

aboriginalizing methodology: considering the canoe

PETER COLE
University of Victoria

protocol for passengers

ama sqit nilhsten skwatsits tsexox
welcome to the sound of running water ideo morphic ortho graphics
welcome to conversations of stone river earth sky
this canoe *tsexox* missing a few glottal stops welcomes you
first a caution even to the best swimmers treaders floaters logholders
it would be advisable that while we are in motion
that you not stand up as we journey
to lake stream river ocean sky stars language spirit world

“please spare us” I can hear an academic geyser spouting up right down centre
everywhere in particular this oraclic source infected with *ratio caucus iuris*
this mesoscopic cog(noscento) of how it [education] is supposed to be
shaped and shaping
this disease which is its own vector this malady which is its own cause
is known to cause short-sightedness tunnel vision and intolerance
to diffracted white light

“please” speaks the voice from the plume “channel your romantic piffle elsewhere
in this country we use scientific principles social science methods
including scholarly referencing”

which appeared to a succession of mostly white mostly expired mostly men
of mediated merit *du club des vieux garçons*
or perhaps *ex nihilo* like manna banana panna

coyote is feeling a bit put off by the tone she is picking up
but she puts it down to human beings being human beings of an occidental kind
uncontaminated by this accelerating discovering she transforms herself
into a fourlegged and trots along the river bank
raven skycams overhead now alloyed to the bird nation

with respect to this canoe journey there will be extremes of weather and climate
there will be portages rapids waterfalls riptides swells crests gales typhoons tsunami
forest and grass fires droughts sandstorms blizzards toxic sludge customs agents
so bring waterproof windproof heatproof coldproof insulated breathable comfortable
light wash ‘n wear bedding clothing attitudes and a thick skin
you might want to bring a tent some bushsmarts and navigating knowhow
but please no cellphones beepers laptops palmtops modems

satellite communication devices radios tvs cd recorders dats recorders
 the default position here is “unencumbered”
 by the “conveniences” of modern life wireless transistorless chipless
 some ports of call require a passport and visa
 some require oaths or affidavits of allegiance
 some sovereign indigenous nations require that you apply in advance
 to enter their domain using the correct protocol
 I know you will be respectful to the shapes and textures
 scents resiliences resonances zoning bylaws stones
 native flora “driftwood” mores ethics of the places we visit
 I know that you know how to act in someone else’s home
 where you are an invited guest not a tourist
 so grab a paddle or rudder or line and keep time i t indian time
 my experience is that a vertical attitude in turbulence
 tends toward horizontal or oblique compromise
 so for your own safety and that of your cotravellers
 please sit be comfortable and strap yourself in
 to a personal floatation device or parachute relax have fun
 and don’t worry too much if there aren’t sufficient references
 to published materials or any at least in the first few bends
 in time the earth and sky will denecessitate the need for biblio graphics
 replacing them with sound vision texture scent taste
 as jake thomas cayuga elder said at a conference
 at the six nations reserve in 1998 “thank you for inviting me
 to come up here and waste my breath again”
 a silence followed by laughter

shaping the canoe

the means of transportation I have chosen for this article
 as well as my doctoral dissertation
first peoples’ knowings as legitimate discourse in education: coming home to the village
 besides language is a canoe
 constructed not from the forest nations but from words
 and the gesturings of those words and the spaces around those words
 the idea of chapter is anathema to who I am as an indigenous person
 it implies western order and format as “the” legitimate shapers of discourse
 the universe being ordered into rationally constructed geometries
 precluding enthalpy to be the prescribed means of navigating
 rather than say entropy devalidating our own symbolic sense of ourselves
 perceptions of our perceptions making us take up the tools of the settlers
 hoe hoe hoe rake shovel ratiocination for the nation
 the idea of paragraph is meaningless to my sense
 of oral contiguusness with the land with community with acting in the world
 it is a denunciation of the geography of my relationship with place
 where are the plateaux the escarpments the end moraines the ridges and slopes

the practice of academically certified punctuation distances me
 from my sense of space time and natural speech patterns including translated ones
 separating me from my connection with the earth and its natural rhythms
 the a priori presumption being that the written word is of paramount worth
 the assumption being that the mechanisms of codification
 and transliteration of our rhythms periods commas semicolons
 have anything (whatsoever) to do with our paralinguistic choreographies
 to thus delegate the orality of my nation and its transcription to a place removed
 from equal symbolic even orthographic consideration
 is to put us in our place illiterates illegitimates iterati

the ideas of beginning/middle/end genesis exodus revelation *testa corpus coda*
 are ways of linearly encoding a western vision of the world
 ways of encrypting experience so that little by little we are all molded
 into believing unthinkingly that there are beginnings middles ends
 believing that experience can be diagrammed graphed morphed thus

the idea of capital versus small letters as being reflections of the world
 is a way of “class”ifying words caste-ing them
 and those who use them differentially
 it is a way of playing with value and with naming
 some words (we are to assume) are common some proper
 and because I do not see any noun as being un“common” or im“proper”
 and rather than using caste nomenclature orthographic diversion
 in the practice of capital and small letters
 rather than being equitable and capitalizing them all
 I capitalize only the ones which ask to be capitalized
 by which I mean I am writ the things which become words “write” me
 retroactively and in so doing make the choice themselves
 as to how they prefer to be and if at all on paper

the idea of only a fixed vocabulary being tolerated in scholarly endeavour
 disallowing un glossaried unannounced neologistic precipitation is culturally binding
 these categories are cultural prisons
 within which “other” is castigated set adrift within a panopticon/vention
 in (a) craft bound not for mutual acculturation
 but unilateral assimilation genosimilitude
 where are the translated places for parts of speech english doesn’t have
 parts of speech indigenous languages don’t have
 where is there unobstructed space for the animated in transit
 I align spatially rather than use punctuation as the default place of diacritics

this english language was forced onto my nation in residential school
 and other places our languages were and are not “official”
 have you ever seen a five year old girl with a pin (inserted) through her tongue
 for speaking her language permission resides in me as languaged
 to use this imposed english as I must otherwise it will use me at its discretion
 forging me into molds of correct usage which would never do
 insofar as my own agenda is concerned

english is one of the languages I was raised in

it is the language of my mother and my father knew it too
 I allowed myself to be colonized by it unaware ssssss
 in turn I have chosen to use it as I need to for my writing
 even if it means I must write chaos chance trickster
 even if it means I must bring words into existence
 which thencetofore were naught
 if a word does not exist I let it invent me through it
 if a way of getting an idea or sound or intention across works or I think it does
 I employ it paying union wages including over time
 I am the written the languaged the read
 and the “me” I speak of here at this cross-roads this node
 this inter-section this confluence is one
 which exists within as well as despite language
 like a stone partly beneath the earth or water or sky partly above it
 it is not that the stone is partly buried or submerged but that its relationship
 with earth with water with air is not defined solely in terms of the preposition “above”

 as a languaged person I do not acknowledge as ultimate authority
 of how I am to express myself “correctly” using english
 dictionaries lexicons grammarabilia
 and other imported colonialist paraphernalia
 who owns this language to whom is it deeded chartered
 who has given the university the government the viceroy intendency
 over how documents are to be languaged over what counts
 as legitimate discourse within a sanctioned institution of post-knowing
 when this tool of conquerage this english was forced on us
 we vowed to use it so as to communicate as best we were able
 I set as my task to write for meaning rather than correctness
 even at the risk of being misunderstood mis-taken
 which is part of what language is all about – risk
 negotiating meaning agency power relations

 in order to enter those realms of anointed power
 those racially predestined orbs those p/reserves of academ(ent)ia
 those places where I can be of immediate help for my nation
 it is deemed I am to follow western epistemologies
 cast like the commandments of moses [or the manifesto of andré breton]
 into petrified substantiation transited like retrograde orbiting planets
 with us as indigenous peoples caught in the thrall
 like occulted satellites eclipsed step sibs ellipses to the indian act and treaties

 my canoe is a place of cultural understanding
 it transports it connects me to the forest and the water and to my spirit
 it conveys it acts as a place of gestation of birthing
 in transit and final worldly threshold for generations
 millenia of my relations if ever there was home for our migrations
 it is this form this vessel this tree relation

 this part of my article is an introduction but not to a beginning
 to a continuation a continuing
 with the transfer of these words from computer screen pencil pen

thought feeling spirit sound to paper

the canoe comes from the forest and from place of mind spirit
 thanks here are given for the sister/brother cedar's life medicines are burned
 whereafter planks so carefully are eased from the snag's trunk
 with such delicate surgery you'd think it were an operation
 on a butterfly's broken wing
 though it might seem the canoe and tree are from a conceptual space
 they are from spirit and heart
 and it is in those places I give thanks *kukwstumlhkacw*

paper has long been the form whereon the academy has held the forest hostage
 for its wildness its untamed savagery its plantness
 in the end itself returning to pulp and dissipated print
 so many documents are created or photocopied ongoingly
 you'd think universities were themselves forest industries
 so great their tonnage of this stuff
 yet here too is a forest though not called so yet is
 pulped pressed flat between covers printed on in aisles and paginated
 even so it is just that yet not just that even is it more

this canoe's medium will be air though most of us are aware
 there is customarily in air a plenitude of water called humidity
 the power needed to make and power computer engineering arises
 in the turbines of dams for which forests are felled submerged
 paper thus is even where it is not since its absence is only that
 a presence of not having been processed from tree dimension
 into eight and a half by eleven a-4 plus or minus and its direct declensions

the sentience of trees named by the sound of wind in branches
 when elder brother is reddest indeed this relation of the tree nation
 is all that brother can be when manifest in transform
 a home for my nation

in creating a framework

our educational frameworks are not imported from conceptual spaces
 or other western domains
 they are not semiotic xenotransplants tip-layered epistemes adventitious suckers
 this would be the usual site for parentheses encasing a published reference
 title punctuation year perhaps a superscript numeral
 alas I offer only experience upon which to draw
 in this instance it is my only referee
 I the unanointed paleo-subjectivity am not unaware
 that persons high on the plateau of western knowing
 the *in alto cognoscenti* would call this practice unscholarly or "polemical"
 if in fact this article became becomes published
 alack we pre/preter/extra/alter/literate autochthones with our transgressive praxes
 have only our experiences and stories to which we might allude
 – though we could beg to intone invoke evince

the anthropologists linguists historians indian expert educators
 who have made careers out of studying us
 and we could fulfill the mandate of referencing
 by quoting them quoting us – but I will refrain
)and please this “we” I employ is inclusive only as a rhetorical device(
 and since I am not practiced at referencing nature in a scholarly manner
 I will let the paren)theses(remain outside of the visible
 and get on with building a framework with a purpose
 as we paddle together portage make and break camp
 I will take time to consider and plan and implement a framework
 of some no little importance for the lives of many first peoples

in considering a sweatlodge

for a sweatlodge it is not unimportant
 the journey of the parts in relation to the whole
 firstoff it (the impersonable pronoun) is not taken for granted
 that a sweatlodge is necessarily necessary
 at such and such a time or place or circum/stance
 it is not taken for granted that we are called upon
 by the ancestors and the powers and spirits and beings to construct a sweatlodge
 rather it is an honour an obligation to construct one
 or have one constructed through oneself
 once it has been determined necessary or appropriate

the framework then – is not identical from nation to nation to nation
 nor the rituals involved including the means of harvesting
 our relations the willow if indeed it is the willow we speak of
 (some employ other members of the tree nations especially
 as willow is not universally present in all geographies)
 on the willow grow oftentimes our spiritual sisters and brothers
 our relations the fungus nations we do not take for granted
 that we can dislodge these spiritual medicines from their home

further it must be agreed on the placement of the lodge and the timing
 and not just by one another and ourselves but by all that is life
 everything is part of the framework and is the framework
 including our relations with]the[creator sun moon earth sky one another

how many willows must be asked for how are the willows to be spoken with
 who will speak and when and how in what language
 what will be offered the willow for its life will the willow agree
 are there not insect and bird nations to be consulted viruses
 will the willow be in constant contact with the ground
 situated so as to remember and relate in transit
 and what ground where
 from the time of harvesting onward s
 during transportation to the place of construction of lodge
 will the ground be dug into with implements or with hands or at all

will there be a pit for the rocks which will heat the water that will carry our prayers
 who will do the digging what will this person say when
 will the leaves of the willow be removed or not
 will there be purifications at all stages
 is respect to be shown generally specifically latently

in the consensus of this enterprise will “nature” be part of consensus
 who will speak for “nature” who can hear her
 is interpretation necessary in order to understand
 the voice the language of “nature” are we not nature
 how deep will the holes be for each willow how many
 which hole will be dug first what direction who will dig it which second
 who will tie the willows together once they are bent together
 what will they be tied with what knot what colour what time of day
 in what moon how are all of our relations to be honoured
 when the intercultural conversation is from many nations and languages
 and traditions are there hardandfast rules are there protocols
 known through living respectful lives on and with the land and sky
 where does authenticity reside legitimacy whose whose not

what will cover the bent willows
 the skins of our relations the fourleggeds
 or tarps plastic whatever is available
 where will the fire be what direction how many stones will be used
 how many logs for fuel what kind how will they be collected and by whom
 how will the logs and the stones be set down
 who will keep the fire how will our relations the stones be treated
 after they have helped us in our healing there is so much more
 and much of it is not for sharing on paper for academic reasons

why the instrumental of who is not one of the adverbs conjunctions or nouns which
 our elders employ in interrogative discourse
 because to use why it is said seems to be questioning the creator’s motives
 seems to be calling onto the mat of reason what lies beyond
 (or other/wise thither from) reason

a framework
 is not just an architect/ural or /tectonic manifestation of a blueprint/ing
 it is the enactment of a respectful relationship
 with the rest of creation which shares this earth with us
 a framework is never a noun never simply a metaphor
 it cannot be captured thus as a part of speech a figuration
 it is more than any words which attempt to denotate it
 a framework is a journey/ing with

domicilic frameworks

we constructed our homes from earth from our relations the tree nations
 according to the seasons our number and available sustenance
 the placement of salmon people in a comparatively accessible degree

you could argue (if you were of such a mind to) that we had theories
of nomadism and seasonal variation migration initiation
the practice was we inhaled ourselves in and with the white blanket of winter
but this was not an academically strategized model
it was practice it was survival it did not rise or otherwise spread
from rationalist scientist occidental epistemologies even retroactively
even by outside “indians” colonized elite collaborators ambitious apples
red on the outside white on the in or variations on these

our pit-home walls kept a considerable r-value between us
and the weather and the geography which was also inside
we slept and cooked and attended indoor chores in reasonable comfort
there was a hole for smoke and the breath of our ancestors
and the plant nations to mingle with ours
and at least one alternate means of egress in case of emergency
which of course was always just around the bend
we didn’t have corners in our language

we wove mats spread grasses hung our salmon engendered regenerated expired
in this domicilic framework enfolding us this home
within an elaborate performative epistemology of survivance
thank you professor vizenor for that netted gem
precluding or at least gesturing toward our continuance
on the great interior plateau our home land and native *oka nada*
(which for those outside of the canadian context relates to a major military standoff
near montreal quebec canada between a handfull of aboriginal people
and a division of the canadian army
over replacing a sacred “indian” burial site (alias dictus cemetery) with a golf course
oka being the reserve *nada* being never) the less
each person had comprehensive expertise we were communal individuals
with broad as well as specific survival strategies
sleeves up our tricks ravenpockets coyotedreams
in those days before the whiteman our individuality
was not the focus and resolve it is today
ex/clusivizing self from selves selves from self
life spindled spun and wove us together

more aboriginal/ized epistemologies and methodologies

weaving and knitting our clothes and furniture from trees grasses wool hair roots
provided protective domestic frameworks with which to cover ourselves
in those long winter nights when we had time to theorize
about indigenous weaving metaphors and textual interpenetration
linguistic multifurcation and the strategics of risk venturing
but for the most part we huddled together in collective warmth and caring

our looms were are technological studies in simplicity denoting demarc/at/ing us
as primitive disingenuous naïve stoneage gullible trusting
our simplicity made us fertile grounds for evangelical hubris

for the lies and genocides acted out on us present tense included
 by the ruling soldierly and settlerly classes from europe [*sic*]
 trans/planted imports choking out native species
 of course it is the greatest genius which is simple s/implicit
 anyone with less than half a mind can dumbfound an audience
 with complications obfuscativ dithrambic clarifications appropriately
 gesticulated graphed and overhead projected lubyrasered chartflipped
 oh yes we had our frameworks and they were mostly temporary
 like us except in the long run we returned to the earth we never left
 our frameworks the grammar of our actions declensioning us
 subjecting us to nominal activity deverbifying “acting” into action
 even now the english language is the time machine that takes us back
 wards to a truth that was never part of any story
 we ever heard or imagined in our primitive e/state
 especially as we have (at least had) no past or future tense
 until our ideas became translated into english and back
 and suddenly even our present became on hold *mise en scène iris shot*

aboriginal technological frameworks

frameworks yes we used what the newcomers called frameworks
 to gather our relations the salmon nations
 these were our installations and properties and sets
 molding us to the places of the river which named us
 through our naming of them the land languageed us
 with the breath it gave us we spoke to identify (actually to relate) our connecting
 our fishing platforms and scaffolds held us over breakwaters hairpin bends
 and back-eddies with our three-pronged spears and gaffs harpoons
 basketry traps weirs set lines set-nets dip-nets gillnets scoopnets
 and drying racks ready to enact the prayer
 which adapted us to the condition/al/s the laconic geographies
 a few weeks of good fishing meant survival rather than starvation
 and it was rarely longer a time we were given to store for the winter
 “if” was not an overly used morpheme in our vocabulary

our frameworks and workings took into account the clarity (or not)
 of the water its speed its dervish its placidity its negotiativity
 we paid intimate attendance to geography by the default position
 of being unseparated from it rather than prepositionally related ad/hered to it
 we were and are not speci/fic/ally different from salmon
 steelhead rainbow silver trout oolichan sturgeon dolly varden
 until we all started sprouting latin nomenclature
 becoming reductively subsumed into rationalist scientist discourses

I don't know the reason canada has just a federal department of indian affairs
 there is no department of white affairs salmon affairs
 moose beaver deer bear not to forget the waterfowl
 and how did the conversation get shifted into the western category of “rights”

including aboriginal rights
 we never had “rights” before contact we had relationships we had community
 talking about aboriginal rights is a way of moving an aboriginal relation al con-
 versation away into a western legal discourse
 give me relationships mr prime minister and the opportunity to practice my culture
 on my own land and you can keep your native rights
 and the rest of your imported legislation or that passed to benefit the “majority”
 which means the 95% who are not aboriginal
 don’t continue to lock us in your semiotic conceptual prisons
 we’re inmate enough as it is without being immured
 by the cementum of your white discourse

relating to relations: a framework of respect

catching fish is different from studying toward a phd
 (though they can both be done at the same time) in that fishing can sustain life
 one does not require possession of these three consonants after one’s name
 in order to catch fish or even to provoke them into predatory discourse
 nor to be able to create tools and implements and ideations relating to the fish nations
 it does not require a certificate or degree to understand
 or be able to assess the psychology limnology piscatology related to fish
 because psychology and assessment being human constructs
 are of little import to fish but saying that
 I do not presume to speak for fish but to share my experience of them
 together with my assumptive objectifications which I try to keep to a minimum
 in order to be able to predict indeed or survive in or with the weather
 and attached seasons and know the relationship between the blossoming
 of particular plants in the montane ultra back home
 and the running of particular salmonic subspecies/subspecific salmon
 does not require academic expertise
 in the fashioning of tools with which to fell trees
 and make of them nominations of survival
 weaving together t/ropes finding respectful ways of design/at/ing our relations
 the fish nations from earth from tree containers to hold salmon oil
 one does not need a masterate in archaeology or socalled “hi” tech
 to survive in the mindset/tler space of “pre” historic times
 a rich and diverse imagination and respectful action would do and did and does
 theory yes we devised ideas too frameworks
 when there was time to reflect refract diffract diffuse
 there was always somebody in the community
 wanting to gainsay needing to theorize about the world
 but mostly they were under six years of age
 and mostly it was refraction and diffusion
 which are about how fish see us and patterns of in/ter/ference
 relating to how we see them or not
 not to forget or neglect the importance of groping in darkness
 tactiling feeling for the bottomfeeders with your toes your feet

not needing to rely exclusively on visual acuity

our kind of framework/ing is looked on as primitive by the larger society
 because in *modern* western mindsetting
 there are factory people to perform the preliminary work
 to assemble package process thereby de-prioritize
 the need for us to rub sticks or strike stones together in order to have heat
 we have a thermostat and “fossil fuels” volatile combustibles
 in the fervour and flux of modern comfort let us not forget dams
 which not only destroy animals and their homes the forests meadows
 but they also heat us in directly proportionate ways
 to their destruction of life habitat
 yes insects viruses rodents amphibians reptiles
 mammals the bird and fish nations live lives real lives
 they are not expendable just so that we can be more comfortable
 how can methodology be separate from the living
 of an ethical compassionate life together with

as first peoples of this land our responsibilities include
 to take into accountability not just measurability
 our relationships with the rest of creation
 we follow our original instructions as orally passed on
 as well as continually relearned in our ceremonies rituals daily protocols
 we work to regenerate mutual relationships interpenetrating considerations
 ethics for us is not an add-on or a form to fill in
 it is intimate integration with the deep structure of our understanding
 of creation including its ongoingness its pre- co- and post-emptiveness
 our way is not to bioassay and reproduce mapped grids gradients
 of the western research paradigms
 accountability and respect is not just about seeking re-zoning approval
 it is more than following approved bureaucratic structural codes

what about consideration for all our relations
 what about love for each leaf tree stone student colleague
 insect fish worm fourlegged microbe fungus moss lichen virus
 what about offering tobacco water thanks awareness
 prayer intoned sung danced or silently felt
 prayer as conversation with all of creation
 acknowledged compassion for the harming of these relations
 rather than the consuming of them as the *sine qua non*
 the rest of creation does not reside in the genitive case of human beings
 as alms to our need and proprietary claim

do we dare to move a stone knowing it has is spirit
 knowing it has been t/here a thousand millennia
 do we dare dig into our mother the earth our earth the mother
 even with our hands even with our thoughts our metaphors
 and not remember we are all related
 what is it to drag our mother into those presumed prefigured conceptual spaces
 of languaging of visualizing of justifying our mistreatment of her
 defiling her for profit

if we knew what it meant at the level of body the place of spirit
 to call life to call living things our relations “resources”
 what kind of place of violation of creation has this english language created
 turning a tree into lumber timber log 2by4 sawdust paper garbage
 turning a tree into a resource what kind of etymology is that
 what kind of ethic epistemology methodology what does it say
 of the underlying motive of capitalism consumer fraud *ab origine*

is this not a consideration worth considering
 before outcomes and risk assessments and surface rights wrongs
 is there not spirit in the air we breathe the breath we share in the water
 is it not an obligation for human beings to offer some thing
 for the life we are about to take
 a life which we do not own which we have no right
 to assume is ours to take even to survive

is the framework of ethical consideration
 and spiritual connection not the frame work we need
 to consider and to act within the guidelines
 the creator gives us however that might come across
 be it direct intervention sign/ification interpretation or presumption
 even within the translated real/m of the english language
 whose geographies are alien to many of our minds and hearts
 is there not sown some respect for how things might be to others

our frameworks are not frames nor are they works
 they are the movement of forest and relations through mind hand and spirit
 they shape our minds around themselves
 bring it into organic functioning sometimes retroactively
 fashioning themselves into us through our co-optation of them

yet with respect to ethics is it not just another liberal notion meant
 to contain contentment validate western traditions
 is ethics not a negotiated notion arising from/as the ashes
 of western epistemologies at the expense of “other”
 is ethics not a cultivar rather than an adventitious shoot
 meant to privilege certain kinds of knowings sowings and not others
 is ethics not something which is meant to ensure
 indigenous knowings and actions must fit the delineations and geometrics
 of the denotation of western ethical action

who is in charge of the ethics police whose frames matter whose are expendable
 who holds the reins and whip the keys to the dungeon the drawbridge
 this too is the stain and cut of ethics
 which does not end nor begin in white picket fences
 stone mansions and marble places of white worship
 it begins in the pockets of the privileged and in the pockets of those pockets
 it resides too in our plank houses long houses spirit is everywhere everywhence
 the land backhome being thick with bush the mountains steep and rugged
 the air not a viable option most of our travel was by water craft
 we did not take for granted our sister and brother tree nations

sacrificing their lives for our “needs”
 whether vertically situated or oblique horizontal whole or fragmented
 driftwood snag oldgrowth deadhead diseased or burnt a tree is a relation
 and as such is equivalent to any other relation stone star *objet trouvé*

we learned to take a canoe from a cedar without felling it
 slate for tools profuse with islands
 not just a way of life but life itself
 hunting trails berry trails trading trails
 we assemble bit by bit the canoe giving thanks
 in that place europhilosophy calls “conceptual space” t/here
 I speak with the assembled tree nations to a particular tree
 asking permission to use part of its clothing its body its spirit
 as a vehicle for my journey of words ideas intentions actions feeling
 as a companion
 paddle paddle paddle

swooooooooosshhh

Copyright of International Journal of Qualitative Studies in Education (QSE) is the property of Taylor & Francis Ltd and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.