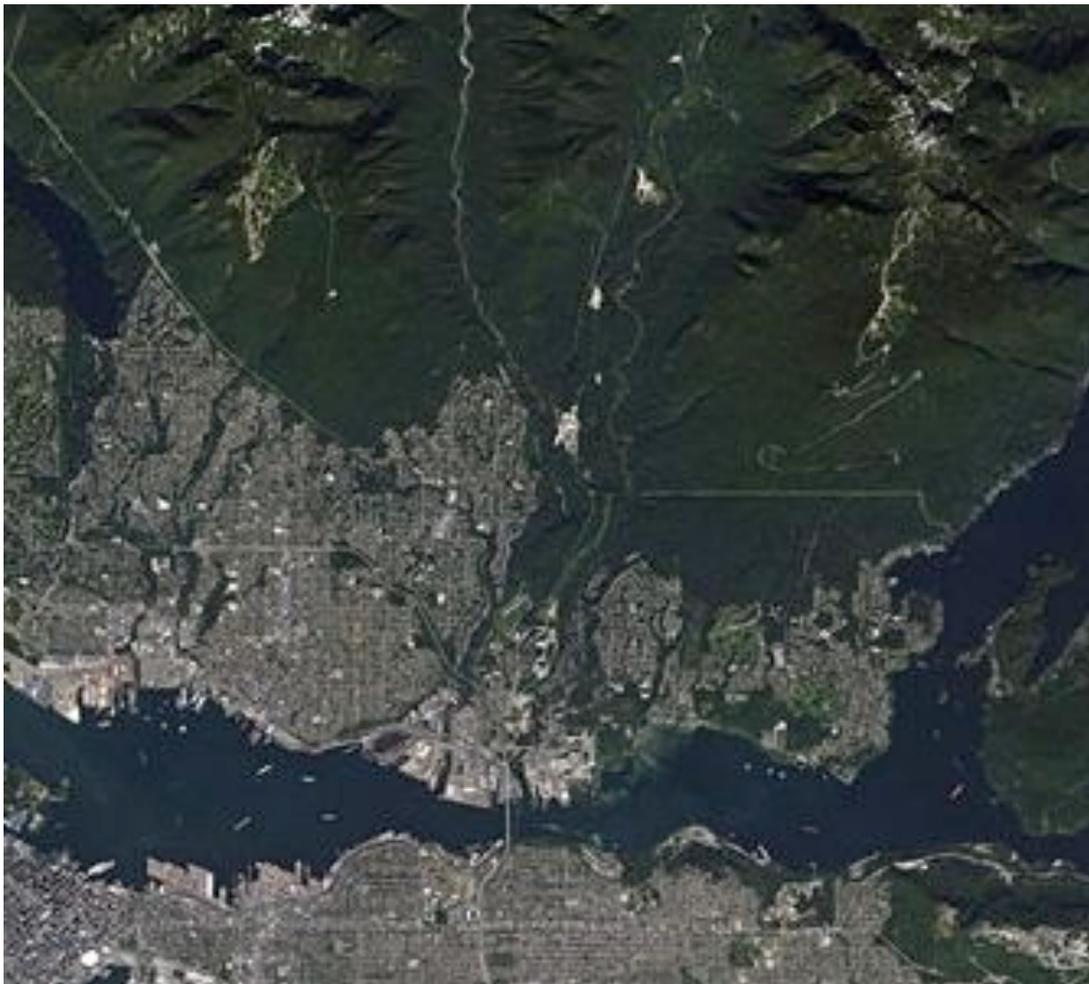


## Pedagogical relationship with Land through poetry and prose: Wénaxws (Respect) for Indigenous knowledges

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The Unceded Shared Territory of the Tsleil-Waututh and the Skwxwú7mesh (Squamish)  
Nations and home of Capilano University's North Vancouver Campus.

(photo by Blackbridge Geomatics)

## Abstract

*This work is a dance that sculpts language to illustrate pedagogical relationship between people and place/Land/Capilano University. The threads of the dance are woven throughout, with the sharing of the personal, through excerpts of poetry, to open up generative dialogical spaces. Freire's democratic and political culture circles, or discussion groups, are given attention as an alternative to passive or authoritarian forms of pedagogy. But it is Indigenous knowledges that take the forefront through an embodied pedagogy of Land and the wisdoms within it, as discussed by Styres, Haig-Brown and Blimkie (2013), and by Simpson (2014). Land in a pedagogy of Land includes all of our environment -- water, earth and air -- and brings a focus of Land as first teacher, and how this speaks to pedagogical relationship. There are storied reflections upon what it means to be a Eurocentric colonial settler embedded in Indigenous unceded territory, and entangled in the history of the Land of Capilano University and the surrounding area. Some intriguing connections are made between Indigenous wisdoms and the world of quantum physics, and are interesting to consider in advancing technoscientific times. Of importance is that any movement to Indigenize education holds wénaxws (respect) for the context and protocols of the Indigenous peoples and the knowledges shared. Integrating Indigenous knowledges with westernized views can be a time of decolonizing transition where the new comes to meet the old. A fluid spiritual pedagogy of Land is part of ancient wisdom of listening and responding to Land from the heart, and may be enacted through setting foot on the Land, as well as engaging in a multitude of artistic experiences, ceremonies and rituals that activate spiritual life forces.*

**Keywords:** *pedagogy of land, Indigenous knowledges, pedagogical relationships, education, the quantum.*

## Prologue

I acknowledge and thank  
the Coast Salish peoples  
of the Tsleil-Waututh and the Sk̓w̓w̓ú7mesh (Squamish) Nations.  
Their unceded shared territory  
is the 'Land' that  
Capilano University in North Vancouver  
is situated upon.

We are a part of everything that is beneath us, above us, and around us.  
Our past is our present, our present is our tomorrow,  
and our tomorrows are the seven generations past and present.  
Hodensaunee Oral Teaching (in Styres et al., 2013, p.61).

### Welcome ~ Chen wa kayachtn<sup>1</sup>

My head swirling with philosophies and philosophers, I sat to write about the expansive and meaningful matter of pedagogical relationship for this inaugural issue of Capilano University's Journal of Childhoods and Pedagogies. I found van Manen (1990) reflecting my concern that many words have become "empt[y] and forgetful of their past power" (p. 58), leaving the literary road full of potholes and shards of glass. How could I keep from merely recycling and reformulating past discussions, while still "choos[ing] words that are, to begin with, naked, quite simply, words from the heart" (Derrida, 2008, p. 1)? It started to come to me in flashes as I contemplated my 30 years of connecting with this land, first College, now university. Living just down the hill from the North Vancouver campus, I began frequenting the Capilano College library while I was still in high school, ostensibly to do homework. And so it began. My history is intertwined with the evolving history of the institution, and with the unceded territory it sits upon. I have studied here, I have worked as an early childhood educator here, I became a mother here, and everywhere I turn there are echoes of my embeddedness with this land and of my pedagogical relationships.

I close my eyes, and like a dream, my flashes come to me -- flashes of still and moving images, punctuated by sound, scent and tactile memories; my feelings rise and fall with my heart, and words dance about -- spiraling up and down, and in and out of view.

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<sup>1</sup> Indigenous words in this paper are in the Sk̓w̓w̓ú7mesh snichim, or Squamish language (this one is from a Squamish Nation friend, and the rest are from the Skwomesh Language Academy, n.d.).



## 'Storying myself'

As I searched for meaning in these flashes, my resulting poetic interludes became a form of storying myself (Bosacki & Ota, 2000, p. 216) into my grapplings with pedagogical relationship. Simpson (2014) writes that the practice of "sharing oneself through story, through principled and consensual reciprocity with another living being" is considered, among many other things, as "fun, enjoyable, nurturing of intimate connections and relationship building[it] is [also] the core of [her Indigenous Nishnaabeg] political system, ...mobilization...and.... intelligence"<sup>2</sup> (p. 18). Story sharing inspires thought, action and relationship.

When contemplating my flashes, it was Capilano University that kept appearing; the place and the land that fostered my beginnings in early childhood education. But what does it mean to feel embedded with a place, with unceded territory? Who am I to this land? And what do I know about the area of Capilano University? My inquiry commenced.

Part of who I am is a daughter of white European immigrants who grew up during World War II and did not learn English as their first language. During the war, my father lived in Nazi occupied Norway; my mother lived in Nazi Germany where she and her older sister were evacuated from their city to stay with relatives in the countryside, leaving her parents and baby brother behind. Arrested for treason, her father -- my grandfather -- ended up in a Nazi concentration camp. Then later as young adults, my parents each left their lands, looking for adventure, but also with the hope of finding a better life than their wartime and post-wartime experiences in Europe had been. Separately, they arrived to this land in the 1950s; the North Shore of Vancouver found its way into their hearts and they stayed. This history contributes to my identity as being part of the group of colonial settlers who inhabit the Indigenous lands of the territory now known as Canada.

So again how do I, a white daughter of European immigrants with a westernized Eurocentric upbringing, write about Indigenous land? Or the Indigenous knowledges about land? Or about pedagogical relationship as a colonial settler on Indigenous unceded territory? How is my voice relevant? How do I show respect without reifying? How do I support decolonization and still honour the good in my heritage? How do I make meaning? I cannot leave my Eurocentric upbringing behind; it goes wherever I go, and while it evolves, I think from where I am currently situated. I have an academic education, yet know so little about the area and the land that I have studied upon. Therefore, when making meaning I still draw on the westernized Eurocentric theories I am familiar with as well as from my personal experiences. But I am also integrating Indigenous knowledges through research and through conversations with Indigenous people at the Kéxwusm-áyakn (First Nations) Centre on the North Vancouver campus of Capilano University. Beginning dialogues and the sharing of stories "engage[s] us, involve[s] us, and require[s] a response" (van Manen, 1990, p. 152), and is part of the action of ethical pedagogies and relationships. It is my connection with Capilano University as place, and as Indigenous land that I am engaging with and responding to here.

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<sup>2</sup> In this paper I do not propose that all Indigenous Peoples and knowledges are the same. Yet Indigenous groups do share and exchange some knowledges and activist ideas as they come together in shared territories, in meetings throughout the world, as well as through the sharing of literature and through other technological forms of communication (as illustrated in Simpson's [2014] diversely sourced article). I sought local information, but also include knowledges from other areas.

Temíxw --the land -- informs me  
with each step  
and breath  
As colours push at my eyes  
the distinct greening of spring  
Insistent call of the Steller's jay  
fills me  
And I must respond  
'Jeee-jeee, Jeee-jeee. Jeee-jeee-jeee!'  
//A medial caesura ensues//  
and I wonder,  
Are you listening?  
My reflection pierced with reply  
~in Allegro con spirito~  
Our dialogue begins as if it always was.

### Land speaking

Does place speak to you too? And if so, do you reply? There are numerous eloquent and thought provoking texts on place-based and environmental education that include respecting the Earth through sustainable practices. I wanted to find a practice that holds this high regard for caring for the earth, but that also includes sensory reciprocal connections and experiences with place and its history -- and when possible specifically about the land and the area around Capilano University. Styres, Haig-Brown and Blimkie (2013) find that writings on place do help bring "focus on local issues," but "often [do] not recognize or acknowledge the relationships Indigenous peoples have to their lands since time immemorial, nor does it take into account Land as a living fundamental being" (p. 38). The work of Styres et al. regenerate Indigenous knowledges that reach deeply into the context of the experience of Land speaking. Their discussion is not just about 'land' as the mass we live upon; they relay a broader definition where "Land encompasses all water, earth, and air and is seen simultaneously to be an animate and spiritual being constantly in flux" (p. 37). This fluid spiritual pedagogy of Land [represented as all encompassing by capitalization and italics] speaks to my intuitive heart; in this paper, and in my life practice, I have adopted this expansive definition of Land as agentive and animate. Styres et al.'s article embodies the connections between the Land of Capilano University conversing with me, and pedagogical relationships with place.

With my many questions about the land of Capilano University and the area, and about an Indigenous pedagogy of Land, I went to the Kéxwusm-áyakn (First Nations) Student Centre on the North Vancouver campus, but I did not really receive linear or formulaic answers to all my queries; I received stories. I would go home wondering what to write without the answers I thought I needed. Then the stories would dance about in my head, and I would realize that my questions had been answered. They were not served up for me like a cafeteria lineup of academia or a quick Google search. I got to discover the answers as the connections between my questions and the heart of each story became beautifully illumined, showing me even more about Land than I had asked.





## Pedagogical relationship, dialogical relationship

Before continuing on this journey, this pedagogical exploration and this sharing of the Indigenous wisdom of the environment as first teacher, I will first address some pedagogical relationship specificities as found through my western groomed perspective. A pedagogical relationship is an embodied experience that defies description. Yet trying to describe this ever changing, constant uncertainty is an ongoing element of the pedagogical assignment. Boiled right down, a pedagogical relationship is a listening “with all our senses” (Dahlberg & Moss, 2005, p. 97) and a responding from the heart (Freire, 1974; Derrida, 2008). These same two points on relationship are poetically described by Leggo (2005) when he says that “[i]n my poetry I am seeking to listen to the rhythms of the heart, and to hear the ways that my heart resonates with the hearts of others” (p. 450). This is the dance between “‘self’ and ‘other’...[that] constitute[s] the poles of the pedagogic relation and distinguish[es] the pedagogic relation from any other sort of relation that may exist between an adult and child” (van Manen, 1990, p89), or between adult-student and teacher. This is westernized wording that overtly separates ‘self’ from ‘other’, but Styres et al. (2013) do explain that for them, “a pedagogy of Land starts from the notion of Land as first teacher and as an embodiment of self-in-relation” (p. 40), and that stories about and connections to Land contribute to “understandings of self-in-relation” (p. 39). Therefore, this westernized self and other, and these ideas of an Indigenous pedagogy of Land, are articulated a little differently, but each express the integrality of relationship and of considering the heart of the self when considering how one is relating with the heart of the other -- be it with a person, a group, a community or all encompassing Land.

A further fleshing out of pedagogical relationship is that “teaching is fundamentally a mode of being” (Aoki, 2004, p. 160), and this awareness could be why there is an expanding use of the word pedagogy in education as well as in diverse disciplines. But, as van Manen (1990) warned earlier about the meaning of words becoming diluted, has pedagogy lost power in its overuse? Is it becoming empty? Once becoming aware that “the meaning of pedagogy needs to be found in the experience of pedagogy” (p. 53), then those of us involved in pedagogy are charged with keeping dialogues fresh, meaningful, empowering and ongoing. As Simpson (2014) points out, “if you want to learn about something, you need to take your body onto the land and do it. Get a practice” (Manulani Meyer in Simpson, pp.17-18).

Ideally, experiences in a pedagogy of Land do come through direct contact and engagement with Land (Styres et al., 2013; Simpson, 2014). This is becoming increasingly challenging in teaching; even in traditional academia, constructs of technology -- such as online studies where the space of Land is not shared -- are further separating students and teachers. Yet it is possible for experiences to come through the sharing -- telling and listening -- of lived-experiences, through face-to-face dialogues as well as in written form and through various technological modes of communication. When reading literary works, we are in dialogue with the author -- even if the ongoing conversation happens in our own heads. Discussing literary works (as well as other works, such as engagements with nature, art, music, dance, movies, videos, etc.) with others, in gathering places like schools and reading groups, is a further opening of the conversation. Freire (1974) explains how he created democratic and political spaces through small groups of inquiry called “culture circles” (p. 38; see also “Round Table” in Wace, 1999 [1155] and “Critically knowing early childhood communities” in MacNaughton, 2005). Run by coordinators rather than teachers, these groups were intended as a non-authoritarian style of pedagogical relationship, with historical investigations and current events as curriculum. Freire’s hope was that culture circles would help people become literate in the ways of a culture, while also building critically-minded, ethical communities of inquiry that would act as a “democratization of culture”

(p. 39) through “the awakening of their consciousness” (p. 38). Then the people in the groups could come to realize that they are each agentic, “not only to be in the world, but to engage in relations with the world” (p. 39). A teacher/coordinator in a culture circle acts much like an Indigenous Elder who shares wisdoms, gathered through stories from their Elders and through experience, that they then pass on by opening up dialogues in mostly small-scale groups that give opportunities for ideas to be exchanged. This is teaching without teaching, where the teacher/coordinator facilitates discussions that allow the students/participants to come to their own knowings through their involvement in a culture circle discussion. The teacher or Elder also has the opportunity to learn from all participants. This kind of learning is often far more memorable than being lectured at and then studying ‘facts’ and notes in solitude that are then regurgitated for a test. Simpson (2014) explains that for her Nishnaabeg Indigenous Nation, “individuals carry the responsibility...for engaging their minds, bodies and spirits in a practice of generating meaning...and...Elders [] appear[] to be [] ‘qualifying’ their teachings with statements that position them as learners, that position their ideas as their own understandings, and place their teachings within the context of their own lived experience” (p. 11). These are elements of “a compassionate web of interdependent relationships” (p. 11) that demonstrate mutual responsibility and respect in a wisdom sharing group, and allows for “a plurality of truths” (Simpson, 2011, p. 58) to coexist.

The culture circle approach to teaching fits with respectful Indigenizing of education that Styres et al. (2013) encourage. Land is already an Elder-teacher, with much wisdom to share; if we listen with all our senses -- including our sixth sense of intuition -- we will be able to gather knowledge and follow Land’s stories. Then these dialogues can be opened up in small groups, or culture circles, or in rituals and ceremonies, to share ideas with others who also listen and respond to the Land. Such groups may also provide the opportunity for colonial settlers like me to engage in discussions about Indigenous knowledges on pedagogy and Land. These group dialogues can also bring attention to the history of colonial settlers’ disregard for obtaining informed consent or opinion from Indigenous peoples, as an effort to ensure that this cycle is broken.

### transforming roots

deemed an honouring, in retrospect  
but permission was never asked for  
--nor given--  
to use  
Chief Kia’palano’s name.  
Calling for  
a thoughtful apology  
an acknowledgement  
for taking advantage  
for branding.  
An offer of gratitude  
--steps in decolonization  
of this unceded territory            for more than a name--  
you share that it would be appreciated  
it may be late, but  
at least  
at the very least

respect--Wénaxws--  
will have been shown  
--and hopefully felt.

I begin  
with my offer  
my heartfelt gratitude                      for more than a name--  
--Chen kw'enmántumiyap--  
Thank you.

~Inspired by a dialogue shared with Capilano University's Kéxwusm-áyakn (First Nations) Student Centre's Advisor, David Kirk (April 16th, 2015)

### Wénaxws (Respect) for Indigenous knowledges

There is an appealing aesthetic in a pedagogy of Land, but how can we respond to its call? Arendt (in Biesta, 2010) said that, "to act first of all means to take initiative...to begin something new" (p. 82). We can listen to our intuition, paying attention to stories of Land, to nature, and our visions and dreams. We can respond with critical beginning action that may come through entering into dialogues (Freire, 1974; van Manen, 1990; hooks, 2003; Dahlberg & Moss, 2005) that can open democratic and political spaces, or culture circles, and bring possible further ethical action into view. Yet, dialogue is only a beginning, a point of entry. What sustained action is required to consciously maintain the ethics of a pedagogy of Land? In the same way that transporting practices embedded in place and culture, such as from Reggio Emilia, can never directly translate elsewhere, so must we also build a relationship with what a pedagogy of Land entails in each locality. The new does not flap about alone in the wind; it attaches to the old, or established, and transitions in (Freire, 1974, p. 7; Koopman, 2009, p. 151). Freire (1974) notes that the new also needs "favorable historical conditions," to allow for "the awakening of critical awareness" (p. 15), that can potentially be roused through culture circles.

Kirk (2011) brings awareness to remembering the teachings of Ancestors and how this remembering brings on a time of transition for Indigenous cultural identities. This is an attunement to the new coming in, but in this instance it is really a return to the ancient and enduring wisdoms. During this period of transformation, Kirk points out that it is not just about going back to original Indigenous knowledges, but rather to "re-assert [Indigenous] traditions" as well as to "integrate the traditions into a western dominated world" (p. 28). With increased sharing and academic validation the traditional wisdoms are being reintegrated and re-welcomed into communities and Indigenous cultures. This re-entry of holistic relational Indigenous knowledges holds fortunate reverberations for all humans -- both Indigenous and non-Indigenous -- as well as for all more-than-humans of our Earth. However, due to past disrespect and exploitation, Simpson (2014) is understandably cautious that any validation by -- or Indigenizing of -- the academy must hold the "proper context" (p. 17) and protocols for Indigenous peoples and the knowledges shared. Offering ideas on facilitating a respectful integration of understandings and perspectives, I quote Styres et al. (2013) at length:

Indigenizing education conjures up principles which focus on the learner from a holistic perspective taking into account spiritual,

emotive, cognitive, and physical elements of human interaction. These elements are never isolated one from the other but exist in constant and ever-changing relationship. In the city, the learner enters into learning experiences as a culturally and geographically located individual (related to, but often exceeding, a community of origin or home community) whose reality is and has been informed and influenced by Land—in the city and perhaps elsewhere—by all his/her familial and community relationships. (p.40)

Integrating a pedagogy of Land that holds respect for the human and more-than-human inhabitants is a continuous practice that is kept relevant and alive through ongoing discussions, such as those had in culture circles, or perhaps wisdom circles. It is community building, and an aspect of being in reciprocal democratic and political pedagogical relationship that takes seriously the input that Land as first teacher gives. It becomes part of an assemblage of lived-experiences through the sharing of stories of those experiences.

Oh, can we remember a time  
when Grandmother spoke?  
a wise Elder,  
and when she spoke  
you could feel her story            as it rang  
and trace it back  
to when the Land was whole  
to before Indigenous knowing being splintered  
by disrespect in the western world  
when Eurocentrism spread the west in every direction.  
To then  
--transcending space&time--  
travel upon the road of possibility  
to today with original Indigenous wisdom intact  
Distressing histories of oppression and persecution evaded.  
Not a preclusion of every territorial battle  
Not as a guaranteed path to Utopia  
but rather  
a road, an avenue  
to the ethical,  
a political space--  
--both democratic and agonistic--  
a responsive and responsible world  
a place where Land and body and mind never separated  
and the spirit remains intact.

## Quantum Indigeneity

What does it mean to consider Land as first teacher, or otherwise put, to be in-relation-to Land? And how will our world and our perceptions shift in these advancing technoscientific times? Returning to Styres et al. (2013) for further understanding, they state that, “recognizing the impossibility of any final declaration of meaning, a pedagogy of Land is grounded in organic and dynamic relationships that are constantly shifting and changing contextually. Land informs pedagogy through storied relationships” (p. 52; see also Simpson, 2014). These stories are a coming through of the ancient Indigenous understanding that all things, “rocks, air, and humans,” as being “imbued with spirit, the invisible energy” (Lipton, 2008, p. 155; see also Gray, 2011; Styres et al., 2013; Simpson, 2014); and today we know that the ancient wisdoms also share connections with the modern, and never graspable, field of quantum physics. So, is quantum physics an expression of Indigenous knowledges? Or rather, have Indigenous knowledges always held the secrets of quantum science?

The quantum world informs us that everything is made out of energy, and even though things may appear separate, they are really “‘parts’ of one phenomenon” (Barad, 2007, p. 174). It has been over a hundred years since Albert Einstein’s theory of relativity revealed that “the Universe is one indivisible, dynamic whole in which energy and matter are so deeply entangled it is impossible to consider them as independent elements” (Lipton, p. 71), but advanced thinking like this has been a part of “Indigenous knowledge and culture for thousands of years” (Kirk, 2011, p. 6; see also Collellmir, 2013, p. 55). When Lipton (2008), a cell biologist, began to add the knowledge of quantum physics to his studies, his thinking shifted from linear Newtonian science models that have been propagated in westernized thinking for centuries, to multidirectional holistic, quantum pathways of possibility (p.72). Lipton’s research demonstrated that cells are more influenced by their environment than their DNA [the field of epigenetics] (p. 56), and when looking through the quantum lens, he realized that “we are made in the image of our environment” (p. 169). Lipton further elucidates that, “all organisms, including humans, communicate and read their environment by evaluating energy fields” (p. 90). The ability to read environmental signals is impacted by perception and practice. Because of their close relationship with Land, this is not news to Indigenous people like Wilson who states in Styres et al. (2013) that “Indigenous peoples...are shaped by the environment, the land, their relationship; their spiritual, emotional and physical relationship to that land (Wilson, 2008, p. 88)” (p. 51). Simpson (2014) confirms this with her story about Kwezens, a young girl able to adeptly listen and respond to her Land -- or environment (p. 6); in this reciprocal relationship Kwezens learns how Land provides for her, and how she can care for Land. Quantum thinking demonstrates agreement with the Indigenous knowledges of a pedagogy of Land, a listening to the energy of the Land, and Land listening back or responding. It is energy communication that happened prior to technoscientific advances, and continues today as a lifelong practice that is multidirectional, ongoing and reciprocal. However, quantum physicists have figured out how to read energy with “modern devices, such as CAT scans, MRIs, and positron emission topography (PET) scans, [that] can detect disease noninvasively” (Lipton, p. 84). These practices of energy sensing in both quantum science and an Indigenous pedagogy of Land hold unbounded possibilities.

the Land reminds me

my hand  
encircles  
his little hand  
conveys  
a thousand words  
in our togetherness  
,in our time,  
shared on this Land,  
stored in this Land.

I am here for you, I squeeze

upwards glance  
from his soulful eyes  
my heart soars  
and I know  
he is here for me too

~From my remembering of meaningful and reciprocal pedagogical relationship held in  
the Land of Capilano University

In closing

We need to act in the lives we live,  
side by side with our children,  
but then also wonder,  
always wonder  
whether we did it right.  
We need to ‘listen’ to pedagogy  
so as to be able to act  
in a better way pedagogically tomorrow.  
(van Manen, 1990, p. 149).

This inquiry serves as an invitation to embody our pedagogical relationships, with Land and its historicity. I am coming to know what it means to be a colonial settler on unceded Indigenous Land. Yet many wonderings remain -- will I always be a ‘colonial settler’? Will my children always be? And their children? Is there a future where cultures may merge respectfully? As a way forward, I will keep taking a “decolonizing approach to (re)visioning Land by responding to and engaging in a discourse around the query ‘Whose traditional land [am I] on?’ (Haig-Brown, 2010, p. 5)” (Styres et al., 2013, p. 58). This is a mindful way of bringing respect -- wénaxws -- to Indigenous peoples, and to respecting Indigenous protocols when enacting the context and process of a pedagogy of Land (Simpson, 2014).

Land as pedagogy also embodies “the entangling of the physical, the mental and the spiritual that creates the intuitive, integrated heart space of a holistic spiritual

pedagogy” (Pettersen, 2015, p. 205). It is a living spiritual practice of engaging with land, sharing through stories, rituals and ceremonies, and shown through “wearing your teachings” (Elder Edna Maniowabi in Simpson, 2014, p. 11). It “is for everyone” and “it’s not just pedagogy; it’s how to live life” (p. 18). As a way of life for all those that are interested, creating a consensual spiritual pedagogy of Land that honours Land as first teacher may hold respectful Indigenizing of education that strengthens cultures that have been stripped of their Indigenous traditions, and provide an opportunity to live, or enact, their knowledges again.

A pedagogy of Land resists being contained by words alone. Land is as first teacher, and direct deep engagement with Land -- as nature and/or one’s environment -- is an aspect of importance in the complex, fluid and lifelong ongoing movement of transition, of the new ever-merging with the old. This listening with and responding from the heart is the responsible and reciprocal action of a pedagogical relationship with Land; it is both the work we each do with self, where powerful shifts in perception allow us to imagine and perceive change, as well as all of our interactions with our outer world, or environment. I appreciate Styres et al.’s (2013) notion of “layers of...footprints of all those who preceded us on this land...Our stories are layered on theirs just as the footprints are layered on one another. All our stories.” (p. 45). Our engagement with Land can be through exchanging stories in culture circles with teacher-coordinators -- or wisdom circles with Elders. It can be partaking in a multitude of artistic experiences, such as storytelling, writing both poetry and prose, creating visual art, dancing, partaking in ceremonies and rituals that activate spiritual life forces and tune hearts to the whole of Land, moving in all directions of time and always including the ancestors (Collellmir, 2013, p. 57). These practices create spiritual, democratic, agonistic and political allowing spaces where diverse opinions and perceptions are honoured.

I turn now to Wapenaar (2014) whose question speaks to the quantum in this inquiry of pedagogical relationship with Land: “If moments are not linear and do not end, might they flow with our bodies?” (p. 844). This brings forward the thinking from Lipton’s (2008) findings that as the environment reads our energy fields and we read the environment’s, we become carriers of our environment, and all the bodies and components of Land carry us. We flow with Land and, Land flows with us as we move from place to place. As a continual ocean current, we enact Land, both overtly and subtly, through the expression of our thoughts and feelings, during moments on our own and when joining together with others. With the critical awareness that comes from these intentional actions, we maintain this wobbly rhythm of pedagogical relationship, always wondering if we have done it right.

In closing, I would like to say welcome! -- Chen wa kayachtn! -- to this culture circle. Through our interaction with the writings in this journal, we are now in dialogue, and have become entangled -- or further entangled -- into a pedagogical relationship with the Indigenous Coast Salish Land of Capilano University. In the listening and responding, I carry this Land with me everywhere, and this Land has carried me.

way deep down  
tethered  
to the story  
of creation,  
transformed from wolf  
man  
looking  
to be in-relation-to  
turned inwards,

to the  
center  
of Earth  
where the Spiritual Grandmother  
dwells

from silt&cedar  
the gifting of mother from mother  
to be respected and loved

~Inspired by the Legend of the First Man and Woman, as told to Leonard George by  
Josephine Charlie (Drew, n.d.)

Wa chexw yuu -- Take care!

#### Postscript

This paper has been written with the rhythm of my heart beating to this music:  
Calling all friends by the Low Stars (ryouandiris, 2007)  
<https://www.youtube.com/watch?v=gm4sC3Bv9xQ>

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