

Narratives of Eagles Transcending European Ideology

Francine Donati and Jessica Peterson

Capilano University, Canada

frandonati@gmail.com, jessicapetersen1269@gmail.com

The significance of biodiversity within this project is portrayed through the natural assemblages of ecology, culture, politics, and history that cultivate a deep interpersonal connection with the more-than-human flora and fauna that inhabit these areas. Adopting Affrica Taylor's (2017) common world framework, our inquiry integrates posthumanism and anti-colonialism perspectives (Nxumalo, 2019; Van Dooren & Bird Rose, 2016). Throughout the inquiry, we consider the ethical dimensions of past colonial involvement with the more-than-human world and develop a perceptual awareness that calls for our ethical obligations to be respectful, responsive, and appreciative of the natural world around us.

This living inquiry is guided by Mark Rifkin's (2017) notion of time, which pertains to the coexistence of abundant temporalities, and appreciates the ontological uniqueness that emerges through each lived experience of this inquiry. By implementing relationality and a co-constructive learning approach, the participants connect with the intricate web of relationships through ways of thinking, learning, and coexisting within nature. This approach then transcends the boundaries of the human-nature dichotomy, and European ideologies (Nxumalo, 2019; Taylor, 2017) and explores various ways of reconceptualizing how humans address the often overlooked, taken-for-granted, and unnoticed implications that exist all around us. We implement ways of decolonizing (Nxumalo, 2019) human coexistence with nature and the more-than-human others that inhabit and co-exist alongside us within the world.



A hand is visible in the bottom left corner, holding a single eagle feather. The feather is dark with a lighter base and is positioned vertically. The background is a scenic view of a large body of water, likely a lake, with rolling hills or mountains in the distance under a clear sky. The overall tone is serene and natural.

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Authors: Francine Donati and Jessica Petersen

Co-participant: Thea Walker

Capilano University, Canada

frandonati@gmail.com

jessicapetersen1269@gmail.com

theawalker26@gmail.com

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Land Acknowledgement

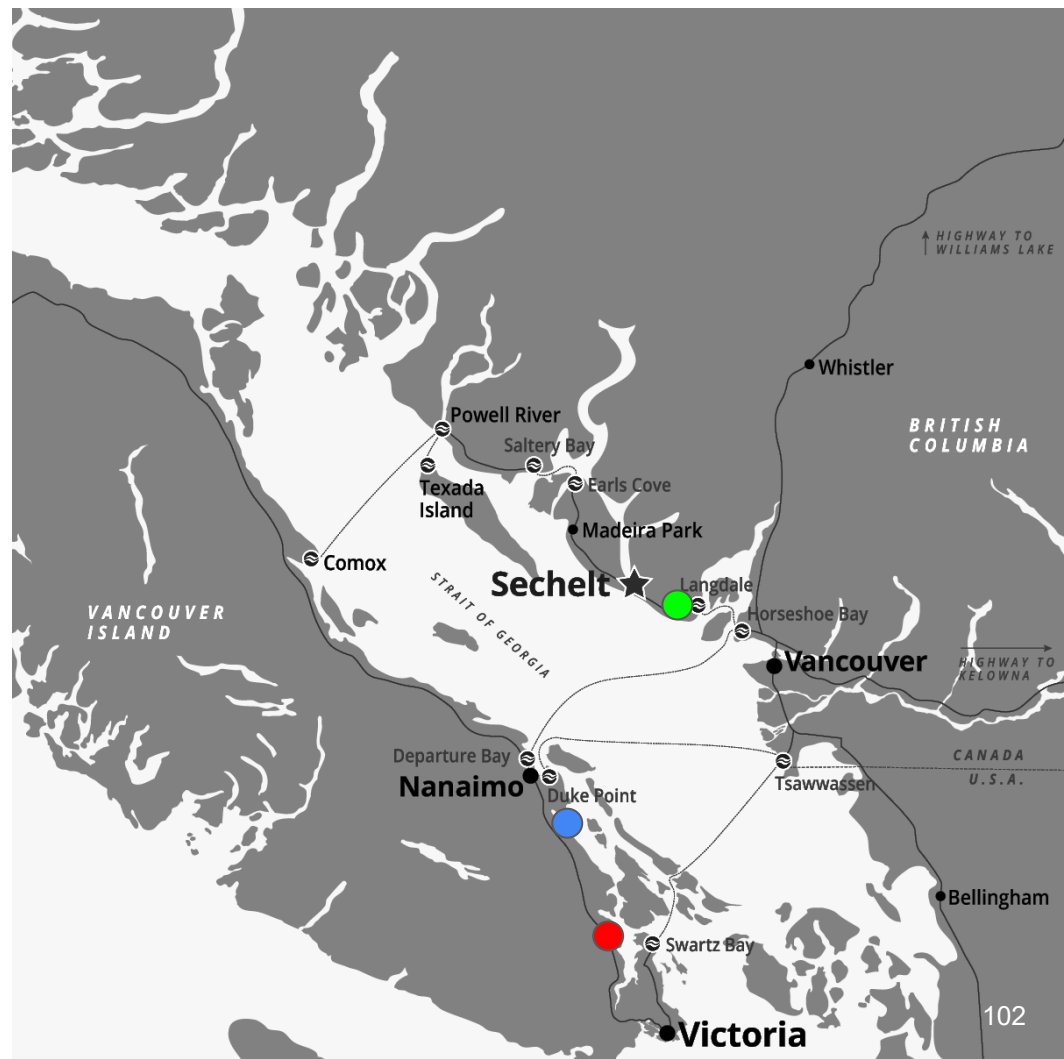


Collectively, we acknowledge and respectfully take a moment to connect and think with our places of land that we are privileged to stand on and breathe with. The world of knowledge and the way of being with our places is held close to our hearts. We all sense the deep historical connections that have been made on these lands and recognize that we are uninvited guests to these beaches we explore. Our bodies fill with gratitude to be here on the unceded, ancestral, and traditional lands of the Coast Salish peoples in the territories of Skwxwu'7mesh Uxwumixw (Squamish Nation), Quw'utsun (Cowichan Valley), Penelakut, Halalt, and Stz'uminus (Chemainus). We truly honor these lands and the stewards of these lands, waterways, and air that surround us since time immemorial by slowing down and walking carefully with each footstep we take. This bond with people, land, and place that we are becoming accustomed to is very much in its infancy and continues to grow as we collectively think with the people's stories, memories, culture, and history of the beach and any other given place as we journey through our lives. This acknowledgment is not merely enough, and it is imperative that we continue to collectively cultivate our knowledge and understanding of places in time and space.

Connecting Locations

We are all connected in an intricate web of relationships, and interdependencies that transcend borders, cultures, and ideologies. While we are separated by water, we remain connected by the Strait of Georgia that flows between the mainland of British Columbia and Vancouver Island. Impacted by our unique positionalities in place, we begin to notice often overlooked members of our broader, more-than-human community at the beaches: Mill Bay Beach in Mill Bay, Cook Beach Park in Chemainus, and Sargeant Bay Beach in Halfmoon Bay.

As we engage with the beach each week, meandering and wondering, we attune to the place. Thinking with Osgood et al., (2023) “Getting lost in that moment, in that mini landscape, offered capacities to slow down, to notice, to attune to long-forgotten and not-yet-told stories” (p. 120).



The Processual Unfolding

Once upon a time, there were three students connected by the Strait of Georgia, all striving to explore relevant and ethical ways of connecting to the land. Slowing down and listening attentively to the land, the sound of water, traces on sand, and logs intrigues us. We connect with our soundscapes and attune to differences and similarities and open ourselves up to the possibilities of noticing, revisiting, and witnessing.

As we attune to sound, the bald eagle emerges and inspires us to build a relationship of understanding with this majestic creature. The spiritual narratives that connect the eagle to us come pouring out of us. We draw on familiar resources and our personal life experiences to truly attune to one another in the here and now. We notice, witness, and are intrigued by the eagle's interdependent connection to the beach and more-than-human others.

Through our lived experience of meandering, we examine an ethic of place and how the ethos of humanity profoundly impacted the ecological anthropogenic consequences for land. These tensions and frictions seem to arise within us as we notice the resources for eagles distributed and affected by humanity. We adopt a common world framework (Taylor, 2017) and explore anticolonial and posthuman theories. This journey takes into consideration the ethical elements of coexisting with the complexity, particularities, unpredictability, and unlimited possibilities of nature and more-than-human entities.

We wonder...

What does it mean for us to think with and correspond with place?

How can we form alternative ways of being and thinking with all agentic force with(in) places?

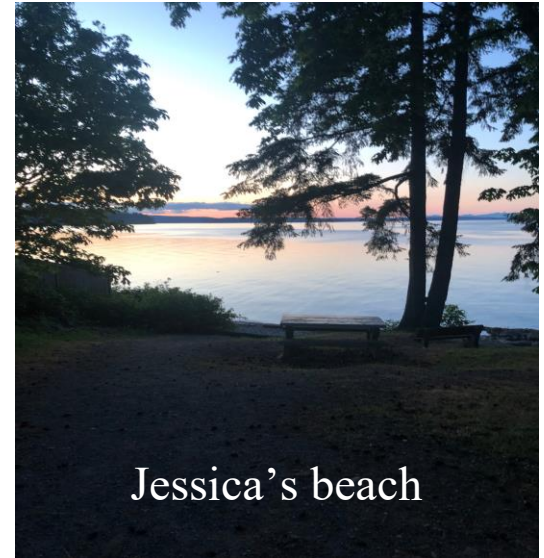
Our journey commences by examining everyday relationships with more-than-human others in ways that are often overlooked, taken-for-granted, and unnoticed. We take inspiration from Nxumalo (2019) who encourages us to reevaluate our existence at the beach to better understand the complexities and tensions we encounter (as cited in van Groll & Fraser, 2022). As we meander, slow down, pay attention, and converse with the innate assemblages of our various beaches, we begin to explore and understand the natural environment in a different way. We are becoming a part of each encounter and are inspired to value the diversity of nature culture worlds. This involves the interconnectedness with land, sea, sun, wind, trees, logs, and wildlife. We develop and learn with every moment that emerges on our beaches. Our meandering motivates us to embrace nature's unpredictability at different times of day on our selective beaches.



Thea's beach



Frankie's beach

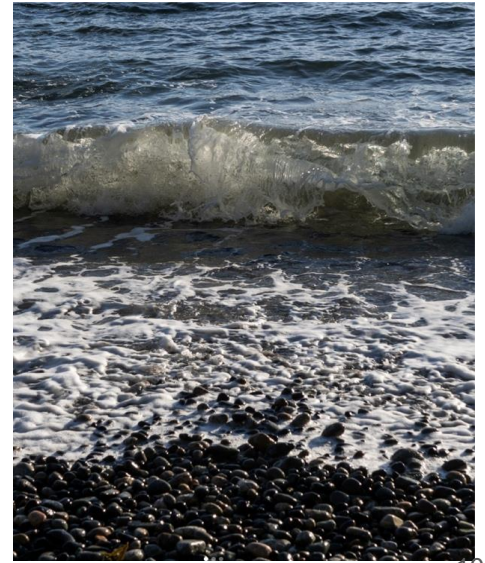


Jessica's beach



Traces with Water and Sand

Thinking with Nxumalo's (2019) concept of refiguring, we consciously consider the post-humanist perspective that values the connections between human and more-than-human involvement in an outdoor environment and where "learning [is] through direct experiences with(in) nature" (p. 55). We forged through place relationalities, maintaining an openness where everything and everyone is equal and active participants in our encounters. Meandering forward, we embrace all the potential entanglement that may prompt, expand, enliven, and accentuate our interconnectedness. The sound, movement, and nuance of water intrigue, entice, and allure our attention. The acoustic sound, tempos, melody, rhythm, and harmony - amplifies the sound waves of nature's assemblages.

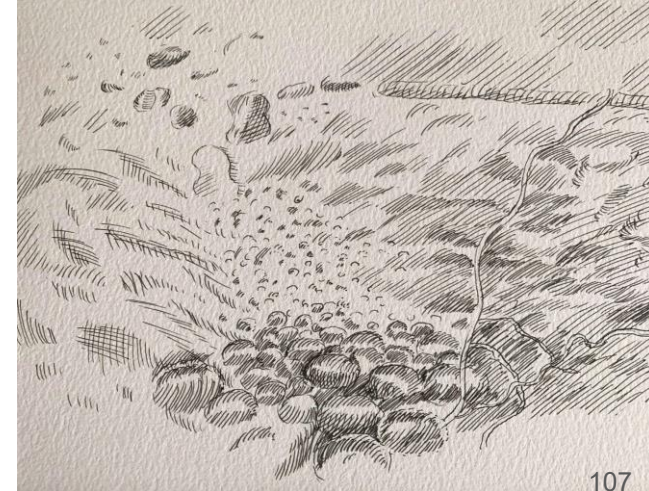


How do humans notice, relate to, and respond to nature?

Revisiting our beaches, the sounds of water entice us to closely examine and witness how sound is produced. As oceanic water rushes in during high tide, we notice the tone and frequency of sound are higher when waves collide with jagged rocks. The tempos, pitches, tones, and fast mobility of water at this moment intrigue us. Taking a closer examination, we witness the tensions between rocks and water.

Is this their way of communicating with one another?

The ever-changing mobility of water travels by, over, and against the resistance of rocks. As they collide, vulnerable bubbles form. When bubbles burst, sound is emitted and transforms into the atmosphere. Taking time to notice, to attune to, and to witness, we embrace Deborah Bird Rose's (2016) notion of witnessing, "listening with attentiveness, being called into connection, and responding" (as cited in Blaise et al., 2017). This makes us wonder, does water make the bubbles, or are the bubbles the result of rocks resisting and pushing back water? In this moment, water and rock coexist with us as active protagonists. Inspired by each other's lived experiences, Francine sits down, observing and witnessing the tensions while sketching the bubbles, as though we are equal participants in the encounter. The sound of water swaying, swishing, and gurgling permeates this moment, magnifying and manifesting its presence.




The imprints, markings, and traces of multispecies' worlds, continually in a relational dance with water and altering with relentless, ever-changing tides, encourage us to turn our attention to sand that rests on the ground below. Tiny fragments of shells scattered along the sand, deeply engraved by streams of the water's constant flow. The water's edge is lively with foaming waves, ripples, and patterns. Sand graciously holds a vast community of more-than-human others. According to Greenwood (2016), "fostering an ethic of place depends on sensitivity to this nuance and the recognition of parallax" (p. 10). The interaction between water and sand prompts us to notice how the landscape shape an assortment of intricately generative 'desire paths' (N. van Groll, personal communication, June 2024) as seen by the kaleidoscope of integrated shapes, textures, and patterns.



We spend time; strolling, meandering, roaming, and exploring beaches, conversing with sand, and communing with one another. We consent to being guided by the natural world as we embrace unexpected discoveries to reveal themselves. Our ‘meandering walk’ involves intentionally slowing down, paying attention to place as we are affected by exploring with, engaging with, and cultivating a coexisting experience while creating a deeper interconnectedness between human and more-than-human others (Banack & Berger, 2019). This peacefulness encourages us to be fully present in the moment, embracing the possibilities and abundance the beach offers while maintaining an open awareness of our surroundings as active participants during our journey together. Moon snails, clams, cougars, or bobcat imprints invoking us to pause and wonder further...

Who else seeks the sand as a “desired path” to continue their journey? (N. van Groll, personal communication, June 2024)



A photograph of a sandy beach with scattered seaweed and a shell. The text is centered over the image.

Noticing, Revisiting, & Witnessing Eagles

As we continue to coexist in the moment with more-than-human entities that inhabit our beaches, we reflect on Mark Rifkin’s (2017) concept, notion of time, that relates to the coexistence with multiplicity of temporalities. This notion of time means being in the moment rather than following the much too familiar path of linear measurements of time. Every beach experience becomes fully immersed in time as we slow down and co-exist in the moment. It’s an alternative way for each member of our group to preserve our individual knowledge through each precious moment while emerging as active participants with the more-than-human others we encounter.

Banack and Berger (2019) state that “learning, when experienced as meandering, is unpredictable and heterogeneous; requiring careful attentiveness to rich potentialities in unexpected pedagogical and ethical encounters” (Banack & Berger, 2019, p. 1). With this quote in mind, we intentionally open ourselves up to the unexpected learning from the environment with every slow, attentive step we take. As we embrace the unexpected, a bald eagle encounter occurs. The audio recording of the lively narrative encourages our readers to listen to our encounter while embracing the nonverbal gestures that occurred during our time together.

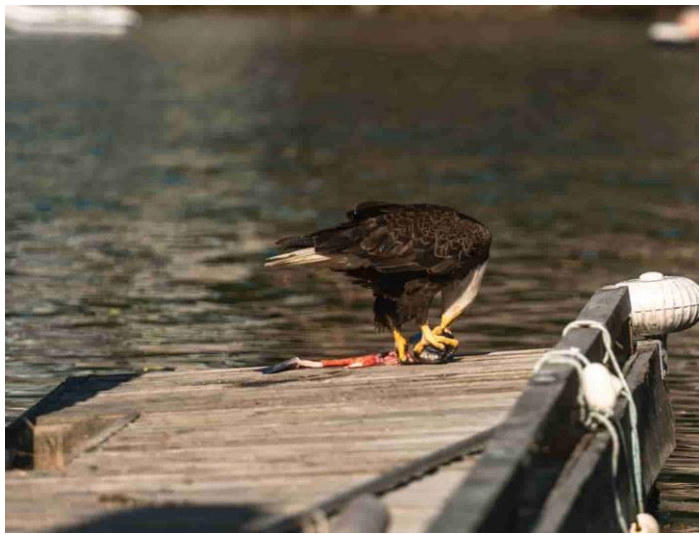


Proceeding forward, we take a moment to embrace this eagle encounter, as it holds a deep connection to us all. “It’s a moment of understanding and clarity in a very chaotic situation, that suddenly everything becomes clear” (Goldsworthy as cited in Riedelsheimer, 2017, 1:28:16). The spiritual essence of the eagle speaks, calls, and resonates with us in many ways: Jessica through spiritual guidance, Thea with her father’s soul, and Francine with her ancestral heritage. We wonder...

How can we deeply connect this ephemeral moment with the eagle?

Keep in mind that the future, the present, and the past are all interwoven and interrelated. We advocate for an ethical response-ability with(in) nature through holistic, spontaneous, receptive, experiential, and relational learning while upholding Indigenous perspectives, knowledge, values, and cultural understandings (Government of British Columbia, 2019). While being and conversing with more-than-human entities, we shift our storytelling to focus on the eagle in its environment that integrates all-natural agentic variables: the ecological components with(in) nature and the experimental caring of unconventional realms. “Care is ubiquitous; it is everything that is done to keep a world going” (Hofman, 2023, p. 4). Our ethics of care nourishes, cultivates, and appreciates the process of learning together with the eagle.





The eagle holds a worldly presence and many significant narratives for Indigenous cultures. The waterways that bind us together are embodied by our encounter with the eagle. The sightings of eagles on Sargeant Bay Beach in Halfmoon Bay, Cook Beach Park in Chemainus, and Mill Bay Beach in Mill Bay are widely known.



As the guardians of the land, water, and airways, eagles amplify our openness to exploration and a connection to a wider nature-culture outlook. As a group we reflect on the concept of response-ability and an ethic of place which holds multi layers of respect, compassion, and attunement. Being attentive to our surroundings strengthens our co-existence with eagles and deepens our comprehension of the concept of place ethic as we consciously learn from the complexities of the environment (Greenwood, 2016).

With our adventure with eagles, we wonder about the sharp yellow beaks, sleek brown coats, white heads, and hard eyes soaring the sky and navigating the land.

***Does a bald eagle have a desired flight path?
How is the seashore intertwined with eagles?***

Through research we discover eagles can fly 20-40 mph in normal flight and can dive at speeds over 100 mph (Parks Canada, 2018). Bald eagles have perfected the art of soaring, gliding, and aviation maneuvers. Eagles can soar to heights of 10,000 feet and use thermal air currents to navigate the quickest path between their nest and food sources in the atmosphere (Parks Canada, 2018). Eagles shed their feathers in tandem from wing to wing to preserve and balance their flight. As we dwell and coexist alongside eagles at every given moment, our experience evolves and transforms in intriguing ways that are distinctive to this place and this moment in time (Banack & Berger, 2019).



Eagles are patiently perched in trees, towering over the beach, and nestled among other trees painted in various vibrant greens. Sun glistens through select branches as wind sweeps through, encouraging large waves to crash onto the beach. Kimmerer (2013) suggests, “listening in wild places, we are audience to conversations in a language not our own” (p. 48). Eagles, seemingly undisturbed, teeter in unison with the tree. From up high, observing all that is below, with eyes positioned on either side of its face, the eagle has almost panoramic vision (Neimark, 2019). Eagles share a deep connection with(in) trees, relying on them for nesting, hunting perches, and vantage points to survey their territory. We wonder...

How do eagles select their tree for nesting? What makes a tree worth pursuing and placing a territorial claim on?



We think with Affrica Taylor's (2017) posthumanism feminist perspective which holds a significant value for reconsidering our understandings of environmental sustainability. This shifts our focus away from 'nature' existing solely for human benefit, instead emphasizing the intricate interdependence of nature and culture and the uncomfortable realization that we are continually impacted, perpetually influenced, and regularly affected by our encounters (Osgood et al., 2023).

Arboreal time is cyclical, recurrent, and perennial; the past, present, and future breathe within this moment, and the present does not necessarily flow in one direction; instead, it draws circles within circles, like the rings of life you find when you cut down a tree (Shafak, 2021). Thinking about more-than-human entities with an alternative lens, we begin to understand the entanglements between vegetation on beaches and the eagles' nest-building processes. Traditionally, bald eagles construct their nests for life; the female arranges the materials found in nests, which include big sticks, moss, grass, lichens, seaweed, and sod (Mika, 2022).



It is spring in British Columbia with damp air, light rain, and mild temperatures. Water, rock, sand, and sea vegetation pulse with energy. Vegetation moves in unison with water tides, waves moving back and forth, up and down. Green, brown, and red coastal ecosystems host important species entangled with the life of eagles, oceans, beaches, and humans.

How does the change of seasons affect the eagle?

Kelp, seaweed, eelgrass, and lichen thrive with(in) nutrient-rich, shallow waters and depend on specific temperatures and other coastal aquatic species to survive. It is hard to ignore eelgrass' sheath central stem, fleshy roots, and rich protective shelter for the more-than-human others, specifically fish and crab, a natural food source for eagles. Boisterous kelp, growing rapidly, creates underwater forests that play a major role in the health of this ecosystem. Seaweed visible to the naked eye with their varying colors and textures absorbs carbon dioxide and covers rocky seabed along the coast. Lichen, nutrient cycling, and tiny, leafless branches grow crust-like patterns, adhering tightly to a surface with grays, browns, and yellows, attracting the eye of an eagle. These species were once plentiful and are a food source/resource for both humans and non-human others of this place. Now, they are appearing to grow in fewer numbers.

How will this decrease in growth, inconvenience the eagle's lifeworld?



The eagle soars along ocean horizons with a sharp yellow beak, sleek brown coat, white head, and observant eyes, using the sky and land to search for food sources and nesting resources. Bald eagles are integral to the health of oceanic ecosystems. The fish that these eagles consume would grow in number if the bald eagle population declined, whereas the overgrazing of seagrass, kelp, and eelgrass would cause an enormous drop in population.

These marine plants play an essential role in helping to filter oceanic waters. Without them, toxic metals and high-nutrient fertilizers can end up getting into the habitat and cause eutrophication. Eagles and ocean vegetation depend on each other in a dance of reciprocity and balance. One does not survive without the other, entangled, interconnected, and inter-relational to each other and much more.

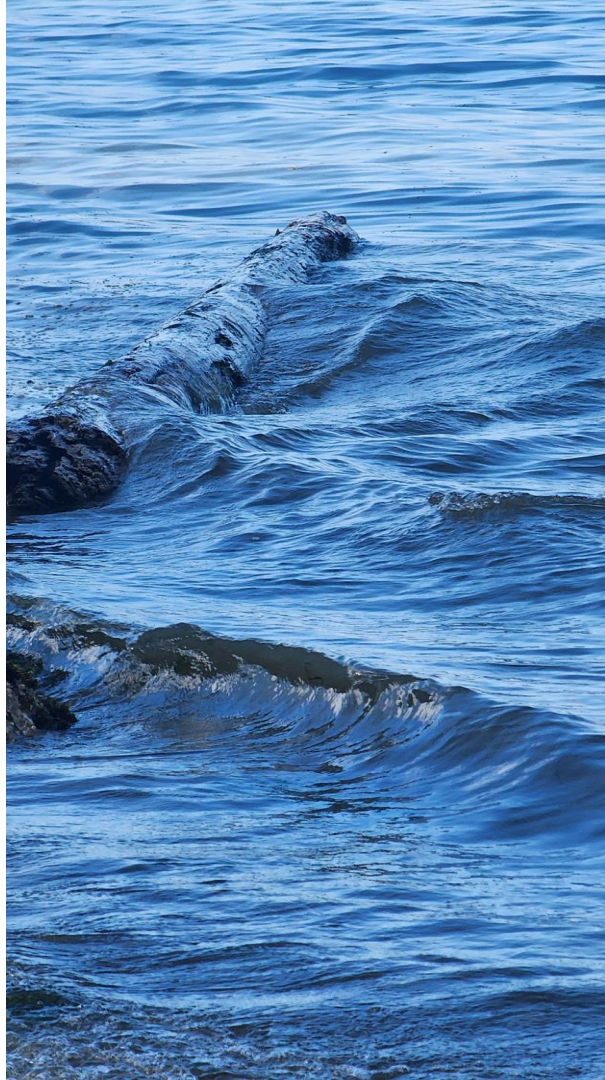
How do we live with the more-than-human others who inhabit the beach and the waters of the beach?

As we document with the more-than-human others, we encounter our pedagogical narrations and pay attention to how they come alive with every step and trace collected, giving rise to what matters most. These encounters connect us back to our profession as early childhood educators and have enhanced our thinking, being, and doing as we exist alongside the multiple meanings, possibilities, and interpretations of the multiple species of the world (van Dooren & Bird Rose, 2016). We connect, re-connect, and attune to the things that exist with(in) beaches between children, more-than-human beings, researchers, and place (van Groll, 2020).



A large, moss-covered tree trunk stands in the foreground. A thick metal chain is wrapped around its base, partially buried in a bed of dry pine needles and small green plants. In the background, a rocky coastline is visible with several large pieces of driftwood scattered across the shore. The sky is overcast and grey.

Disrupting Humanity



We notice a log with(in) the Pacific coastal beaches, and waves ripple one after another lapping over the top of the log as it rolls within the grasp of water. Waves crash as the tide is moving with haste, higher and higher, closing the gaps between water and land, and the log shifts. The log strikes a large rock, offering numerous thriving barnacles a place to live. The sound echoes into the air. The logs are long, strong, and appear determined to push past the big rocks ahead. The force of the tide encourages the logs' motion and determination forward; they work together in a cyclical movement. The water is not high enough yet and the tide offers the logs a moment to waiver and rest with every rise and fall of each wave that comes after the next.

Where do logs come from, and where are these logs going? Is someone missing a log?

We think with Ibanez et al. (2024) and their suggestion of paying attention to the nuanced, diverse languages of a place which offer valuable opportunities to engage in new relationships, interactions, and responsibilities.

What events brought the log, once a tree, into a dance with water? Could a tugboat have encouraged the dance the log and water are taking part in?

Historically used by humans to tow log booms and barge loads to and from sawmills, pulp/paper mills, mines, and work camps, tugboats have a long history of interconnectedness with logs (Parks Canada, 2018).

What would the eagles do if their years-long labor to cultivate a tree nest disappeared? What impacts will the disappearance of the nest have on the eagles' lives?

Logging profoundly affects the life worlds of eagles while disrupting their habitats, food sources, and breeding success when trees are chopped down where their long-nurtured nests had once been (Herrick, 1924). These changes could lead to long-term population declines and affect the ecological balance of the areas where eagles live. We reflect...

Who will miss the tree if it is suddenly gone?

This potential disturbance has us thinking about eagle habitat loss and how it could force eagles into closer proximity with each other. This realization serves as an ongoing incentive to consider the area's historical context (Nxumalo, 2019). This leads us to think about the increased competition for resources and makes us wonder how we can collectively value and protect the territories of all living life on the beach alongside and with the more-than-human others that depend on these resources to survive and sustain life.



We recognize that place is inherently cultural, historical, and political, serving as a provocation, an invitation to dig deeper into the common worlds we share with place, with beach, and with eagles. The British Columbia logging industry is very apparent in our worlds and continues to play a crucial role in economics, politics, and beyond. As trees become extracted on large scales, we find the logging industry diving deeper into the forests and up the mountains in search for economic health and well-being.

Thinking about the devastation forests have endured, we wonder what consequences the actions of humans against trees have had for eagles.

This inquiry stems from our interactions at beaches involving traces from past and present forest industry operations that have left imprints on logs along the water's edge. The beach has experienced and continues to experience the impacts of colonization and anthropocentrism (Iorio et al., 2018). Taking up the notion of 'common worlds' (Taylor, 2017), with "an inclusive understanding of the world where past, present, and future lives are entangled" (Blaise et al., 2017, p. 32), we think with eagles and their relationship with the trees. We attune to the interconnected histories of the logging with the eagle's life worlds. Eagles come back to the same tree year after year and use the site of the old nest for their new one; every year the storied nest gets taller and denser as the eagles passionately nest on the tree (Herrick, 1924).



We notice other traces of logging interventions around another tree that is thriving and alive just a few steps away. The tree is fully embracing the logging culture as it wraps itself around the chain, and they become one. An unknown community artist who created this eagle head carving attaches it and connects it to the tree, making it impossible to escape the realities of culture. Nature and culture are always inextricably interwoven, and if only we create the time to notice and attune to the world's differential becomings, will we then become consciously aware of the oneness that is (Osgood et al., 2023).

Is this eagle carving protecting the tree and land, safeguarding them?

Is the artist making an ecological statement?

Does the artist know there is a remnant of a chain below?

Is the lichen on this eagle carving's face another synchronistic connection?



The image is a painting featuring two bald eagles. On the left, an eagle is shown in profile, facing right, with its head and neck rendered in shades of blue, green, and white. On the right, another eagle is shown in profile, facing left, with its head and neck rendered in shades of white, yellow, and blue. The background is a mix of these colors, creating a sense of depth and texture. The text "Challenging the Anthropocentric" is written in a bold, italicized, black serif font across the center of the image, positioned between the two eagles.

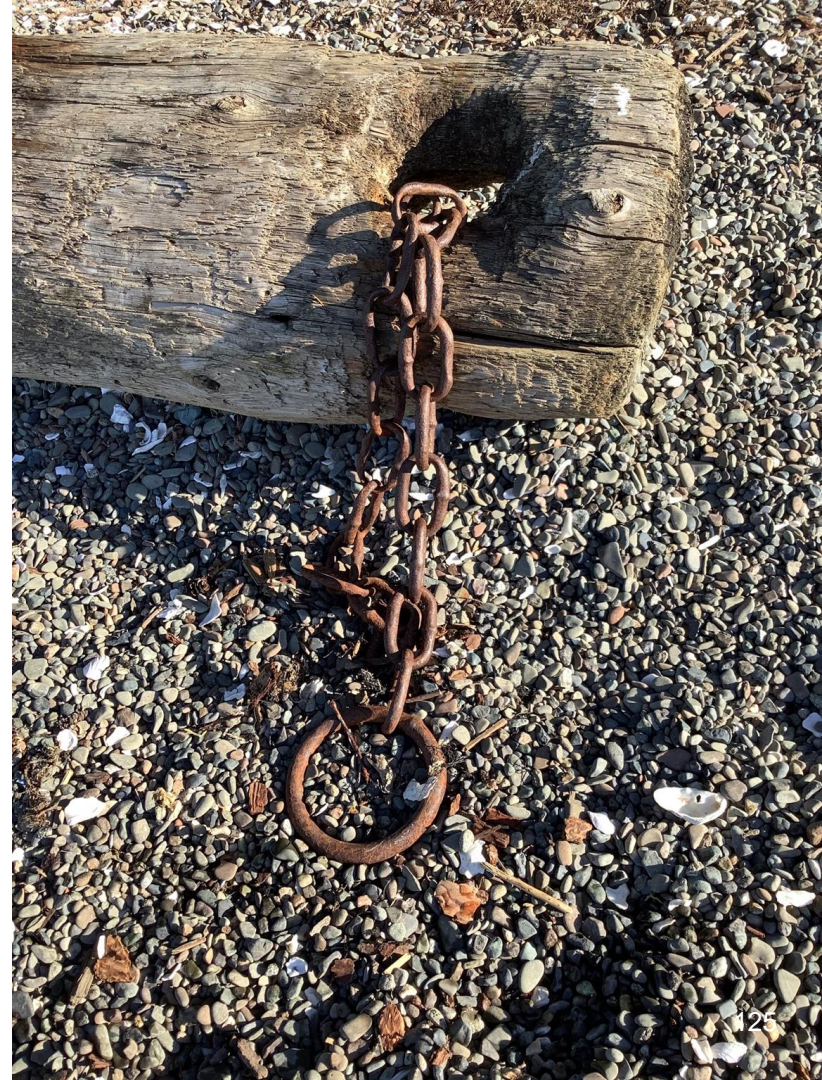
Challenging the Anthropocentric

Remnants from the past and present forest industry are embedded in logs that line the beaches. We pause, we wonder and we reflect...

How can we disrupt, oppose, and challenge the anthropocentric human interference with(in) nature?

Our beaches are distinctively connected through these logs that reveal to us the binary past/present settler colonial context as evidence that we are all committed to actively reshaping our relations with(in) beaches (Argent & Morrow, 2021; van Groll & Fraser, 2022).

As we proceed to disrupt the extractive ethos of humanity, we do it while appreciating and honoring the intrinsic value of our beaches while supporting our pedagogical values. “Through this journeying, our pedagogical values and commitments serve as our compass” (Argent & Morrow, 2021, p. 2), directing us to pay attention to the relationship between chain and log. We linger and think collectively on how we can disrupt, challenge, and “stir up potent response” (Haraway, 2016 as cited in van Groll & Fraser, 2022, p. 47).



We come together via FaceTime at Cook Beach Park to attune and enter into a deep awareness with the beach, where land meets ocean and the past and the present meet the natural world. This alternative lens transcends us from the realms of normality and enables us the freedom to embrace the ever-changing kaleidoscope of our surroundings as tidal waves rush in. We commence a collective conversation about the chains attached to this log, which then inspires us to take up Argent and Morrow's (2021) notion of "walking with" as we embark on "a collective journey that moves us beyond what we once knew in search for new understandings" (Argent & Morrow, 2021, p. 2).

We walk with(in) this place; inspiration turns the past into an impermanent piece of art for the present. Playfulness and curiosity arise as Thea and Francine guide Jessica's hands, suggesting left and right movements to collect materials. Picking, grasping, retrieving, handling, and feeling the materials between Jessica's hands emerge. This interconnectedness with the agencies involved fosters imaginative thinking, navigation, and an integration of our artistic process with nature that will perhaps disrupt and cultivate a new way of perceiving logs. Sifting through the living and the dead, a sensory encounter, slowing down time, and making human and non human relationalities felt as layered ecologies of worlding shaped by co-emergence and mutual risk (Osgood et al., 2023).



Moss, crab, sea grass, flower petals, rock, and shell hold a vibration of energy. Creative inner child expressions arise with these elements. Earth transforms, and our collective curiosities begin moving us into the here and now. Senses are activated with wet, damp seaweed, shells, and moss. Rain falls, and with each drop the group collaborates with(in) the beach. Eyes become flooded with color, texture, and shapes; ears are aware of birds, waves, and the voices of each other; and my body moves with the guidance of all, the movements feel seamless. We collectively are unearthing magic as we structure and restructure this image of an eagle. We are grounded to earth to recreate and find a distinct focus on the seemingly forgotten vegetation that truly plays a significant role in creating a land eagle for all to witness. The last pieces are added to this playful, intentional piece, and we are quickly reminded of the impermanence of earth art as we explore the possibilities of others, human and more-than-humans others, witnessing this creation of the often taken for granted and normalized pieces of this place.

How might we facilitate potential responses to this past/present binary?



Through the notion of nature, how can humans integrate nonhuman components into something separate, untainted, and unique from the ethos of humanity?

The tension and frictions of these traces left behind by the forest industry have unresolved consequences for beaches, humans, and more-than-humans that visit and inhabit this place, which is a troubling reality for this ecosystem. These chains, old, rusty, and sharp-edged, could cause fauna or humans to be injured. This continuous settler colonial circumstance, as Nxumalo (2019) notes, includes the degradation of the beach aesthetics and the disdain for wildlife in favor of humanity's cognitive repression of everyday encounters. We take inspiration from artist Alana Hansen (2022) to gather natural materials assembled on the beach. We collaborate beautifully and work together with what is here and now, while we attentively notice, pay attention, and "stay with the trouble" (Haraway, 2016, as cited in van Groll & Fraser, 2022, pg. 47) of these logs. The integration of natural elements reshapes the soaring eagle that transforms in front of us, developing new relationships and 'response-abilities' that support our ecological approaches in future practices. Every piece of seaweed conveys the placement procedure to us.





Unfinished Expressions

As our time together comes to a wrap, we reflect on this journey with the beach, appreciating the evolving direction it offered throughout our time together. We recognize the unique qualities that the natural common world has contributed: the nonverbal gestures, relationalities, entanglements, complexity, and munificent characteristics that were heightened by the surroundings, and the unexpected moments that occurred between all agencies involved.

We emerge captivated in the unraveling and understanding of the marvelous unlimited possibilities that the beach continually generates in every moment. As we actively listen to our surroundings, we value the trajectory that each encounter enlivens while being open to the ‘not-yet-known’ to emerge. Being receptive to the surroundings optimizes our involvement with eagles and broadens our understanding of the concept regarding the ethic of place and the ethos of humanity that impacts and profoundly affects how we envision the ecological ‘anthropogenic’ consequences to land. We value the ontological uniqueness that transpires through our lively storytelling inquiry.

Here we take the time to observe the world through the lens of connections and relationality that brings vitality into giving life to the more-than-human others. As we pause and reflect on how each moment in nature can impact, evolve, transform, and transcend our living storytelling inquiry beyond our collaboration. Time itself enables us to connect, converse with(in), evolve with(in) and learn with eagles, and all more-than-human agencies in extraordinary ways that transcend the realm of normality and embrace a cyclical motion of time. This is not the end, but rather a reflective pausing and a continued reciprocal relation that builds and grows overtime.

How can we enliven the interconnectivity of our encounters, engagements, and experiences with the environment and more-than-human others further?

Our Flight of Narratives

Confident vigorous forceful dynamic
robust intense tension
enchanting
mesmeric
severe rugged assertive
fearless
eloquent
enthraling
riveting valid poised
address
resoluteness
irresistible
reliable
solid
valid
value
potent
inspiring influential
Adventurousness
intrepidity
emphatic
ardent
grit
valor
conviction
aplomb
credible
insightful
roam soaring
penetration
revelant
rational
determined
untamed
wisdom
power
freedom
joy
wonder
beauty
protector
balance
spirit
healer
truth
flow
strong
seasonal
wise
speed
understanding
longevity
caution
wild
victorious
resourceful
king
stealthy
pride
untamed
clever
enlightenment
Sensibleness
rationality
structure
piece
wild
stealthy
pride
untamed
fascinating
mesmerizing
intriguing
interesting
thrilling
exciting
irresistible
evoking
insightful
soaring
penetration
revelant
rational
determined
untamed
connection
guts
faith
bravery
Aquiline

Recognition

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Francine Donati, ECE/SN/IT, is a mother and an Early Childhood Educator on the Sunshine Coast. She will be graduating in June 2026 with a bachelor's degree in Early Childhood Care and Education from Capilano University. Throughout her studies, she has engaged with outdoor inquiries and post-humanist perspectives. Francine gravitates towards eco-somatic approaches, in which human entanglements with the more-than-human world foster unique opportunities and serve as an immersive synthesis to the perpetually evolving autonomous vitality with a common world attunement. She is fascinated by the ontological understanding of nature, where human experiential existence with nature generates relational threads while promoting a sense of kinship with the natural world. Francine is passionate about inclusive learning with nature. She is guided by the intrinsic importance of interpersonal connections, thoughtfulness, curiosity, and responsive environments that promote a sense of well-being and belonging.

Jessica Petersen is a mother, an Early Childhood Educator, an allied professional of integrated body psychotherapy, and a Theraplay/play therapy student. She is currently living, educating, and playing on Vancouver Island, the land of the Coast Salish, Penelakut, Halalt, Stz'uminus, and Quw'utsun peoples. Jessica is actively pursuing a bachelor's degree at Capilano University and aspires to acquire a master's in counseling psychology. She is guided by her passion for a nature-based curriculum that envisions nature as a place of honor, respect, and curiosity through a lens of relationality. Her connection to many families, children, professional colleagues, and more-than-human life has transformed her practice as an early childhood educator. Jessica thrives on cultivating a sense of reciprocity and stewardship to the land by engaging with(in) the natural world amongst humans and more-than-human others in an experiential way that genuinely meets others where they are at, thus cultivating a sense of mutualism that can be embodied.