaster University. He is currently a Ph.D. Candidate in Humanities at Brock University; his research includes Great Lakes Anishinaabek and Haudenosaunee eighteenth-century treaty and governance history, integrating Anishinaabe knowledge within contemporary education systems. His interests include helping Indigenous youth work towards decolonization and cultural resurgence. He strongly believes in doing his part to enhance the Ontario elementary/secondary education system by working towards creating a curriculum that conveys an accurate portrayal of Anishinaabe people's history, oral stories, and culture.

Introduction

The purpose of this article is to go beyond the western parameters of methodologies that have marginalized Indigenous communities and their ways of knowing by shifting the paradigm to include Dream Methodologies, a branch of Indigenous Methodologies. This Dream Methodology will guide our research, purpose, and responsibilities to the next Seven Generations, including the cosmos, by introducing it as a valid source of Knowledge. Many Indigenous Peoples have the gift of dreams, and we will provide a framework for Indigenous students, scholars, and researchers to use the Dream Methodology in their research. This article is written from an Anishinaabek² perspective and will make use of Anishinaabe³ Knowledge throughout. This article will guide students, scholars, and researchers on:

1. Connecting Indigenous Knowledges with existing relationships by sharing our understanding of Dreams and why they are important to Indigenous Peoples.
2. How to use Indigenous Protocols in Dream Methodology, by discussing how we use dreams as a creative means into collective action, and
3. How to elicit Dream Knowledge into a research reality. We will link space and time in order to pass on Knowledge and responsibility to future generations.

This article will lay the groundwork for Indigenous Research Methodologies, explain Dream Knowledge, present a description of Dream Methodology, protocols, and conclude with a discussion section.

Indigenous Research Methodologies

Colonialism has influenced Indigenous Peoples in every aspect of their lives; one's history is intertwined with the history of hetero-patriarchal domination. There has been violence and aggression within the academy where the ignorance has been upheld. Cote-Meek (2014) explains "schools became one of the primary methods utilized in the colonial project to suppress and eradicate [Indigenous] peoples, including their ways of knowing and understanding" (p. 52). We continue to oppose the structures and political agendas that have attempted to contain and deprive us of our Indigeneity. We want non-Indigenous researchers that perpetuate harm in our communities to stop conducting deceptive and deficit research. Smith (1999) elaborates:

 *It angers us when practices linked to the last century, and the centuries before that, are still employed to deny the validity of Indigenous peoples' claim to existence, to land and territories, to the right of self-determination, to the survival of our languages and forms of cultural knowledge, to our natural resources and systems for living within our environments. (p. 1)*

Most of us are aware of the colonial impacts and the ongoing negative cycles occurring. As we take up spaces in the academy, we have resisted and have been defiant of other influencing powers that would otherwise state Our Ways of Knowing as illegitimate. The western educational spaces have been hostile spaces for Indigenous Peoples and we have been uneasy in these spaces since Indian residential schools. We continue the battle where the "western system ... has strong established philosophies and practices" (Kovach, 2009, p. 156). As more Indigenous students make their way into educational systems, the more of our Knowledge we bring can be liberating. However, Tuck and Yang (2014) caution "there are some forms of knowledge that the academy does not deserve ... it is the colonial

1 We use Indigenous interchangeably when we are including Indigenous Peoples globally.

2 The Anishinaabek are comprised of the Ojibwe, Odawa, Pottawatami, Michi Saagi, Nipissing, and Chippewa Nations. These Nations inhabit the Great Lakes Region and central Canada and the United States.

3 We are referencing specific Anishinaabe Knowledge, Teachings, and Protocols on Dream Knowledge that have been passed down generation to generation.

collector of knowledge” (p. 813). Although these spaces do not deserve our Indigenous Knowledges, it can be a form of healing for ourselves, communities, and our Nations. We share this methodology as a form of collective resistance to the colonial agenda. Indigenous Peoples will continue to resist by changing the way research is conducted, carried out, and disseminated so that it reflects our lived and living realities. We want the research focus to highlight the strengths of our communities. We want to keep our communities safe from further violence while we strengthen our relationships to ancestral territories, languages, and spirituality. Therefore, “Indigenous research methodologies are catalysts toward healing, decolonization and resurgence” (Rowe, 2014, p. 1). Indigenous Peoples bring various interpretations, questions, and analyses of the results. Indigenous scholars all over the world are breaking down barriers and pushing for the preservation and revitalization of Our Ways of Knowing, Being, and Doing. For decades, we have been reclaiming our place in intellectual spaces, such as the academy. When we engage in research, it is vital that “we can also choose to continue to produce knowledge and theory in opposition to the academy as resistance, resurgence, and sustenance through our systems of knowledge ... this is vital work” (Simpson, 2017, p. 31). It is essential work because Indigenous Methodology

“frames the questions being asked, determines the set of instruments and methods to be employed, and shapes the analyses. Within an Indigenous framework, methodological debates are ones concerned with the broader political and strategic goals of Indigenous research. It is at this level that researchers have to clarify and justify their intentions.

– (Smith, 1999, p. 144)

We bring holistic practices in practical and achievable methods so that all generations can benefit instead of suffering from past injustices. With all of our efforts, we are still forging our path as we are now making Indigenous ways of knowing a valuable source of Knowledge within all levels of education. Moving forward, we would like to acknowledge all the cousins, aunties, and uncles who envisioned Indigenous Research Methodologies and brought them into reality. We have leading scholars in this area that discuss why we should have Indigenous Methodology such as Smith (1999), Wilson (2008), Archibald (2008), Kovach

(2009), Borrows (2010), Simpson (2011), Absolon (2011), Chilisa (2020), and many others. Indigenous Research Methodologies have gained momentum as Indigenous students, scholars, and researchers from various disciplines have been employing Indigenous Ways of Knowing in their scholarship. Throughout our educational journey, we have listened to many Indigenous students and scholars share their stories incorporating songs, dance, art, and dreams into research as they are a part of our lived/living experiences. We often have these conversations with one another in classrooms and community functions. In these intimate settings, we often reflect and enact on our own Knowledges while contributing to our respective communities and Nations. Indigenous Peoples always had methodologies and methods, not all western academics recognize our Knowledge as valid sources because our practices are intergenerational and not linear (Wilson, 2008). These methods can be in stories, songs, dance, art, dreams, and so many other ways we share our realities in relation with one another. We have a holistic understanding of Indigenous Methodologies that is stemming from our collective consciousness. For example, Absolon (2011) explains that,

“Indigenous re-search is often guided by the Knowledges found within. Aboriginal epistemology (the ways of knowing our reality) honours our inner being as the place where Spirit lives, our dreams reside, and our heart beats. Indigenous Peoples have processes in place to tap into this inner space and to make the unknown – known. This is a key Indigenous methodological principle.
(p. 12)

Indigenous Methodology is to privilege our ways of knowing; first and foremost, we honour the teachings shared with us from our families. When we bring in Indigenous Methodology, we carry our cultures, worldviews, and identities from our respective Nations and Territories into the academy. This article challenges western academic worldviews and reclaims Dream Knowledge Methodologies.

What is Dream Knowledge?

Michael Hart (2010) explains the importance of tapping into the inner space of our inner being. We tap into this inner knowledge within ourselves “through rituals or ceremonies that incorporate dreaming, visioning, meditation, and prayer” (Hart, 2010, p. 8). Basil Johnston-baa (2003) understood our spiritual being to be called Cheejauck. He further adds



“Cheejauck” it was made up of six aspects: character, personality, soul, spirit, heart, or feeling, and a life principle. This substance had the capacity to dream and receive vision. Through dream and vision a man would find guidance in attaining fulfillment of self. (p. 15)

Indigenous Ways of Knowing include these inner space breakthroughs where knowledge is gained through these types of processes. Our perceptions then become a form of experiential insight (Hart, 2010). Marlene Brant Castellano (2000) defines this as revealed knowledge which comes as a source of knowledge revelation. Brant Castellano (2000) states, “Revealed knowledge is acquired through dreams, visions, and intuitions that are understood to be spiritual in origin” (p. 24). Traditionally in times past, Indigenous Elders or Spiritual Leaders would send youth out on a vision quest when they are in the transition phase from youth into adulthood. This is also done today when adults are looking for guidance in their lives during different periods of their life. Sometimes this knowledge will come to people as a gift during a moment of need or when the time is right during a person’s path in life.

Early western authors such as Jung and Freud both had their theories on Dream Knowledge. Freud convinced us that our dreams were sexual manifestations (Freud, 2010). Also, he concluded that what we had experienced were manifestations of our waking life, removing the spiritual aspect and deduced it to ordinary experiences by placing our dreams in the context of playtime for the imagination (Freud, 2010). However, Jung (2002) disagreed with him; he thought dreams were more complex. Jung’s work often discussed the time and space shifts and Knowledge that we might not have otherwise had access to, a realm beyond our reality (Jung, 2002). In contrast, Hollowell (1966) explained that the Anishinaabek could access the Dream World anytime for specific Knowledges. Hollowell noted that, “for the

Ojibwa, social relations with other-than-human persons are not metaphorical but intimately meshed with their thought and experience with interrelationships between human beings” (Hollowell, 1966, p. 279). He concluded that the Anishinaabek would use dreaming as an information system that could be accessed anytime but had to use traditional customs in order to enter the gateway. Expanding on Hollowell’s work, Deloria (2012) argues that dreaming transforms our reality that adds to our cultural experiences. We do not live in a fantasy or within an imaginary landscape, we live in current reality, but have a fundamental understanding that our spirits can travel into the metaphysical world because it is free to travel the universe (Deloria, 2012). It is evident that Indigenous and non-Indigenous scholars have significantly different perspectives on Dream Knowledge.

Indigenous authors understand that Dreams and Dream Knowledge are part of the transformative paradigm. It is how we have used dreams to engage in transformative action, which continues to be guided by our Ancestors (Shawanda, 2020). Indigenous Peoples know that when we have dreams, it increases our Knowledge where we are participatory and collaborative with the *manidoog* (spirits). Focusing on the Anishinaabe background that harmonizes with Borrows (2010), who states that “Anishinaabek people had been taught to give the highest regard to their dreams. He was told that they possessed great power” (p. 5). Our connection to life on Earth is both tangible and ethereal. We understand that because we cannot see the metaphysical links, we know that there is another presence that our minds acknowledge. For example, Borrows (2010) explains that “his mother and father had taught him that dreams were among the most important experiences he would have on Earth. They could provide guidance and direction if properly remembered” (p. 189). We, as Anishinaabek Peoples, understand that there is no concept of time and place in this Dream Dimension, but we have a fundamental understanding that we can visit anytime. Dream requires a synergy between the spirits; the more open and honest you are about your intentions, the more information will flow throughout the research process.

Dream Knowledge is sacred, and at times it can be a ceremony. So why would Indigenous students, scholars, and researchers want to employ it in research? Indigenous Peoples have been utilizing it in their work but not as a methodology yet. There are Indigenous works of literature in which

the authors briefly mention that their work stemmed from dreams. If it came directly from dreams, we should be utilizing that as our Methodology. Because of that, we breathe life into our approaches to find balance in our ways (Ross, 2014). Listening to our dreams, we have a gift to help people. In the late Fall and during the winter months, such as the month of January, our connection to the spiritual realm is stronger. Also, our dreams can be more vivid during the solstices and changing of the moon. These are the times our body is in rest mode, and it becomes the time of movement for the *manidoog*. Another time our Spirit can reach dream state is when our Spirit is vulnerable to substance or alcohol abuse, where the dreams are so intense that some people may use this method to change their life around. We must understand that our Spirit leaves and returns to our bodies to reawaken, to process the shared knowledge (Absolon, 2011). We venture to the unknown, and while western thinkers could see it as one-dimensional, the Anishinaabek view it as overlapping and simultaneous perceptions of reality.

What is the Anishinaabe Dream Methodology?

Cardinal (2001) explains that “Circle work and Dream work are methods: Indigenous methods that speak clearly to an Indigenous perspective, an Indigenous worldview” (p. 181). The Dream Methodology is not a new methodology as Indigenous Peoples have always had their theories and methods that were in accordance with Natural Law. The Anishinaabe Dream Methodology is a branch of Indigenous Methodology. It is very personal to the dreamer and these “dream experiences are not confused with events when awake” (Hallowell, 1966, p. 274). There are a variety of dreams that could be ordinary dreams; not all dreams are sacred. However, when they are profound, the dreamer awakes with a sense of renewal and action. Wilson (2008) explains that Indigenous methodology “refers to the theory of how Knowledge is gained, or in other words, the science of finding things out. Your view of what reality is, and how you know this reality, will impact on the ways that more Knowledge can be gained about this reality” (p. 34). To put it more simply: How do I find out more about this reality? Indigenous Peoples understand that when we dream, we are in relation to the cosmos, accessing all that Knowledge.

Sometimes these messages may not be clear and guidance is needed in the interpretation. When we are awake, our job as researchers is to interpret the Knowledge that was shared with us from the sacred realm. Most Indigenous Scholars acknowledge that there is an ongoing relationship with the cosmos, spirits, nature, animals, and to each other. We are composed and interconnected much like the spider web. These are the many intersections and experiences that create our connection to the world, and we refer to the spider web analogy. The spider web is often complex, but breaking it down into the main frame could be seen as the cosmology, worldviews, and beliefs. The core threads could be the teachings, language, principles, methodologies, ethics, laws, etc. The connecting spiral work could be indicative of the clan system that works together to uphold these core tenants. Each of these make up the spider web. Moreton-Robinson (2013) explains:

“Indigenous Peoples conducted research, though in our languages it is not the word used to describe our ancestors’ and creators’ processes for producing Knowledge. Over thousands of years our existence and survival depended on flexible knowledge systems, and they exist in different forms in the present. (p. 70)

Dream Methodology is how Anishinaabek gain some of their Knowledge. In using this methodology, we are valuing our Anishinaabe *inaadiziwin*⁴ because dreams are where we have always done so. Furthermore, Lewis Cardinal (2001) and Pablo Montes (2022) describe how our friends, families, Elders, and community members will share their dreams; they will then compare their experiences, interpretations, visions, and images to determine the what our Ancestors are trying to communicate.

What is being proposed with the dream methodology is an anti-colonial research methodology that is congruent with decolonizing, resisting, and Indigenizing dominant research methodologies (Chilisa, 2020). Deloria (2012) explains that when we access Dream Knowledge, we are now the messengers to share the vision. How do we harness the power of dreams? Some people are given the gift of dreams. Others cannot recall. But that is okay too. If you are one that does not dream, this article can serve as a guidance for you in

the future when you do dream. However, for those that are dreamers, it is important that we follow protocols. We will share Anishinaabe Protocols to understand how to access, honour, and carry our research.

Indigenous Protocols

In Anishinaabe culture, we often have ceremonial practices that are aligned with our methodologies. Smith (1999) states, “Indigenous methodologies tend to approach cultural protocols, values, behaviours as an integral part of methodology” (pp. 15-16). If you are seeking sacred knowledge from the Dream Realm, it is important to offer tobacco. This helps with grounding yourself and carrying out the intentions. Also, it is aligned with our community-based knowledge. In this section, we discuss the tobacco offering, fasting ceremony, the smoke ceremony, positionality, and relationality.

Tobacco Offering

Our community knowledge on *Semaa* (tobacco) is that it was the first medicine that was gifted to the Anishinaabek. We access the spiritual realm by using our medicines. There are various ways you can offer tobacco through a fire, pipe, or an offering to the land or water. Benton-Banai-*baa*⁵ (2010) states, “the smoke from Tobacco will carry your thoughts into the Spirit World. Its smoke will be your visible thoughts” (p. 24). When you are seeking Knowledge or guidance from the ancestors, it is important to use your tobacco as it is used as our telephone to the ancestors. We pray with the tobacco and the ancestors will listen to what we have to say. They will answer us and deliver instructions when we are ready to receive them. Sometimes it will not come right away, and it is important that we carry patience in our bundles. We understand that we offer tobacco to enter the sacred places and spaces so that we can stay protected and safe.

Fasting Ceremony

There are various stages where men and women can access the Spiritual Realm by going out to do a Fasting Ceremony. This can also occur during the Rites of Passage for young boys transitioning into adulthood. However, it is not limited to this particular ceremony. There are times when the

Anishinaabek go out fasting to receive guidance in their life. Sometimes these messages can appear on day one or in-between 1-4 nights out on the land. There are sacred areas throughout Anishinaabek *Aki* (land), such as on certain mountains, areas near petroglyphs, and near bodies of water. These are listed generically to not expose the sacred sites of each of the communities. We encourage you to seek out your trusted Knowledge Keepers and Elders to guide you through the Fasting Ceremony.

Smoke Ceremony

The smoke ceremony, also known as the smudging ceremony, involves the use of four commonly used medicines: tobacco, sage, cedar, and sweetgrass. These medicines are sometimes used in different combinations or alone. You can perform this ceremony alone, before going to sleep, or after waking up from a dream. If you want to honour the dream and spiritual connection that was made, this is an optional step.

Positionality

It is essential to share your dream when writing your Dream Methodology so that the readers of your scholarly work can understand and visualize your process. An example of this is demonstrated from various Indigenous Scholars from Kathy Absolon (Kaandossiwin), Joanne Archibald (Indigenous Storywork), John Borrows (Drawing Out Law) and many others. Through the interpretation of dreams, humanity has the potential to gain knowledge. This concept is defined as a type of Indigenous epistemology by Indigenous ways of knowing. This also includes the acquisition of ontologies and axiologies within an Indigenous research paradigm that are specific to dream methodology. Willie Ermine (1995) defines this type of knowledge into oneself as “the synthesized understanding of inner space”. The interpretation of dreams is a part of the great mysteries of the universe and Indigenous Peoples have harnessed this sacred knowledge within their community collectives through the engagements of ceremonies and sacred knowledge. As Ermine states:

“the tribal ceremonies display with vivid multidimensional clarity the entries and pathways into this inner world of exciting mystery that has been touched by only the

5 -baa or -ban refers to someone who has died and now residing in the Spirit Realm. In Anishinaabemowin -baa refers to the person as they are permanently sleeping

few who have become the explorers of sacred knowing. Rituals and ceremonies are corporeal sacred acts that give rise to holy manifestations into the metaphysical world. Conversely, it is the metaphysical that constructs meaning in the corporeal.

(1995, p. 106)

During the summer of 2004, Manitowabi had a significant dream of a large drum in the nighttime sky surrounded by the stars, thunder, and lightning in the midst of a huge thunderstorm. He would later learn from an Odawa Elder that the drum is spiritually connected to the thunderbirds. It is also the medium between the two worlds, the Skyworld and the underworld. The Skyworld is represented by the thunder beings and the underworld is represented by the water spirit, *Mishebeshu*, who represents the sacred and spiritual connections to the water world (Smith, 1995). Similar to Manitowabi, Shawanda has had dreams about their late uncle who shared his knowledge on the water. In this dream, the conversation shifted to discuss ceremonies during the pandemic and our uncle shared that the Spirits were not being feasted during this time. Shawanda was given the opportunity and specific instructions to share the knowledge with her aunties about this dream. In sharing these dreams, we both briefly demonstrated how dreams can provide specific instructions to our living reality on Earth to reconnect to teachings, so we live with *Mino-Bimaadizwin* (Living a Good Life).

Relationality

Ermine (1995) uses the Cree word *mamatowisowin*, which means tapping into the life force of inner space through various mediums or different ways of conveying knowledge. In this paper, we want to utilize the Anishinaabe word *Kaandossiwin*, which means how we come to acquire knowledge. The word *Kaando* means to meditate or focus on one object. During this process, knowledge is revealed (Manitowabi, 2017). As Joshua Manitowabi (2017) states, “revealed knowledge transmission is considered to be spiritual learning, which is one of the methods for acquiring Anishinaabe knowledge” (p. 115). Indigenous languages contain this accumulated body of knowledge from our ancestors. The spiritual knowledge within the language is energy that is interconnected with all of Creation. This energy is harnessed by exercising this inwardness through

the process of Kaando. Furthermore, Ermine (1995) states:

“for the Cree, the phenomenon of *mamatowin* refers not just to the self but to the being in connection with happenings. It also recognizes that other life forms manifest the creative force in the context of the knower. It is an experience in context, a subjective experience that, for the knower, becomes knowledge in itself. The experience is knowledge. (p. 104)

It is important to know that we, as Indigenous Peoples, recognize the Natural Laws or the Original Instructions that are sent to us by *Gzhe-Mnidoo*⁶. They were given to us to sustain ourselves on the land and we were given the teachings about reciprocity. With this understanding, we use it as our governing system in how we interact with one another and other Nations, this includes both animate and inanimate. We know that what inherently guides us is the Anishinaabek law on relationships (Borrows, 2010). Relationality is how we express cultural backgrounds that connects us to our lands, ancestors, traditions, histories, and all life forces. Producing Knowledge is ceremonial, spiritual, self-determining, and accessible. We build our relationships based on our Indigenous knowledge systems (Chilisa, 2020). We must have a connection to the land. Borrows (2010) shares,

“Mishomis knew that dreams could teach people about power. They could be directed to kings, countries, and ordinary citizens. Dreams could tell them about violations of trust and conflict in those relationships. They could cause restlessness and trouble people’s spirits ... dreams could even shape the times and seasons of the world. (p. 10)

As we utilize our Indigenous methodologies, we need to keep a balanced relationship so we live *Mino-Bimaadizwin*. Also, we need to understand the importance of and establish relationships and friendships with our Knowledge Keepers and Elders because we need to build trust and mentorship. We need to learn the protocols to foster good relations in order to receive the knowledge we are seeking

out. For example, we may reach out to our trusted sources to name our children, we offer tobacco for the person who is given this responsibility. This person may utilize the Dream Knowledge to speak with the baby's Spirit. Once they have received the name, a ceremony may take place to name the baby. Another example is when we are in search of some guidance in our lives, we can offer our medicines and ask the question we are seeking. Sometimes the knowledge we are seeking may take time to be presented to us. When it comes to Dream Knowledge, remember to seek out any interpretations from your trusted Knowledge Keeper or Elder.

There is a caveat to this element in relationships and knowledge sharing. The knowledge shared with us, or the knowledge we seek, is already part of the collective community knowledge that has been passed down from generation to generation. This knowledge may be freely shared with community members, and it is not owned by a single person, but rather is a collective understanding of the Teachings from which we can draw at any time. Relationships are key in working with Indigenous Peoples and as Indigenous researchers, we must honour where we get our information from and ask for permission before sharing it. When it comes to Dream Knowledge, if we remember the dream the next morning, remember to offer tobacco so we honour our Ancestors, and to write down the dream so we can recall it when it comes time to enact it. It is important to follow cultural protocol by offering tobacco to say *chi-miigwech* for the message and visits from the ancestors. Remember to use your Nation's specific protocols once you have received Dream Knowledge because this is how we access the Spiritual Realm.

Impacts

The impact from Dreaming is that this experience becomes embedded within a community praxis of knowledge that originates from introspection. The most important people to interpret these processes are Spiritual Leaders who have years of experience developing the ability to translate this type of knowledge into Indigenous research paradigms. As Hart (2010) states the "Indigenous research paradigm is structured within an epistemology that includes a subjectively based process for knowledge development and reliance on Elders and individuals who have or are developing this insight" (p. 8). To dream is to invoke Indigenous knowledge

systems, literatures, languages, worldviews, and collective experiences of the colonized 'Other' to theorize and facilitate a research process that gives voice and is indigenous to the communities you research" (Chilisa, 2020). One example is the spiritual connections of the Odawa to their landscapes and relations to water. The ancestral homeland of the Odawa Peoples was Manitoulin Island prior to European arrival. During the Anishinaabek migration from the east coast, Manitoulin Island was the fourth stopping place along the journey of the seven sacred stopping places (Benton-Banai-*baa*, 1988). These stories have been passed down through our Anishinaabek oral histories through ceremonies and, traditionally, Manitoulin Island was referred to as Odawa *Mnis* or *Mnidoo Mnising*, the Spiritual Island of the Odawa and Ojibwa peoples. There is one location of spiritual significance within a sacred geographic space located at Odawa *Mnis*⁷ which is named Dreamers Rock, a place of visions and dreams. This place was used by the Anishinaabek to acquire spiritual messages from the Creator through the processes of visions and meditations resulting in dreams of importance.

Within the sacred stories of Indigenous peoples of Turtle Island, *Shiike Mnis* (North America), there are the stories of travels and migrations of various Indigenous Peoples through time and place. Indigenous Peoples have resided on *Shiike Mnis* since time immemorial, and when the Odawa arrived at Odawa *Mnis*, there were already other Indigenous Peoples residing there, but they later became one and the same with the Anishinaabek, and their stories of the landscapes have been carried on through time. One of the spiritual connections that the Odawa people carry within their culture is their spiritual connections to the waters of Lake Huron, which was also known as Odawa *Gamiing*, or the Great Lake of the Odawa. The Odawa have established an ecological connection to the landscapes of Odawa *Mnis* through their songs, stories, and ceremonies. There are times when these ceremonies carry more spiritual energies within certain geographic places and spaces, also known as sacred landscapes (Cajete, 1994). The spiritual belief of the Anishinaabek is that when an individual seeks a vision through certain prayers and ceremonies, whether through ceremonial fastings, meditations, or sacrifices, a person is coming into contact with the dream world and they are capturing the spiritual energy within the ceremony. Gregory Cajete (1994) elaborates on the dream realm by stating,

“Dreams were deemed important avenues for glimpsing the future, finding that which had been lost, understanding the cause of psychological disharmony, and the origin of needs and wishes that must be honored. Throughout Indian America, dreams and dreaming were considered essential to success and happiness in life. This valuing of dreams set the psychological and social context necessary for receiving, remembering, and incorporating dreams into the reality of everyday living. (p. 144)

For the Anishinaabek, there is the spiritual belief regarding the nature of dreams and visioning. Dreams are connected to the spiritual realm of the universe and thus represent the life of our individual spirits we have within ourselves.

This methodology works best for a qualitative study because it is how Indigenous Peoples connect with Creation and establish spiritual connection to the research. Wilson (2008) justifies Indigenous methodologies as “an integral part of Indigenous identity for many Indigenous people includes a distinct way of viewing the world and of ‘being’” (p. 15). It is using our epistemological framework of Spiritual Knowledge that shapes and informs the research. Whether you asked for guidance or the Dream came to you unexpectedly, proper protocols need to be followed. If you utilize that Dream within research, then it is important to describe the essence of the Dream. To have a valid methodology, simply discussing your dream is not enough. To create a strong procedure for your methodology section, we have provided the following guide:

1. What is the Dream about? What is the main message?
2. What are the Spirits and Ancestors communicating?
3. Were there instructions? If yes, what are they? If no, how do you plan to carry out your research?
4. How has this Dream Methodology informed your research and relationship with the participants and the communities?
5. What was your Indigenous protocol to honour

the Co-Creators?

6. Were you able to conduct your research through Indigenous spiritual paradigm?
7. How are you analyzing the information in your research?
8. Did you follow through with the Dream message? If not, you can share why.
9. Were there any Dreams after the research?

These are guiding questions. You may add more to strengthen your methodology. This is fundamental to harnessing the knowledge and validating it within the researcher's Indigenous community. The spiritual dimension is something bigger than us and the spirits will continue to watch over us.

Discussion

The challenge of incorporating Dream Methodology into academia is that it may not be viewed as a valid methodology by Western researchers and practitioners. Indigenous students, scholars, and researchers may need to justify their positions of incorporating Anishinaabe Dream Methodology or Indigenous Dream Methodology. Research is made even more complicated by the inclusion of Dream data, methods, and methodologies (Koro-Ljungberg, 2014). St. Pierre (1997) explains that “Dreams ... added a layer of complexity ... dreams enabled and legitimized a complexity of meaning that science prohibits” (p. 183). Not every part of dream has to be disclosed with the academy. Share what is needed to describe the methodology. Collectively we are here to engage in anti-colonial work. There is a growing need to incorporate more of our ways of knowing without the barrage of western-oriented principles. Wilson (2008) explains, “As an Indigenous research paradigm grows and evolves, we need to move beyond the tendency to compare it with mainstream research, to develop theory, practice and methods that are uniquely Indigenous” (p. 16). This explanation signifies why we need to break colonial barriers and assert that our knowledge is enough and valid. We have our methodologies and methods in collecting knowledge, and the scientific way is not the only research process. The more Indigenous Peoples push to break colonial barriers, we can start to privilege our cultures and traditional ways

of knowing and doing as valid sources of knowledge.

One of the strengths of Dream Methodology is that it allows Indigenous researchers to validate their personal dreams and visions as being interconnected with Indigenous prophecies. Indigenous futurisms are thus able to flourish through the transfer of knowledge from the dream realm into our modern contemporary realities. By utilizing our oral stories with our traditional teachings, visioning through research allows us as Anishinaabek to reconnect back to our ancestors. *Nanaboozhoo*, our spiritual helper, who was also our first researcher, walked the earth with his friend Wolf; they walked side by side and named all the plants, animals, and medicines all over the earth and established a reciprocal relationship with the Creator. Indigenous research must be reciprocal and must also be allowed to flourish through dreaming, envisioning, and prophetic visions. Every person has dreams and their dreams are important. We do acknowledge that not everyone remembers their dreams but their gifts are just as important. When they do remember it is important to write them down. All of our Dreams are essential to ensure we are strengthening our contemporary Indigenous communities.

Conclusion

The strength of this research is that it utilizes an Indigenous framework, an area that is specifically looking at Dreams as a Methodology. By employing this methodology, we are Co-Creating with the Ancestors and Spirits because it is a privilege to do so. When we engage with our own ways of knowing we are returning back to our ways of knowing by engaging with anti-colonial practices. We encourage Indigenous students, scholars, and researchers to use Dream Methodologies in their work. We hope that this Anishinaabe Dream Methodology assists you in your research.

Miigwech.

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