



# Our Knowledge Is Not Primitive

Decolonizing Botanical Anishinaabe Teachings

Wendy Makoons Geniusz

# Our Knowledge Is Not Primitive Decolonizing Botanical Anishinaabe Teachings

**Leanne Betasamosake Simpson**



## **Our Knowledge Is Not Primitive Decolonizing Botanical Anishinaabe Teachings:**

**Our Knowledge Is Not Primitive** Wendy Makoons Geniusz, 2022-12-05 Traditional Anishinaabe Ojibwe or Chippewa knowledge like the knowledge systems of indigenous peoples around the world has long been collected and presented by researchers who were not a part of the culture they observed. The result is a colonized version of the knowledge one that is distorted and trivialized by an ill suited Eurocentric paradigm of scientific investigation and classification. In *Our Knowledge Is Not Primitive* Wendy Makoons Geniusz contrasts the way in which Anishinaabe botanical knowledge is presented in the academic record with how it is preserved in Anishinaabe culture. In doing so she seeks to open a dialogue between the two communities to discuss methods for decolonizing existing texts and to develop innovative approaches for conducting more culturally meaningful research in the future. As an Anishinaabe who grew up in a household practicing traditional medicine and who went on to become a scholar of American Indian studies and the Ojibwe language, Geniusz possesses the authority of someone with a foot firmly planted in each world. Her unique ability to navigate both indigenous and scientific perspectives makes this book an invaluable contribution to the field of Native American studies and enriches our understanding of the Anishinaabe and other native communities.

**Our Knowledge Is Not Primitive** Wendy Makoons Geniusz, 2023-03-15 Traditional Anishinaabe Ojibwe or Chippewa knowledge like the knowledge systems of indigenous peoples around the world has long been collected and presented by researchers who were not a part of the culture they observed. The result is a colonized version of the knowledge one that is distorted and trivialized by an ill suited Eurocentric paradigm of scientific investigation and classification. In *Our Knowledge Is Not Primitive* Wendy Makoons Geniusz contrasts the way in which Anishinaabe botanical knowledge is presented in the academic record with how it is preserved in Anishinaabe culture. In doing so she seeks to open a dialogue between the two communities to discuss methods for decolonizing existing texts and to develop innovative approaches for conducting more culturally meaningful research in the future. As an Anishinaabe who grew up in a household practicing traditional medicine and who went on to become a scholar of American Indian studies and the Ojibwe language, Geniusz possesses the authority of someone with a foot firmly planted in each world. Her unique ability to navigate both indigenous and scientific perspectives makes this book an invaluable contribution to the field of Native American studies and enriches our understanding of the Anishinaabe and other native communities.

*A Not-So-New World* Christopher M. Parsons, 2018-09-21 When Samuel de Champlain founded the colony of Quebec in 1608 he established elaborate gardens where he sowed French seeds he had brought with him and experimented with indigenous plants that he found in nearby fields and forests. Following Champlain's example, fellow colonists nurtured similar gardens through the Saint Lawrence Valley and Great Lakes region. In *A Not So New World*, Christopher Parsons observes how it was that French colonists began to learn about Native environments and claimed a mandate to cultivate vegetation that did not differ all that much from that which they had left behind. As Parsons relates, colonists soon discovered that there were limits to what they

could accomplish in their gardens The strangeness of New France became woefully apparent for example when colonists found that they could not make French wine out of American grapes They attributed the differences they discovered to Native American neglect and believed that the French colonial project would rehabilitate and restore the plant life in the region However the more colonists experimented with indigenous species and communicated their findings to the wider French Atlantic world the more foreign New France appeared to French naturalists and even to the colonists themselves Parsons demonstrates how the French experience of attempting to improve American environments supported not only the acquisition and incorporation of Native American knowledge but also the development of an emerging botanical science that focused on naming new species Exploring the moment in which settlers missionaries merchants and administrators believed in their ability to shape the environment to better resemble the country they left behind A Not So New World reveals that French colonial ambitions were fueled by a vision of an ecologically sustainable empire **Indigenous Poetics in Canada**

Neal McLeod, 2014-05-16 Indigenous Poetics in Canada broadens the way in which Indigenous poetry is examined studied and discussed in Canada Breaking from the parameters of traditional English literature studies this volume embraces a wider sense of poetics including Indigenous oralities languages and understandings of place Featuring work by academics and poets the book examines four elements of Indigenous poetics First it explores the poetics of memory collective memory the persistence of Indigenous poetic consciousness and the relationships that enable the Indigenous storytelling process The book then explores the poetics of performance Indigenous poetics exist both in written form and in relation to an audience Third in an examination of the poetics of place and space the book considers contemporary Indigenous poetry and classical Indigenous narratives Finally in a section on the poetics of medicine contributors articulate the healing and restorative power of Indigenous poetry and narratives Indigenous Research Deborah McGregor, Jean-Paul Restoule, Rochelle

Johnston, 2018-08-15 Indigenous research is an important and burgeoning field of study With the Truth and Reconciliation Commission's call for the Indigenization of higher education and growing interest within academic institutions scholars are exploring research methodologies that are centred in or emerge from Indigenous worldviews epistemologies and ontology This new edited collection moves beyond asking what Indigenous research is and examines how Indigenous approaches to research are carried out in practice Contributors share their personal experiences of conducting Indigenous research within the academy in collaboration with their communities and with guidance from Elders and other traditional knowledge keepers Their stories are linked to current discussions and debates and their unique journeys reflect the diversity of Indigenous languages knowledges and approaches to inquiry Indigenous Research Theories Practices and Relationships is essential reading for students in Indigenous studies programs as well as for those studying research methodology in education health sociology anthropology and history It offers vital and timely guidance on the use of Indigenous research methods as a movement toward reconciliation *The Future of Sustainability Education at North American Universities* Naomi

Krogman,2023-02-10 This collection explores sustainability education in the North American academy The authors advocate for a more integrated approach to teaching sustainability in order to help students address the most pressing problems of the world embrace experimentation and foster more meaningful involvement with the communities in which universities are located Throughout they remain focussed on identifying opportunities for sustainability in higher education and suggesting specific strategies and tactics to achieve them Recommendations include pedagogical and structural changes aimed at helping students understand the systems in which they can advance sustainability This timely volume will be of interest to scholars academic leaders policy makers societal partners in research and private sector leaders interested in advancing the sustainability agenda Foreword by Thomas E Lovejoy Contributors Apryl Bergstrom Christopher G Boone Ann Dale Thomas Dietz Roger Epp Allison F W Goebel Kourosh Houshmand Robert H Jones Naomi Krogman Shirley M Malcom Robert E Megginson Patricia E Ellie Perkins Vicky J Sharpe Toddi A Steelman      **As We Have Always Done** Leanne Betasamosake Simpson,2017-10-17 Winner Native American and Indigenous Studies Association s Best Subsequent Book 2017 Honorable Mention Labriola Center American Indian National Book Award 2017 Across North America Indigenous acts of resistance have in recent years opposed the removal of federal protections for forests and waterways in Indigenous lands halted the expansion of tar sands extraction and the pipeline construction at Standing Rock and demanded justice for murdered and missing Indigenous women In *As We Have Always Done* Leanne Betasamosake Simpson locates Indigenous political resurgence as a practice rooted in uniquely Indigenous theorizing writing organizing and thinking Indigenous resistance is a radical rejection of contemporary colonialism focused around the refusal of the dispossession of both Indigenous bodies and land Simpson makes clear that its goal can no longer be cultural resurgence as a mechanism for inclusion in a multicultural mosaic Instead she calls for unapologetic place based Indigenous alternatives to the destructive logics of the settler colonial state including heteropatriarchy white supremacy and capitalist exploitation      **Resistance and Recognition at Kitigan Zibi** Dennis Leo Fisher,2023-11-15 *Resistance and Recognition at Kitigan Zibi* tells the modern history of Kitigan Zibi the largest and oldest Algonquin reserve in Canada This local history sheds light on the larger experience of the Algonquin First Nations whose traditional lands span the Ottawa River watershed and cross contemporary boundaries Drawing on archival sources and interviews with community members this work elucidates the relationship between culture and politics on the reserve during the twentieth century Despite the disruptions of settler colonialism the Algonquin have maintained a distinct identity and have waged a multifaceted struggle against assimilation and economic marginalization This struggle has played out in political spaces including border crossing celebrations grand councils and courtrooms This fight has also informed strategic labour choices interactions with game wardens and protests against the Catholic Church *Resistance and Recognition at Kitigan Zibi* demonstrates that the contest over recognition of treaty rights and traditional lands is longer broader and deeper than previously understood      *Decolonizing Botanical Anishinaabe Knowledge* Wendy Djinn

Geniusz,2006 The purpose of this research is to study the colonization of botanical anishinaabe gikendaasowin anishinaabe knowledge so that it can be decolonized reclaimed and made useful to programs revitalizing anishinaabe language and culture Anishinaabe or Anishinaabeg in the plural is the self designation of the American Indian people who are commonly referred to in English as the Chippewa Ojibway Ojibwa or Ojibwe A fair amount of information about how the Anishinaabeg work with plants and trees has been recorded by researchers in various fields including anthropology and ethnobotany however much of this information has been colonized Through both their elicitation of this information from Anishinaabe consultants and adaptation of it to fit into the non native knowledge keeping systems of which they were a part researchers have created colonized texts of anishinaabe gikendaasowin Anishinaabe people and organizations often attempt to use these texts in their language and culture revitalization programs but they often fall short of being adequate tools of cultural revitalization Through Biskaabiiyang methodology developed by Seven Generations Education Institute in Fort Francis Ontario this dissertation compares colonized botanical anishinaabe gikendaasowin with that of Anishinaabe elders from communities in Wisconsin Michigan Minnesota and Western Ontario in order to explore a decolonization process which will be useful to the revitalization of anishinaabe culture and language **Language Smugglers** Arianne Des

Rochers,2023-08-10 Translation is commonly understood as the rendering of a text from one language to another a border crossing activity where the border is a linguistic one But what if the text one is translating is not written in one language indeed what if no text is ever written in a single language In recent years many books of fiction and poetry published in so called Canada especially by queer racialized and Indigenous writers have challenged the structural notions of linguistic autonomy and singularity that underlie not only the formation of the nation state but the bulk of Western translation theory and the field of comparative literature Language Smugglers argues that the postnational cartographies of language found in minoritized Canadian literary works force a radical redefinition of the activity of translation altogether Canada is revealed as an especially rich site for this study with its official bilingualism and multiculturalism policies its robust translation industry and practitioners and the strong challenges to its national narratives and accompanying language politics presented by Indigenous people the province of Quebec and high levels of immigration **The British National Bibliography** Arthur

James Wells,2009 Plants Have So Much to Give Us, All We Have to Do is Ask Mary Siisip Geniusz,2015 *Ethnobotany of the Ojibwe Indians* Huron H. Smith,2022-05-28 In *Ethnobotany of the Ojibwe Indians* Huron H Smith meticulously explores the intricate relationships between the Ojibwe people and their natural environment detailing how indigenous flora has shaped their cultural and spiritual practices This pioneering work rooted in ethnographic inquiry utilizes a rich blend of narrative and scientific analysis engaging readers with its careful documentation of plant uses traditional knowledge and the philosophical underpinning of nature within Ojibwe cosmology Smith s methodical approach not only preserves the nuances of Ojibwe language surrounding botanical terms but also provides a significant contribution to the study of indigenous

knowledge systems in the broader context of North American ethnobotany Huron H Smith was an influential figure in the field of ethnobotany and Native American studies drawing upon his extensive research and personal interactions with the Ojibwe community His commitment to documenting and preserving indigenous knowledge reflects a deeper understanding of colonial impacts on Native American cultures Smith s own background enriched by a lifelong dedication to ethnographic fieldwork and advocacy for indigenous rights equipped him with unique insights that galvanized his scholarly pursuits and underscored the importance of cultural continuity This book is an essential read for scholars students and anyone interested in the rich tapestry of indigenous knowledge and its application in modern ecological contexts Readers will find value not only in the detailed cataloging of plant uses but also in the philosophical reflections Smith offers on the interconnectedness of culture and nature *Ethnobotany of the Ojibwe Indians* serves as a vital resource for those looking to deepen their understanding of both the Ojibwe heritage and the broader implications of indigenous wisdom *Anishinaabe Ways of Knowing and Being* Dr Lawrence W Gross,2014-07-28 Very few studies have examined the worldview of the Anishinaabeg from within the culture itself and none have explored the Anishinaabe worldview in relation to their efforts to maintain their culture in the present day world Focusing mainly on the Minnesota Anishinaabeg Gross explores how their worldview works to create a holistic way of living which the Anishinaabeg call the Good Life However as Gross also argues the Anishinaabeg saw the end of their world early in the 20th century and experienced what he calls postapocalypse stress syndrome

*Braiding Sweetgrass* Robin Wall Kimmerer,2013 Called the work of a mesmerizing storyteller with deep compassion and memorable prose Publishers Weekly and the book that anyone interested in natural history botany protecting nature or Native American culture will love by Library Journal *Braiding Sweetgrass* is poised to be a classic of nature writing As a botanist Robin Wall Kimmerer asks questions of nature with the tools of science As a member of the Citizen Potawatomi Nation she embraces indigenous teachings that consider plants and animals to be our oldest teachers Kimmerer brings these two lenses of knowledge together ***Ethnobotany of the Ojibwe Indians*** Huron H (Huron Herbert) Smith,2025-03-29

Explore the rich intersection of botany and Native American culture in *Ethnobotany of the Ojibwe Indians* by Huron H Smith This meticulously prepared republication delves into the traditional uses of plants by the Ojibwe people of Minnesota A valuable resource for anyone interested in ethnobotany medicinal plants and Native American history this book documents the Ojibwe s deep understanding and utilization of their natural environment Discover detailed information about the plants they used for medicine food and other essential aspects of daily life This comprehensive study categorized under Science specifically Botany and History offers a unique perspective on the natural world and the wisdom of the Ojibwe Perfect for students researchers and anyone with an interest in the enduring connection between people and plants This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy

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## Unveiling the Magic of Words: A Review of "**Our Knowledge Is Not Primitive Decolonizing Botanical Anishinaabe Teachings**"

In some sort of defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their power to kindle emotions, provoke contemplation, and ignite transformative change is truly awe-inspiring. Enter the realm of "**Our Knowledge Is Not Primitive Decolonizing Botanical Anishinaabe Teachings**," a mesmerizing literary masterpiece penned by way of a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve to the book is central themes, examine its distinctive writing style, and assess its profound impact on the souls of its readers.

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