Tribal Journeys: An Integrated Voice Approach Towards Transformative Learning

by

Tania Halber Suarez
Master of Science, University of Stirling, 2003
Bachelor of Arts, Simon Fraser University, 1998

A Dissertation Submitted in Partial Fulfilment
of the Requirements for the Degree of

DOCTOR OF PHILOSOPHY

in the Curriculum & Instruction, Faculty of Education

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University of Victoria

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Supervisory Committee

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Abstract

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This study examines transformative learning in the context of an annual First Nations journey in traditional cedar dugout canoes tracing ancestral trading routes between Western Washington and British Columbia. Transformative learning is a shift or change in perspective of self, life, and the world. The goal was: to illuminate the role of Indigenous cultures in facilitating transformative learning for Indigenous and non-Indigenous learners; to contribute to the development of transformative learning theory; to provide research that contributes convergent solutions to global issues and the development of interdisciplinary methodology, integrating Western and Indigenous worldviews; and to construct an integrated transformative program for participants to ensure that the results benefit them. To achieve these goals, an Integrated Voice Approach (IVA) was applied, piecing together different techniques, tools, methods, representations and interpretations to construct a multi-faceted reality. The IVA is constructed through the use of five “voices” strengthened by building on each other: Indigenous Voice, Grounded Theory Voice, Auto-ethnographic Voice, Ethno-ecological Voice, and Integrative Voice, harmonizing the previous four voices. Demonstrated here are an integration of interviews, researcher field notes, participation, observations and photographs, revealing that transformative learning in this context is dependent on the cultural landscape, cultural memory
and somatic and embodied knowing, enacted in a repeating cycle of paddling, circling, dancing, singing, storytelling and drumming. The components of this learning process are measured through mental, emotional, spiritual and physical indicators and draw on traditional ecological knowledge and wisdom. The study develops guiding principles to provide a foundation for future curriculum development for transformative learning.
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Dedication

This dissertation is dedicated to:

My husband, Douglas Scott Thomson, for your undying belief in me and my work, your endless hours of listening and coaching and for ensuring my mental, emotional and physical wellness even when I had given up on them. You are my life.

My mother, Clara Aurea Suarez Lanzada, for your lifetime of unquestioned love and support. It is an honour to call you my mother and to walk with you through the writing of this dissertation on our shared journey of Alzheimer's. Thank you for teaching me that everything can be solved with ice cream.

My father, Max Halberstaeder, for your insistence on high achievement, love of nature and endless stimulating discussion throughout my life and the writing of this dissertation.

Finally, to my three children Havana, Rio and India who are co-gestating with this dissertation. You are my heart and hope for the future. May you find a way to honour your responsibility for helping the state of our world.
Preface

I sit again with my 90-year-old German botanist father and we chat about the state of the world. As a man who was removed from his homeland for his safety just before the outbreak of World War II and joining the American Armed Forces to fight the German Nazis, I deeply respect his perspective. In his lifetime the world has changed dramatically—politically, environmentally and technologically. He has witnessed the advent of refrigeration, television and computers, watched the continued degradation of the environment and rejected capitalism, choosing instead to live in Cuba.

We talk about the finite structure of nature and he tells me about how it would take the equivalent of six globes to support the world’s population in the current style and comfort of today’s North American lifestyle. We ponder what the Western world and its power elites would have to do to protect its current standard of living. Our conversation moves to consider the recent uprising in the Arab world and its call for Western democracy and Canada’s role in yet another “war against terrorism.” His dismay is apparent as we talk about Japan with its 8.9 earthquake in March 11, 2010 and its resultant tsunami and nuclear crisis. I know him well enough to know what he really thinks. He thinks that there is no hope for our species.

I hear myself telling him what I need to hear. I tell him we live in a special time in history when many worldviews, beliefs and knowledge systems have come into contact in an unprecedented way, which may well give rise to unprecedented solutions to these problems. Under his sceptical gaze I reveal my faith in the power of education—education for “life’s sake.”¹ That is, education for the sake of life. All life. Transformational² teaching and learning

¹ Cajete (1994) uses this term as a metaphor to describe “educating and enlivening the inner self” (p. 209).
² I use the terms transformative and transformational interchangeably as they appear in the literature.
to ensure the survival and flourishing of the species and organisms we live with and on $^3$ (Lovelock, 1979), the survival of which ensures the survival of our own species.

I tell him about a recent talk$^4$ by Dr. Richard Atleo, Nuu-chah-nulth hereditary chief and British Columbia's first Indigenous student to receive his doctorate, about the strengths and weaknesses in both the Western and Indigenous worldviews and his call for continued research on how to achieve greater convergence (e.g., meeting place, common ground) between the two.

Several days after our conversation I receive an email from my father. As I open the attachment I am delighted to find an uncharacteristically optimistic piece of news from him: a news release from Bolivia outlining its proposed *Mother Earth Law*, which is under debate in Bolivia's legislature. The *Mother Earth Law* gives the environment legal rights, specifically the rights to life, regeneration, biodiversity, water, clean air, balance, and restoration to nature, requiring Bolivia’s economy and society to accept the ecological limits set by nature. The email represents new hope for my father.

It is this context, the current environmental and political global climate, and the call for convergent solutions, which provides the basis for this dissertation, acting as a touchstone for the study of transformational learning.

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$^3$ Gaia hypothesis – the earth functions as a single organism that maintains conditions (like homeostasis in humans) necessary for its survival (Lovelock, 1979).

$^4$ Presentation March 16, 2011 at Royal Roads University.
Chapter 1. Tribal Journeys

On July 7, 2010 I travelled from Victoria, British Columbia to Puget Sound in Washington State to examine transformative learning in the Indigenous context of *Tribal Journeys*. For the purposes of this study, transformative learning is defined as a shift or change in perspective of self, life and the world in which we live. *Tribal Journeys* is a convergence of annual ocean journeys in traditional cedar dugout canoes by First Nations from Western Washington and British Columbia to a host destination.

To explore transformative learning in this context, I travelled with a Northwest Coast Indigenous canoe family to the Makah community of Neah Bay, Washington (see Figure 1) for 18 days of camping at each canoe landing along the *Tribal Journeys* route.
A canoe family is a group of family and sometimes friends who enter a canoe in *Tribal Journeys*, forming a family system for the duration of the journey. As a member of the canoe
family, I participated in all its activities which included cooking for the group, setting and breaking down camp each day, singing, dancing and drumming during protocol (nightly event for all canoe families to share their songs, dances, ceremonies, etc.), twice-daily canoe family healing circles, shopping and other related tasks, in addition to collecting data for this study. My canoe family supported me in this learning journey and understood my intention to prepare my dissertation based on their teachings and experiences and my own. I also received support from the head of the canoe family’s Nation in the form of a letter of invitation, which I submitted with my Ethics Approval Application for Human Participant Research approval of my research (Protocol Number 10-221) to the University of Victoria’s Human Research Ethics Board.

My goal in studying transformative learning in the informal setting of *Tribal Journeys*, was to:

1. Illuminate the process and role of Indigenous cultures in relation to *Tribal Journeys* in order to facilitate transformative learning for Indigenous and non-Indigenous learners alike;
2. Contribute to the development of transformative learning theory;
3. Develop and undertake research that contributes convergent solutions to global issues drawing from both Western and Indigenous worldviews (Atleo, 2011) and to explore new interdisciplinary methodologies that integrate European and Indigenous knowledge (Battiste et al., 2002); and
4. Develop a method of constructing an Integrated Transformative Program or educational curriculum. For this last goal, my intention was for participants to benefit from this project. Therefore, once completed, and to thank them for their participation, I am gifting
the Integrated Voice Method and program developed from the results of this study to them.

For Indigenous scholars, transformative learning has the ultimate goal of transformation of the self/ego to allow it to become open to different perspectives and values (Atleo, 2001; Atleo & Fitznor, 2008; Battiste, 2002; Cajete, 1994). To date, research on transformative learning by Western scholars (Boyd & Gordon, 1988; Cranton, 1994; Taylor, 2008; Snyder, 2008), has been confined primarily to examining the process in formal education settings (e.g., within primary, secondary and post-secondary educational institutions), yet informal settings may be equal or more important venues for transformative learning. Indigenous knowledge systems and pedagogy (with its convergence of formal, informal and experiential learning) lie largely outside of standard Western academic notions of teaching and learning. To understand these systems, therefore, I needed to venture beyond any formal classroom or academic situation.

This study does not evaluate the success of transformative learning per se, but rather focuses on the emergence of aspects important to participants. Therefore, I have chosen to focus on change in perspective facilitated through learning and experience. The study is attentive to the areas of transformative learning that are least understood in the Western educational context. These include the role of context, the nature of catalysts for learning, other ways of knowing, and the importance of relationships in transformative learning (Taylor, 2007). The study is the first of its kind to explore transformational learning in a Tribal Journeys context, attempting to bridge

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5 Programs exist that offer a convergence of formal, informal and experiential learning by offering formal university course work in an experiential context where students also learn informally. For example, the Red Fish School of Change is a non-profit program designed to train leaders in ecological sustainability and social equity in the field (2011). The program includes a plurality in ways of knowing of both scientific and cultural perspectives and encourages personal transformation.
Western and Indigenous worldviews. To that end, the following research questions were considered:

1. What changes, influences and facilitating factors of transformative learning did participants experience?

2. What trends are evident in the changes?

3. What needs emerged in this context? and

4. What barriers to transformative learning became evident?

Data collection methods included interviews with fellow participants, participant observation, photography and actual participation. However, during data collection, it became clear in the field that various lines of inquiry were demanded by the study, and these came together in an organic way.

As an interpretive bricoleur (someone who creates something from a diverse array of materials), I pieced together different techniques, tools, methods, representations and interpretations to construct a reality from my research (Weinstein & Weinstein, 1991). The following approach is based on a hermeneutic circle, that is, the process through which understanding of the whole occurs through circling back to and building on its individual parts (Heidegger, 1962). Demonstrated here are the particular strengths of the approach through which an examination of 18 interviews, 15 researcher field notes and 304 photographs ultimately reveal Indigenous *Tribal Journeys* Transformative Integrated learning guiding principles and program. This result will, I hope, serve as a starting place from which to develop future curricula for integrated transformative learning.⁶

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⁶ I intend to continue this work in the future by developing curriculum for Indigenous and non-Indigenous organizations.
Initially, I drew on grounded theory field techniques to allow the story of the research to be unearthed during analysis. It soon became clear that before I could analyze collected interviews from my perspective I needed to encourage participant voices to emerge in the research conversation in their own words, in addition to using an Indigenous research paradigm, the combination of which I call *Indigenous Voice*, intentionally creating space in the dissertation for participant self-empowerment. Building on their contributions I used grounded theory analytical techniques to tease out what I call a *Grounded Theory Voice*. Without exposing and analyzing my own biases, however, the analysis did not feel complete. Therefore, I analyzed my own field notes using Auto-ethnographic techniques to reveal what I call the *Auto-ethnographic Voice*. Drawing on the emerging analysis of the previous three voices, which revealed the special importance of Cedar in the transformative learning process, I developed an *Ethno-ecological Voice* analyzing interviews and photographic data. Finally, I created the *Integrative Voice* in which I attempted to harmonize the previous four voices. Inspired by my personal experiences in Indigenous healing circles, I recognize that this composite method of presenting, analyzing, and integrating the data was required to reflect the multiple approaches and responses to the research questions and integrate them into a response that set the stage for curriculum development. This *Integrated Voice Approach* (IVA) facilitated a synchronized conversation, developing its strength from each voice building on the previous one and finally creating a collective voice.

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7 Western redcedar (*Thuja plicata*).
8 For clarity note that the *Integrative Voice* is one perspective in the *Integrated Voice Approach*.
9 Various academic contexts before *Tribal Journeys* (e.g., during my graduate studies in the classroom, events at the First Peoples House (UVic) and conferences) and then with my canoe family on *Tribal Journeys*.
What follows lays the groundwork for the study. I begin by a clarification of terms and describe research protocols, introduce my canoe family, the *Tribal Journeys* concept, and provide a background description of key vegetation and physical/geographical features. Finally, I describe the organization of the rest of this dissertation.

### 1.1 Clarification of Terms

A bewildering array of terms, from First Nations to Native Americans, describe the ethnicity of participants at the heart of this study, making it necessary to clarify the terms at the outset. Throughout the writing of this dissertation various sources of knowledge were consulted, including: study participants, Elders, literature, websites, organizations and governments, all of whom use different terms to describe Indigenous Peoples. While I’ve been drawn to use the term “First Nations” to describe my research participants, I notice that it is used to refer to the ethnicity of *Canadian* Aboriginal Peoples, excluding Inuit and Métis Peoples, even in Canada. Since participants of *Tribal Journeys* are from various countries, the term First Nations is not broad enough and would exclude the heritage of many participants in my canoe family. After some consideration, therefore, I have decided to use a more inclusive term, following the lead of the American Pan-Indian movement, which promotes unity amongst Indigenous groups in the United States regardless of Tribal affiliation. While there is no universally accepted definition of the word “Indigenous,” for the purposes of this dissertation I will refer to participant ethnicity and communities as Indigenous, meaning from, or original to, a place. By doing so, I honour the

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generous inclusive perspective of my Canoe family while acknowledging and honouring the international and mixed-Indigenous makeup of *Tribal Journeys* and research participants. I also use the term as a way to support Indigenous peoples politically and acknowledge them as a distinct group from mainstream culture as in the UN Declaration on the Rights of Indigenous Peoples (2007).

1.2 Negotiating Research Protocols

The most crucial and difficult piece of this project was to face the challenge of ensuring that this work in no way appropriates local or Indigenous knowledge. Holders and providers of knowledge were asked for permission to cite their words, their understandings and perspectives. Input from canoe family members took place during the writing of this dissertation and I received final input, approval and full support from them for the content of this dissertation to ensure that I “got the story right.”

I am humbled by the generosity and openness shown to me by my canoe family and honoured by the trust they continue to show me. The research protocol used for this project was negotiated and carried out in a “good way,” meaning with good intent, as taught to me by my canoe family elders.

I took my lead from the Second Edition of the Tri-Council Policy Statement on “Ethical Conduct for Research Involving Humans” (Canadian Institutes of Health Research, 2010), which presents an interpretation of the way in which researchers should approach research involving Indigenous peoples (e.g., showing respect for human dignity, concern for welfare, respect for autonomy and equal moral status). In following this approach, my research has enhanced participant “capacity to maintain their cultures, languages and identities as distinct peoples and to
facilitate their full participation” in society (2010, p. 91). The steps taken in my research to support the needs of my research community are:

1. Using terms to describe participants that support the political agenda of maintaining their cultural identity as a distinct people;
2. Promoting trust and communication, a mutually beneficial research agenda, and respectful engagement that supports the well-being of participants and the wider community;
3. Protecting the identities of my participants to enhance their privacy;
4. Dedicating a chapter in the dissertation to authentic participant voice purposely not interpreted through a researcher lens;
5. Dedicating a section (3.2.1) in Chapter 3 that draws on verbatim quotes from Indigenous scholars, again not interpreted through a researcher lens;
6. Following and respecting cultural protocols wherever possible (e.g., in preparing for the dissertation process I introduce myself and my background, see Appendix 1);
7. Including Indigenous sources of literature and an Indigenous research paradigm; and
8. Consulting, throughout the writing of this dissertation, with:
   a. Indigenous community, researchers, canoe family members and organizations to ensure research design and goals support Indigenous agendas; and by
   b. Bringing a copy of the dissertation draft for feedback to my research community for input and permission to ensure I have not misrepresented them in any way.
9. Strictly adhering to Tribal Journeys and my canoe family rules and customs;
10. Using culturally appropriate methods for collecting data such as listening;
11. Creating a research approach tailored to meet the cultural demands of the study (Integrated Voice Approach), which included:
   a. Developing a grounded theory voice for the analysis of collected data as a way of removing another researcher presenting what she sees as the “truth,” rather placing the results of the study firmly within my own personal interpretation and avoiding colonization of the researched in this study;
   b. Approaching the writing of the research as a conversation creating an Indigenous Voice to represent the centerizing of participant cultural input; and
c. Developing an integrated *Tribal Journeys* learning model grounded in Indigenous culture and beliefs maintaining Indigenous identity.

12. Gifting the method and program developed in this study, along with all collected data, to my participant community.

Collectively, the actions taken above demonstrate my commitment to empowering research participants in maintaining their distinct cultural identity and customs while attempting to construct a bridge (e.g., convergent place) between Western and Indigenous worldviews. The steps taken align with Smith’s (1999) discussion about ethical research protocols, encompassing intellectual and cultural property rights, specifically the Mataatua Declaration on Cultural and Intellectual Rights of Indigenous People signed in Whakatane (World Intellectual Property Organization, 1993), which states: “The first beneficiaries of Indigenous knowledge must be direct Indigenous descendants of that knowledge" (pp. 118-119).

Drawing on my own experiences of Indigenous cultures and in consultation with various Indigenous community members and researchers, I developed a study design attentive to what Marker (2003) described as the general reason Indigenous Peoples come to the university, which is to "have their stories forged into concrete change in their communities" (p. 363). To that end, the study follows the precepts of community-based research (CBR), which is community and cultural centric, stressing the importance of collaborative approaches. Wherever possible, community members shared equal control with me over the research agenda, ensuring that the process I used and results of my research will be useful to community members (Center for Community Based Research, 2010). At its core, CBR is about research that is a “mutually beneficial partnership” (Gelmon, Seifer, & Kauper, 2005, p. 27) for both the research participants and myself. It requires the development of culturally appropriate methods, the
clarification of expectations and roles of both researchers and community members, and an honouring of the research process as much as the project outcomes (Shiu-Thornton, 2003). These principles are reflected throughout this dissertation. In addition to the learning model, equally important to my canoe family was the role of my research and its contribution. My canoe family father saw me as a "bridge to the other world." He had faith that I would find a meaningful way to communicate about Tribal Journeys and make people from the non-Indigenous world understand its relevance, thus helping to improve relations across cultures. As part of the study protocol, therefore, I chose to conceal the identity of participants in order to maintain their confidentiality, which, according to Section N of the University of Victoria’s Human Research Ethics Board Application for Ethics Approval for Human Participant Research form, means:

Protection of the person’s identity (anonymity) and the protection, access, control and security of his or her data and personal information during the recruitment, data collection, reporting of findings, dissemination of data (if relevant) and after the study is completed (e.g., storage) (Office of Research Services, University of Victoria, 2010, p. 16).

All collected data was for my use only. Even though I sought advice from committee members, I took care to protect participant anonymity at all times by making sure that participants were unidentifiable from my recorded interviews or photographs.

Participants know who they are and understand and agree with my choice to respect and honour them through my actions, which my canoe family confirmed in their feedback. In addition to receiving a letter of permission from the nation of my canoe family and following strict ethical guidelines as outlined by the University of Victoria’s Human Research Ethics
Committee (HREB, 2011), I purposefully did not record ceremonial events or sacred songs and dances, and took no direct photographs of family interaction even though I had permission to do so. In addition to collecting data, I was an active family member during the canoe journey and took my role and responsibilities as a participant seriously. This meant that I put in the same number of hours as everyone else. I worked hard at my ground crew duties, which included cooking, cleaning, organizing, loading trucks and breaking down tents. We all ate and spent time sharing our experiences, telling jokes and playing jokes on one another.

Another key element guiding my research protocol was listening. In order to understand and participate in transformative learning in an Indigenous context, it is critical to listen as people share their stories and descriptions about what is meaningful to them (Antone & Córdoba, 2005).

1.3 Canoe Family

Attending a conference at Evergreen State College in Olympia, Washington in April 2010, I noticed a man holding a DVD about Tribal Journeys, an ocean journey in traditional cedar dugout canoes of nations from Western Washington and British Columbia that I had, unsuccessfully, been trying to get a copy of for several months.

I asked him if he was selling it. He told me that I could have one and that he was looking for a curriculum developer. "I am a curriculum developer," I told him. “As part of my research design I intend to give back to the community by developing a program for them.” We looked at each other, stunned. He told me that it was a sign from the Creator and invited me to become part of his canoe family, a family unit assembled for the canoe journey made up of extended family and friends.
The participants of this study are my canoe family. Canoe families travel by canoe and are followed on land by vehicles as part of what is called a ground crew. The ground crew is responsible for running the camp where the canoe pullers and ground crews stay overnight. They break down the camp each morning and set it up in each new location. They cook the meals, set up the tents, do the shopping and generally take care of the paddlers (pullers) and family needs. The canoe pullers spend long hours on each leg of the journey, returning to camp sometimes nine hours after leaving the previous one early in the morning, the actual time dependent on weather conditions. Each canoe has a skipper who is responsible for ensuring that the canoe with its crew makes it safely through treacherous weather and tidal conditions. They make decisions about who paddles when, how to resolve interpersonal conflict, when to launch the canoe, when to land and all decisions relating to the operation of the canoe. The skipper attends skippers’ meetings with other canoe families to discuss weather conditions, tides and currents and to talk about strategies to overcome particularly dangerous parts of the journey. With all the participants (ground crew, pullers and skipper), the canoe family is structured like a real family. We have a mother, a father, brothers and sisters, uncles and aunts, cousins and elders. When our canoe family father asks us to do something, it is done without question. Elders are deeply respected and are given the best seat and served food first, making sure their needs are met before our own. We did not travel with Elders in our canoe but were visited by them and on one occasion we stayed with them.

Our family was what my canoe mother described as a “family of diversity.” That is, although most reside in the Puget Sound area the canoe family members came from a mixture of cultural backgrounds. The following cultures were represented, excluding myself, with people identifying themselves as a mixture of two or more of the following:
1.3.1 History of first contact in the Puget Sound.

The Indigenous Peoples of the Northwest Coast, like others around the world, have endured cultural assimilation and colonization in which their identity has been threatened and their social organization, spiritual practices, languages and economies have been subject to profound change. The following section on the history of these peoples since the first Europeans arrived in the region sets the context in which *Tribal Journeys* was conceived (see Figure 2).

Suttles and Lane’s (1990) map (Figure 2) shows the Lushootseed-speaking territory extending northeast into British Columbia and Southwestern Washington broken down into two dialects: northern and southern. Speakers of Northern Lushootseed included the Swinomish, the Skagit, Whidbey Island, Upper Skagit, the Stillaguamish, the Snohomish, and the Skykomish (Suttles & Lane, 1990). Speakers of Southern Lushootseed included the Snoqualmie, the Suquamish, the Duwamish, the Puyallup, the Nisqually and the Squaxin. A number of tribes speak Lushootseed in a territory extending from Samish Bay southward to the start of the Puget Sound (Suttles & Lane, 1990). “The Northwest Coast was the second most diverse linguistic area of aboriginal North America (after California). It involved 13 of Powell’s (1891) linguistic families, represented in at least 45 distinct languages” (Thompson & Kinkade, 1990, p. 30).
Figure 2. Map of Early 19th Century Villages, Language Areas, and Tribal Locations, Smithsonian Institution (Suttles & Lane, 1990, p. 486)
The earliest known contact between Puget Sound Indigenous Peoples and Europeans was in 1792 when British Captain George Vancouver oversaw exploration Puget Sound and Hood Canal (Suttles, 1990).

The first written descriptions of Indigenous Peoples of Puget Sound date back to 1791 when Francisco de Eliza y Reventa explored the Strait of Juan de Fuca and the southern end of the Strait of Georgia. In 1792 and 1793, the exploration from the Puget Sound to Lynn Canal was completed by George Vancouver and Spanish explorers Jacinto Caamano, Dionisio Alcala Galiano, and Cayento Valdés (Suttles, 1990).

According to Harmon (1995), when Captain George Vancouver and his men stopped for breakfast near the entrance of the narrow inlet on America's Northwest Coast they were followed by 17 Indigenous people in canoes, who, upon their arrival, set down their weapons and approached them. After the encounter, Vancouver referred to them as "our friends the Indians" although he did not completely trust their motives. Describing the details of the encounter, he wrote, "On a line being drawn with a stick on the sand between the two parties [the Indians] immediately sat down, and no one attempted to pass it, without previously making signs, requesting permission to do so" (Harmon, 1995, p. 428). It was the beginning of many more encounters and the first documented contact between Europeans and Indigenous inhabitants of the region (Harmon, 1995).

In 1833, the first Europeans settled in the Puget Sound area and established Fort Nisqually, a subsidiary of the Hudson's Bay Company acting as a trading post (Fort Nisqually Museum, 2011). Hudson's Bay Company employees had in fact been stationed in the Puget Sound from 1822 and remained through to the 1850s (Suttles, 1990), resulting in various mixed marriages and offspring (Mooney, 1911). According to the Catholic Encyclopedia, Father
Modeste Demers visited the tribes along the Puget Sound Coast from 1839-41, which began a series of proselytizing tours led by various Catholic priests including numerous baptisms along the way (Mooney, 1911; Suttles, 1990).

The digital libraries Special Collections at the University of Washington on American Indians of the Pacific Northwest reveal fascinating government reports by “Indian Agents.” Amongst the writings of various agents are revealing descriptions of the social climate of the day from their perspective. For example, a report from A. R. Elder, Superintendent of Indian Affairs, to Calvin Hale, Washington Territory, dated August 8, 1864, described the harmful impact of Whites on Indigenous communities, such as, “Logging camps, which are occupied by men of very loose and immoral habits, who are continually taking the Indian women and furnishing the men with whiskey” (University of Washington Digital Collections). The reports generally take on a patriarchal and superior tone as if written by parents about children they are taking care of. They reveal harsh conditions and punishments, as described in Dr. E. H. Spinning’s visiting physician’s report (June 1864) on the state of "Indian health" on the Puyallup reserve, noting that lack of “wholesome foods and warm clothing" are the main inhibitors to Indians’ “successful treatment of disreputable diseases" due to their practices of polygamy. "Polygamy among them should be entirely broken up, and the only successful way to do this is to make an example of one or two by timely and condign [appropriate, deserved] punishment" (University of Washington Digital Collections).

Increasing hostilities and violence occurred between Europeans and the original peoples of the Puget Sound due largely to conflict over natural resources because of the influx of settlers. By 1850, the Indigenous Peoples agreed to a treaty between themselves and Governor Isaac Stevens. The treaty established 18 reservations of land set aside in the Puget Sound for their use,
protecting them from the continued encroachment of European settlers (Homestead Act, 1862). By 1877 the Allotment Act (known as the Dawes Act) was passed, establishing Indigenous Peoples on private farms. In this Act, the U.S. government did not acknowledge the collective nature of Indigenous communities, in effect forcing them to choose between their collective societies or the land offered by the government. Charles M. Buchanan, Superintendent in charge of the Tulalip agency, reported:

I know of instances where allotments have been made to an Indian without his application, without his knowledge, and without his desire—where in twenty-five years he has never set foot upon his alleged land, does not know where it is and does not want it. He is in possession of land that he does not want and a citizenship that he does not know, much less understand. (St. John, 1914, p. 13)

A photograph taken circa 1888 illustrates the dramatic juxtaposition of the differing cultures as they coexisted (Figure 3).
The following description of “progress” reflects the perception by the European newcomers of Indigenous people during this time period, revealing a European belief in the superiority of European culture over “primitive” and “uneducated” Indigenous peoples. In order for society to succeed, it is assumed, it is necessary to ensure Indigenous peoples are rid of their culture and assimilated into the dominant “western” culture:

Great progress has been made in civilization through contact with the whites. The simple, primitive, uneducated child of Nature is a thing of the past. The Puget Sound
Indian of today has discarded many of his tribal customs and habits and adopted those of the whites. (St. Johns, 1914, pp. 14-15)

In addition to Indigenous peoples being forced to live on reservations, missionaries and government agents outlawed many religious customs of Puget Sound Indigenous peoples and forced children into boarding schools (Thrush, 2011).

The Treaty of Medicine Creek was concluded in December 1854 on Medicine Creek near lower Puget Sound (Marino, 1990). The tribes of the region signed this treaty, giving up their rights to freedom and agreeing to live on the reservations assigned to them. The treaty was between the United States and the Nisqually, Puyallup and Squaxin Island tribes, along with six smaller Native American tribes (Bagley, 1916). In exchange for the establishment of three reservations, cash payments over a period of 20 years and recognition of traditional native fishing and hunting rights, the Treaty granted the United States 2.4 million acres [971, 246 ha] of land (Bagley, 1916). The rights in the agreement were not honoured. In addition to dispossession and removal, epidemics and government delays in the ratification of treaties, the following year several tribes banded together to fight what was called the “Yakima war.” The Puget Sound hostilities were connected to the Yakima war as part of general Indigenous unrest in the Northwest due to increased white settlement in the region (Marino, 1990). Soon after, the Dawes Allotment Act was instigated, removing reservation restrictions and replacing them with a division of land into allotments for individual Native Americans as an attempt to assimilate them into wider American society (Bagley, 1916). The effect of the Act on Puget Sound Indigenous People, who were used to living collectively, was negative. The first problem was
the Act’s intent to: (a) decrease land ownership by Indigenous Peoples\textsuperscript{11} in order to sell reservation land to non-Indigenous settlers and to make way for the railroad (Gunn, 1887); and (b) destroy nations and their governments (Kidwell, 2011). The Indian Reorganization Act was passed in Congress in 1934 and ended allotment, creating instead legislation that reversed the Dawes Act by returning to local tribal self-government while restoring land and the management of Indigenous Peoples’ assets (Indian Reorganization Act).

1.3.2 Cultural background of Puget Sound Indigenous Peoples.

“The Puget Sound Indians are almost entirely dependent upon the never-failing supplies of salmon, clams, shellfish, etc. Puget Sound is a large body of water and contains fortunes in fish” (Charles Buchanan (1901), Superintendent and Special Dispensing Agent, Report to U.S. Commissioner of Indian Affairs; University of Washington, American Indians of the Pacific Northwest Collection).

Archaeological evidence establishes that Native Americans from the Puget Sound, referred to today as Puget Salish peoples, have lived in the area for approximately 10,000 years (Thrush, 2011). In addition to speaking related languages (Figure 3), Indigenous Peoples of the Puget Sound and Vancouver Island Salish have many cultural similarities such as social organization, lifestyles, and traditional marine-oriented economies (Thompson & Kinkade, 1990; Turner, 2005). As ethnobotanist Nancy Turner described in her book, *The Earth's Blanket* (2005), Northwest Coast Indigenous peoples travelled predominantly in dugout canoes made of western red cedar, lived in large multifamily houses constructed of cedar posts, beams and

\textsuperscript{11} Land owned by Puget Sound Indigenous Peoples decreased from 138 million acres (560,000 km\textsuperscript{2}) in 1887 to 48 million acres (190,000 km\textsuperscript{2}) in 1934 (Gunn, 1887).
planks, and subsisted on five species of Pacific salmon and other fish, marine mammals, shellfish, berries and various greens and root vegetables.

Of central cultural importance to the Indigenous peoples of Puget Sound are deeply held spiritual beliefs (as reflected in part by use of various terms in English including God, Creator, Great Spirit, etc.) and held by groups and individuals. By the 1950s, ceremonies, which had been integral to Indigenous life ways in the past but which had been suppressed by colonial governments and missionaries, began playing an important part of community life. They provided social networks among reservations and communities (Kew, 1990). Spirit dancing and care of the dead were the focus of modern ceremonies combining values, social rank and exchange (Kew, 1990). Some differences occur throughout the region. For example, Chief Seattle embraced Christianity and passed it down to his family and community; it remains the centre of their belief system today. Others engage in a syncretic blending of traditional beliefs with Christian beliefs under the auspices of the Indian Shaker church. Still others, such as my canoe family, follow animism, the belief that nonhuman entities are spiritual beings, with fish, trees, and even mountains seen as relatives – a worldview characterized as “kincentricity” or “kincentric ecology” (Turner 2005).

1.3.3 Puget Sound contemporary Lushootseed.

The Lushootseed language, sometimes called called Puget (Sound) Salish, is classified as part of the Salishan family, which includes 23 Native languages spoken in parts of Washington, British Columbia, Montana, Idaho, and Oregon (Taylor, 2010). Sixteen Salish languages were spoken in the Northwest Coast culture area (Thompson & Kinkade, 1990). Lushootseed is comprised of a prolific group of similar dialects (Thompson & Kinkade, 1990). However,
Taylor’s (2010) Map of Territory of Lushootseed and Neighbouring Salishan Peoples (Figure 4) shows the area of Lushootseed speakers drastically reduced today, which, he claims, is due to federal Indian policy that attempted to force assimilation, removing children from their homes and enrolling them in boarding schools. This action resulted in generations of Lushootseed speakers who never learned the language or lost their fluency in it.
Figure 4. Map of Territory of Lushootseed and Neighbouring Salishan Peoples (Taylor, 2010, p. 1)
1.3.4 Modern-day Puget Sound Indigenous identity

Today, Washington State comprises 29 federally recognized Native American tribes with a total population of approximately 165,000 people, 134,385 of which are living off reservations (Akweks et al., 2010). According to Akweks, Seppanen, and Smith (2010), large communities of Native Americans live in the following communities:

<table>
<thead>
<tr>
<th>City</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seattle/Tacoma/Bremerton</td>
<td>86,649</td>
</tr>
<tr>
<td>Spokane</td>
<td>10,837</td>
</tr>
<tr>
<td>Bellingham</td>
<td>6,711</td>
</tr>
<tr>
<td>Richland/Pascoe/Kennewick</td>
<td>2,909</td>
</tr>
<tr>
<td>Yakima</td>
<td>12,060</td>
</tr>
</tbody>
</table>

A large number of urban Native Americans originate from different parts of the United States, especially Alaska (6,200) (Akweks, Seppanen, & Smith, 2010). The 2000 census (U.S. Census Bureau) was the first time Indigenous peoples were given the option of selecting more than one race box. More than 42% of the US Native American population identified with two or more races, which constitutes the highest rate of multiracial identification for any group other than Hawaii and other Pacific Islander categories, added to the census in 2000. The most often reported combination of races is the Native American and White combination. Projection from Washington's Higher Education Coordinating Board suggests that by 2030, more than 36% of the children in the K-12 system will be from multiple racial or ethnic groups or from one or more of the following ethnic groups: Hispanic, African-American, Asian and Pacific Islander, or Native American/Alaska native (Akweks, Bill, Seppanen, & Smith, 2010). The diversity of my canoe family is a reflection of the demographic makeup of the State's population.
1.4 Background to *Tribal Journeys*


In 1989, Indigenous paddlers in a total of nine cedar dugout canoes participated in what is called the “Paddle to Seattle,” started by Emmet Oliver of Washington State. The idea of paddling canoes as a means of cultural renewal caught on quickly. In 1993, 23 cedar dugout canoes participated in the “Paddle to Bella Bella,” after Heiltsuk cultural promoter Frank Brown (Bella Bella, (Waglisla), B.C.) challenged Quinault tribal member Emmet Oliver to paddle to Bella Bella in four years, which began the annual event (Crystal Denney, Makah Coordinator, press communication, March 6, 2010). By 2010, *Tribal Journeys* had grown from the initial nine canoes in the original “Paddle to Seattle” to more than 100 canoes (Crystal Denney, Makah Coordinator, telephone conversation March 6, 2010). Canoe families from participating nations entered their canoes in the journey starting from their geographic location. In 2010, the Makah Nation hosted the final landing celebration at their community of Neah Bay, located on the northwest point of the Olympic Peninsula of Washington State (see map Figure 1).

Canoe families are cross-generational and vary in number depending on the size of the canoe. A canoe will typically have from 8 to 14 pullers (paddlers). Larger canoes have crews of 20 or more. Depending on the distance to be travelled, the journey takes anywhere from two to four weeks.

*Tribal Journeys* is deeply rooted in Indigenous culture and history. The journey incorporates the wisdom, knowledge and experience of Elders, which they pass on to participants. This knowledge includes how to make cedar dugout canoes, how to navigate tides
and currents, where the ancestral trading routes are, what ceremonies are appropriate, how to
teach each other, and stories of the close relationship between humans and nature. The journey
is physically and mentally gruelling, requiring patience and persistence as participants “pull”
(paddle) between seven and 10 hours a day, facing often treacherous ocean conditions for several
weeks. Participants must take an oath at the beginning of the journey to abstain from drugs,
alcohol, and sex during the journey. As participants land at each stop, they follow traditional
protocols, with Elders announcing who their people are, and where they come from, and asking
permission of the hosting nation to land their canoe. Canoe families wait to be invited on land
by the hosts, who greet them with ceremonies, gifts, dance, storytelling, and feasting.
Participants must follow the 10 canoe rules (see Appendix 2) that emphasize community,
collaboration, reciprocity, connectivity, and accountability for each other and the natural
environment. As outlined in rule number 9, people are accountable to “the water, the air, the
energy, the blessing of the eagle.” The canoe rules reinforce participant commitment to deep
meaningful engagement.

1.4.1 Tribal Journeys: An adaptive complex system.

My view in conceptualizing Tribal Journeys is based on the concept of Adaptive
Complex System (CAS) and grounded in my experiences of 18 days of participating,
experiencing, observing, and examining participant experiences. Although there is no universal
definition, according to American ecologist and pioneer of complex systems, C. S. (“Buzz”)
Holling, CAS is:

A dynamic network of many agents (which may represent cells, species, individuals,
nations) acting in parallel, constantly acting and reacting to what the other agents are
The control of a CAS tends to be highly dispersed and decentralized. If there is to be any coherent behaviour in the system, it has to arise from competition and cooperation among the agents themselves. The overall behaviour of the system is the result of a huge number of decisions made every moment by many individual agents. (Waldorp, 1992, p. 20)

My experience of *Tribal Journeys* is of a network of many nations and individuals acting together in a constant state of action and reaction to what other family members, canoe family members, and community members are doing. A central area of control does not exist; rather, decision-making is undertaken by each individual, canoe family, Tribal Council and hosting nation, in this case the Makah Nation. Thus, control of *Tribal Journeys* participants is diffuse and decentralized. Unified behaviour of *Tribal Journeys* participants as a whole arises from both competition and cooperation with members of the *Tribal Journeys* community. Behaviour is generally a result of individual personal decisions made moment by moment. Therefore, conventional descriptions of *Tribal Journeys* are not necessarily helpful or complete, making them instead impractical to understand as a whole. In addition, interactions are non-linear and organic, which means that small changes may have major results. For example, information about a member breaking the canoe rules (Appendix 2) that they agreed to uphold, such as using drugs, and/or having sex, has the power to disrupt inter-familial and intercommunity relations, particularly if a history of feuding exists between family participants and/or the wider community.

Conceptualizing *Tribal Journeys* as a dynamic entity, acting and reacting to community members’ moment-by-moment decisions, deepens understanding from a macro level view of *Tribal Journeys* as a whole. I deliberately remove essentialist notions of *Tribal Journeys*. *Tribal*
*Journeys* is in a constant state of change, which makes it knowable only in the moment and within each person’s interpretation of reality.

Rather than acting as a knower of truths, my role throughout the study is to facilitate a dialogue through which my experiences and those of other participants are co-created and co-emerge.

The implications of studying a CAS, in terms of the goals of this study, are that the results are based on the context: what, where, how and from whom the data was collected. The small window of rich information allows me to make sense of the results and contribute to illuminating (a) the process and role of Indigenous cultures, (b) the development of transformative learning theory, (c) new interdisciplinary methodologies that integrate European and Indigenous knowledge, and (d) the development of an Integrated Transformative Program or educational curriculum.

### 1.5 Environmental Setting for *Tribal Journeys*

For the purposes of this dissertation, the Northwest Coast (Figure 5) refers to a 1500 mile long narrow strip extending along the North Pacific coast of North America from, according to Suttles (1990), the “delta of the Copper River on the Gulf of Alaska to the mouth of the Chetco River on the southern Oregon coast” (Suttles, 199.0, p. 16). The boundary to the east is a series of mountain ranges, which run roughly parallel to the coastline and are made up of the Chugach and St. Elias Mountains of southern Alaska, the Coast Mountains northwest to southeast and the

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12 This section draws largely on the Smithsonian Institution’s *Handbook of North American Indians*, volume 7, Northwest Coast edited by Wayne Suttles (1990), as its main source of information. This is due to its long-term standing in academic circles as the preeminent source of information of Indigenous Peoples of the Northwest Coast and its comprehensive overview of the topic, ideally suited to this introduction.
Cascades north to south. The coastline from the Strait of Juan de Fuca south down the coast of Washington and Oregon is punctuated by entrances to bays that are estuaries of rivers.

Figure 5. Map of Physiographic Regions, Smithsonian Institute (Suttles, 1990, p. 17)
The climate of the Northwest Coast is dictated by the ocean and prevailing westerly winds, making the summers cool and winters wet and mild (1990). Weather is determined by seasonal shifts of the two atmospheric pressure cells, the North Pacific High and the Aleutian Low (1990). The North Pacific High originates on the California coast through the winter, and covers most of the North Pacific during the summer. During the summer, the Aleutian low is centred in the northern Bering Sea and in winter it dominates the North Pacific. This means that in the fall and spring storms move in every few days, bringing considerable moisture to the Puget Sound (1990).

Knowing the climate of the Puget Sound is necessary to understanding the winds, currents, and vegetation that provide the environmental context of Tribal Journeys. For example, even in the summer months, currents can change rapidly, making it necessary for skippers of canoes to have extensive experience navigating in the waters of the Pacific Northwest.

Falling into two general vegetation areas (Figure 6), the Northwest Coast is characterized by western hemlock (*Tsuga heterophylla*) and Sitka spruce (*Picea sitchensis*) in the wetter regions, and by Douglas-fir (*Pseudotsuga menziesii*) and western hemlock in areas with less rainfall (on the leeward side of mountain ranges, including the Vancouver Island mountains and the Olympic range) (Suttles, 1990). The Puget Sound region falls into the Douglas-fir zone. From the middle of the Alexander Archipelago off the southeastern coast of Alaska southward, western redcedar (*Thuja plicata*) is a third coniferous species, along with spruce and hemlock, which defines the coastal forests, occurring throughout the western hemlock – Sitka spruce zone and in wetter areas of the Douglas-fir – western hemlock zone (Suttles, 1990). Many other trees,
shrubs and herbaceous plant species characterize the Northwest Coast region, providing critically important resources for food, materials, medicines and other purposes to the Indigenous Peoples.

**Figure 6. Map of Vegetation Zones, Smithsonian Institute (Suttles, 1990, p. 20)**
Of all of these species, western red cedar is one of the most important. Cedar wood is the main material used in Indigenous communities on the Northwest Coast for constructing dugout canoes, house posts and boards, cooking boxes, drying racks, utensils, totem poles, mortuary poles, and other ceremonial objects including masks and instruments. Cedar bark sheets are used to make bailers and buckets, as well as roofing, siding and construction of temporary houses. The fibrous inner bark is made into mats, hats, capes, skirts, baskets, rope, and, as a shredded material, for tinder and padding. The tough, flexible branches are used for heavy ropes and anchor lines as well as sturdy harvesting baskets; the roots are used as cordage and in basketry (Garibaldi & Turner, 2004; Sewid-Smith et al., 1998; Stewart, 1984; Turner 1998). Cedar is culturally irreplaceable to the Indigenous Peoples of the Pacific Northwest, and is often called “tree of life” because of the numerous products it provides for people’s material and spiritual survival (Stewart, 1984). This vegetation zone is important to Tribal Journeys because, in addition to the above uses, dugout canoes are made of cedar.

1.6 Dissertation Journey

The design of my research has been attentive to cultural requirements in several ways. Examining the lens and experience I bring to the study through the writing of three personal researcher narratives (see Appendix 1) prepares me for the writing of this dissertation in the following ways by:

1. Honouring the tradition of introducing myself as taught to me by my canoe family, which begins this research project “in a good way;”

2. Engaging in the conversation of the research from a deeply personal and engaged level;
3. Adding my experiences to the conversation of the research as a deeply personal, inseparable, interlinked and overlapping part of the study; and

4. Acknowledging and revealing my personal location and biases.

The introduction to the dissertation (Chapter 1) began with an outline of the goals and objectives of the study. Chapter 2 reviews both Occidental and Indigenous approaches to transformative learning. Chapter 3 describes the data collection and analysis process, including the Integrated Voice Approach (IVA). Chapter 4 presents verbatim participant interviews (the Indigenous Voice in my Integrated Voice Approach), organized according to emergent themes. Chapter 5 presents the results of participant observation and photography through which I make interpretations of collected data. A discussion and analysis of the results is presented in Chapter 6, which integrates, harmonizes and strengthens the previous voices. Finally, Chapter 7 outlines Guiding Principles for curriculum development based on Tribal Journeys, demonstrates the application of my findings, presents canoe family feedback on dissertation draft and discusses the challenges and limitations of this work.
Chapter 2. Literature Review

This chapter presents a review of transformative learning literature within which to situate the findings of my study. The study demands that I draw on both Indigenous and Occidental transformative learning theories and principles. Thus, I begin inquiry from an Indigenous perspective, placing it at the centre to provide a base from which to dialogue with the canon of Western theorists. My goal is not to conflate the two views but rather to explore areas of convergence and divergence so that a bridge can be built in between. This task brings a myriad of unique challenges. There is more literature available on the topic of transformative learning from a Eurocentric worldview because Europeans have developed much of their knowledge in writing. In terms of Indigenous approaches, there are thousands of years of knowledge not contained in published books but rather in oral and symbolic form passed on to new generations through “modelling, practice and animation” (Battiste, 2002, p. 2), making a proper review an imbalanced and almost impossible undertaking. While Indigenous knowledge and pedagogical literature does exist (e.g. Cajete, 1994; Atleo, 2009), as a body of published work, it is limited in scope and depth in comparison to Western scholars. In spite of this limitation, what follows is a review of literature on teaching and learning written by Indigenous scholars that draws from a variety of sources to reflect both the diversity and commonalities in Indigenous cultures.

While it is critical to acknowledge the diversity in Indigenous cultural and linguistic groups, Turner and Atleo (1998) observed there are similarities based on traditional Indigenous belief systems and values. The similarities include the belief that the Creator made all things one, all things are related and interconnected, all things are sacred and all things are therefore to be respected. The Indigenous authors reviewed in the first part of this chapter belong to a
cultural value system that differs from the Occidental scholars in the second part of the chapter, some of whom subscribe to a Euro–North American culture, which is often reliant on science, or the search for the relationship between “isolated variables” (Turner & Atleo, 1998, p. 107). These differences in cultural value systems lead to transformative learning theories and principles that reflect the worldview of the authors; therefore, they are sometimes contradictory and divergent.

This chapter is organized in the following three sections: (2.1) Indigenous Perspectives: Transformational Teaching and Learning and (2.2) Occidental transformative learning theories, before bringing them together into an (2.3) Integrated Transformative Learning theory.

2.1 Indigenous Perspectives: Transformational Teaching and Learning

The introductory chapter of this dissertation introduces the Puget Sound area including its land, history and geography as a way to increase understanding of the environment and culture that forms the context surrounding Tribal Journeys. The learning principles that follow reflect, in a general way, the diversity of my canoe family (discussed previously on page 38). As one of my participants explained,

“See most of what XXX is very pan Indian \(^{13}\) now because of the racism um, in our community and, and because of the um, Tacoma was, is just a relocation centre. Indians from all over the country were brought there for educational and employment purposes. We had the regional hospital there for Montana, Alaska, Washington, Oregon and Idaho and, and so lot of Indians came there to work and a lot of Indians came there

\(^{13}\) Pan-Indianism is a social movement that focuses on the commonalities rather than cultural and ethnic uniqueness of each Indigenous group. This has been useful for connecting displaced urban Indigenous peoples such as the participants of this study but is also criticized for essentializing Indigenous identity.
because they were ill and other Indians came because they had a family and without work there was (unintelligible) and then a lot of people mustered out of Fort Lewis um, there and so, and migrant workers because the XXX valley is very rich. And so we had a lot of Indian people come into the Tacoma area which is where the XXX tribe is located and because of the racism around us, um, our people tended to, you never married anyone from your own village because you couldn’t have children so there’s Indians all these other tribes married into XXX and so most of the XXX um, you know, myself as an example, you know I’m, I’m XXX but I’m also Snohomish and I’m also Yakima, and my children are, are Swinomish and XXX and Yakima and Checotah and Jamestown and then their children…(laughs) are, are uh, even a bigger mix”.

Based on (1) the imbalance that exists between available literature on Indigenous transformative learning principles in comparison to the quantity of available Occidental literature on the topic, (2) the limited availability of Puget Sound specific Indigenous transformative learning literature, (3) the diverse ethnic and cultural Indigenous identity of participants, (4) my objective of including the evaluation of significant Indigenous works in this area, and (5) the historical and close cultural, linguistic and familial connection between the Puget Sound and Vancouver Island Salish peoples (Goodman & Swan, 2003, p. 137), the following review of transformational learning principles draws on a diverse array of relevant sources.

Starting from Cajete’s (1994) well known work of transformational learning from a Tewa worldview, I then move on to an Inuit Holistic Lifelong Learning Model developed by the Canadian Council of Learning before exploring Inuit, Navajo, Yakima and Luiseno learning the sacred through story (Beck, Walters, & Francisco, 1995). Rooted in this broader perspective I
become more targeted to include three Salishan perspectives, Hul’qumi’num familial learning (Paige, 2004), Nuu-chah-nulth learning through storywork (Atleo, 2009) and finally Puget Sound Indigenous transformative learning principles from Makah Elder Helma Swan (Goodman & Swan, 2003) (Figure 7). Beginning this exploration from a more general base and then moving to a more specific is also an attempt to illustrate Indigenous interconnectivity and an acknowledgement of the holistic nature of Indigenous ways of knowing. It also reflects the multiple parallel ways of knowing that come together during Tribal Journeys itself culminating in Neah Bay hosted by the Makah People.
Human teaching and learning began in Indigenous communities around the world long before the advent of Western European theories or institutions of learning. Indigenous education is a transformational process due to the ultimate goal of transformation of the self/ego (Cajete, 1994). The context and source of teaching included a learner's living place, extended family, clan and tribe. The senses (smell, sound, touch, language and song) have always been the primary tools for teaching and learning (Cajete, 1994). Indigenous teaching and learning of traditional knowledge originating in the day-to-day life experience of people can be called “informal learning” as compared with learning that takes place outside of formal learning environments such as from mass media or the library. However, formal learning was usually required in the transfer of sacred knowledge and usually occurred under strict protocols (Cajete, 1994). It is important to note that the use of “informal” here refers to "irregular, unofficial."
whereas “formal” refers to "strict adherence to prescribed forms” (Online Etymology Dictionary¹⁴). Today, in a Eurocentric North American context and construct, informal teaching and learning generally refers to activities that take place outside of formal learning institutions (e.g., elementary and secondary schools, college and university) and can be defined as "any activity involving the pursuit of understanding, knowledge or skill which occurs outside the usual curricula of educational institutions, or the courses or workshops offered by educational or social agencies" (Livingstone, 2001, p. 51). There is an implication that learning outside of formal learning institutions or social agencies is not equally valid, thus devaluing Indigenous teaching and learning, both formal and informal. In mainstream North American culture, traditional Indigenous teaching and learning is mainly referred to in terms of “informal learning” (Livingstone, 2001; Marsick & Watkins, 2001; Schugurensky, 2000). My examination suggests this description is a Eurocentric delineation as something seen as separate from and inferior to "official" mainstream formal learning. Thus, I will refer to formal and informal learning as outlined by Indigenous scholars (Battiste & Henderson, 2000; Cajete, 1994).

2.1.1 Tewa stages of developmental learning.

Cajete’s (1994) book, Look to the Mountain: An Ecology of an Indigenous Education, is built on the foundational characteristics of Indigenous teaching and learning from a Tewa perspective: it is holistic and interconnected; nature is sacred and at the core, a mutual reciprocity exists between humans and all other beings; language is a sacred expression of breath; art is a vehicle of utility and expression; and true learning occurs through participation and honouring relationships in both the human and natural communities. Further, stories expressed through

experience, parables, and various forms of metaphor are an essential vehicle of Indigenous learning because they honor each person's way of being, doing and understanding. Stories recognize that we learn by watching and doing, reflecting on what we are doing, then doing it again. Much like the Mayan practice of building a pyramid by encasing a previous one (e.g., previous knowledge), Cajete (1994) described each characteristic of Tewa education as a building stone for new structures, new foundations and new realities in contemporary Indigenous education. It is on these ideas that he developed an Indigenous way of teaching and learning.

The eight stages of Indigenous developmental learning (Figure 8) cause "profound transformation of self" (Cajete, 1994, p. 210). The first stage, Basic Learning, begins the moment each child is born by acknowledging and showing deference to their spirit. Learning begins in the family through enculturation and integration into the family context. The second stage, Societal Education-Survival Skills is about social learning through the introduction to tribal society and the natural environment. The third stage, Myth, Ritual and Ceremony, teaches about individual needs and group needs and finding a way to incorporate both through a process of initiation, learning guiding myths, and participating in a ritual and ceremony. The fourth stage, Integration with Tribal Culture, is a midpoint in life where integration with the culture brings members, empowerment, personal vitality and maturity. The fifth stage, Visioning, is the time of searching for a life vision and development of mythical thinking. The sixth stage, Individuation, is a period of major transformation through deep learning of the unconsciousness. This stage is often characterized by hard work, disintegration and pain to pave the way for reintegration and healing. During the seventh stage, Enlightenment and Wisdom, deep healing occurs during which the self, body, mind and spirit are in alignment. Deep understanding,
enlightenment and wisdom are gained, which leads to finding one's true centre, and being a complete woman or man. Thus, stage eight, Transformational Understanding, is gained.

Figure 8. Indigenous Stages of Developmental Learning

Each stage is recognized through formal and informal traditional Indigenous education, which includes rites of passage and ceremony. Cajete (1994) stressed that the highest goal of Indigenous education is to help each person to find the Centre or Completedness within him or her. Because the process is a difficult one, the use of ceremony, ritual, song, dance, art, stories and traditions was developed to help each individual access and use the healing power within.
Further, an understanding that each person will find his or her own way in their own time and through different approaches is encouraged and viewed as a normal part of the process.

Another important concept in Indigenous teaching and learning is described by Cajete (1994) as the concept of "learning how to learn" (p. 223). He draws on examples from native peoples in both North and South America, ranging from organized informal contexts to more formally organized societies to illustrate this notion. He concludes that there were four basic approaches. The first is attention to the practical needs of the society, which includes learning about the physical, social, psychological and spiritual needs of tribal members. Special importance is given to learning how to survive in the natural environment and how to be a productive member of the society. The second is teaching when a tribal member is willing to learn in a way that allows for special learning styles and encouraging the development of self-reliance and self-determination. The third facilitates deeper levels of learning and understanding; special teaching tools must include intellectual, ritual, psychological and spiritual teachings. The fourth is through facilitation, acknowledgment and honouring of the transformational process of self-knowledge and natural capacities of learning, helping tribal members to overcome their self-generated obstacles to learning.

Indigenous ways of knowing and worldviews are reflected in the above discussion of Indigenous developmental learning in numerous ways. A broad recurring theme is that Indigenous teaching and learning are inseparable from the natural world. Another theme is that the spiritual world and all things in the ecosystem are dependent on each other – that our relationship is reciprocal.
2.1.2 Inuit holistic lifelong learning model.

The Aboriginal Learning Knowledge Centre of the Canadian Council on Learning (CCL) is an independent, not-for-profit corporation funded by Human Resources and Social Development Canada, in partnership with Aboriginal organizations in Canada. Members of the Centre developed a unique approach to measuring Aboriginal learning, which, among other things, is being used to foster dialogue about Aboriginal learning. It provides a useful framework to add to this study’s transformative learning conversation. Figure 9 represents the learning model, based on images of an Inuit blanket toss (a game demonstrated on Tribal Journeys by the Kalaallit) and a circular path to represent the connection between Inuit learning and community wellbeing.
Figure 9. Inuit Holistic Lifelong Learning Model (from the Canadian Council of Learning, 2011)

The model is grounded in traditional Inuit values and beliefs. The figure shows 38 family and community members, each one representing a core value and/or belief, supporting a learning blanket. Each core value and/or belief includes ancestral knowledge and is therefore “named” based on the Inuit tradition of encouraging identity, relationships, and the passing on of intergenerational knowledge. Held in the learning blanket are the sources and areas of knowledge, which include culture, people and sila (life force) and what these entail (e.g., languages, traditions, family, community, Elders, land, and the environment).
Inuit learning is a lifelong cyclical process represented here by the path in the centre of the blanket. Learners progress through the learning stages – infant and child, youth, young adult, adult, and elder – confronting stage-specific learning opportunities. Much like other Indigenous learners, Inuit learners learn through both formal (e.g., ceremonial) and informal settings (e.g., home or land). They experience both Indigenous and Western knowledge, illustrated by the two-tone colour stitching around the rim of the learning blanket.

Finally, the skills and knowledge Inuit learners develop after passing through each stage solidify the learning of their identity and culture, which, in turn, contributes to the collective wellbeing of their community. This wellbeing includes physical, economic, social and environmental wellbeing (CCL, 2011).

2.1.3 Inuit, Navajo, Yakima and Luiseno learning through story, dance and song.

Another way of framing Indigenous learning is provided by Beck et al. (1995) based on overviews from four Indigenous groups or nations, Inuit, Navajo, Yakima and Luiseno. Beck et al. observe that learning in Indigenous communities is guided by a vision of tribal cosmology and ways of seeing the world. Thus, each Indigenous group chooses to teach their children in a particular way. The teachings help each person to seek answers within herself as well as in the wider community. They maintain that sacred knowledge cannot be separated from the knowledge needed for daily living; therefore, learning sacred ways is seen as essential in preparation for life. Thus, learning sacred knowledge is called “learning the way.”

Learning the way begins at birth and is part of the day-to-day and moment-to-moment interactions with self and others. It begins in the interaction between family members and in the way a person conducts herself in different situations. The sacred training of children is often undertaken by an uncle, aunt or grandfather who takes on the responsibility of disciplining the
children of their sisters and/or other extended family members. This allows parents to provide warm loving relationships with their children. Like familial education, extended family includes teachers who bring a range of different skills and experiences during the development of the child to help her grow into a contributing member of the community.

Through interviews with Inuit, Navajo, Yakima and Luiseno people, Beck et al. (1995) explored various methods of formal teaching of traditional knowledge including kiva initiations, storytelling, vision quests, survival training, listening, waiting, and remembering. They acknowledge that their study is not exhaustive and cannot cover areas such as secret ceremonies. The authors showed that learning is typically a practical, often physical experience for the child. The most important teaching method for passing on sacred knowledge and practices, they suggested, is through oral tradition in the form of storytelling. Through storytelling, origin histories are preserved. Stories are told to children and people of all ages about where they come from, how the stars were created, where they discovered fire, how light became divided from darkness, and how death originated. Basic tools and ways of knowledge are communicated as survival methods in the form of healing ceremonies, prayers, dances, games and models of behaviour. The authors used an excerpt from the Lakota Standing Bear as an illustration:

Lakota children, like all others, ask questions and were answered to the best ability of our elders. We wondered, as do all young, inquisitive minds, about the stars, moon, sky, rainbow, darkness, and all other phenomenon of nature. I can recall lying on the earth and wondering what it was all about. The stars were a beautiful mystery, and so was the place where the eagle went when he soared out of sight. Many of these questions were answered in story form by the older people. How we got our pipestone, where corn came
from and why lightning flashed in the sky, were all answered in stories. (As quoted by Beck, Walters, & Francisco, 1995, p. 59)

A universal practice among Native American people, storytelling reveals universal and timeless themes such as stories about a trickster in the form of an intelligent animal, stories about gambling, near brushes with death, creation stories, stories that explain the origin of things and love stories. Stories are a flexible method of teaching the ways of sacred as well as everyday knowledge because traditional and modern themes and content can be used. Storytelling allows for self-directed learning as a person makes meaning from what he hears that is particularly relevant to his current experience (Beck et al., 1995).

2.1.4 Nuu-chah-nulth learning ideology.

Understanding Indigenous and traditional ways of knowing (e.g., knowledge systems) is problematic because there is no homogenous concept that encompasses the knowledge of all Indigenous peoples. It is diverse and is spread throughout different people in many layers in many places. In addition, attempts to define or categorize traditional ways of knowing, even when those who possess the knowledge themselves often cannot do this, are often a Eurocentric undertaking rather than an Indigenous one. Finally, Indigenous knowledge cannot be separated from the band, community or individuals who use it routinely, sometimes every day, because it is a part of them and is unidentifiable except in a personal context (Battiste & Henderson, 2000). Thus, discussing knowledge out of context can be viewed as insulting and insensitive to the people who hold it. Indeed, Indigenous scholars (Battiste & Henderson, 2000; Cajete, 1994) point out that the need to define concepts and systems in certain ways is yet another manner in which Eurocentric strategies colonize Indigenous knowledge.
What follows is an exploration of Nuu-chah-nulth learning ideology that adds a Vancouver Island Wakashan perspective to this study in preparation for the research on Northwest Coast Indigenous Peoples of the Puget Sound.

Atleo’s 2009 study of Nuu-chah-nulth philosophies revealed the following four major learning themes through an exploration of storywork. The story of the Nuu-chah-nulth’s first whaler named *Umeek* includes: (a) prenatal care, (b) grandparents’ teaching and care, (c) *oosumch* (spiritual bathing), and (d) ancestor names. Atleo calls it a “strategic learning ideology” (2009, p. 461) that began by providing a safe and nurturing positive prenatal environment, continued with the early development of personal discipline and was achieved with support, insight and the wisdom of Elders and the social and cultural value of ancestors’ names.

The two most important learning themes identified by Nuu-chah-nulth Elders were the role of prenatal care and grandparents’ teaching and care (Atleo, 2009). Cultural teachings by grandparents about prenatal care included the belief that pregnant women should be protected from emotional trauma such as funerals and lengthy grieving (Atleo, 2009). Western research has only recently begun to reveal corroborating traditional methods and beliefs about the neurological effects of maternal wellbeing on fetus and child development (Sutherland, 2006).

Grandparents were greatly respected and given the social and moral right to contribute to the raising of children. As holders of knowledge, they were consulted on pregnancy care and on ways to conduct oneself in one’s family and the broader community. Beyond their knowledge of everyday life, they were the repositories of ancestral knowledge and history and were “living texts that could comment on values, norms, traditions, rituals” (Atleo, 2009, p. 462).

The Nuu-chah-nulth ritual of bathing and purification (*oosumch*) was another foundational aspect of successful learning; it taught humility and self-control (Atleo, 2009). This
Another significant landmark in Nuu-chah-nulth learning was the role of ancestral names. The names were bestowed upon learners during rites of passage and they transferred "social rights and obligations" (Atleo, 2009, p. 462). The names provided learners with "cultural scripts" of how to act and what to do in the present, drawing on cultural norms rooted in the past.

2.1.5 Hul’qumi’num familial learning.

Indigenous knowledge is often transmitted through symbolic, as well as oral traditions. Language is used to communicate a full range of experience, including ways of understanding Indigenous knowledge, and linking sacred knowledge and skills required for survival. In traditional transmission of language and heritage of Indigenous peoples, family plays a very important role. Typically, families try to understand their children's gifts and enhance them. For Elders of the Hul’qumi’num Salish, teaching and learning (transmission of knowledge) occurs in a particular way.

At the centre of the teaching and learning of the Hul’qumi’num Elders is the notion of Snuw’uyulh. Snuw’uyulh means teachings and education (Paige, 2004). It is a concept based on the cultural definition of respect and includes the fundamental truths and rules of life drawn from a traditional perspective. According to Paige (2004), the concept of Snuw’uyulh is straightforward. It is simply the belief that for successful learning to occur the teacher and learner must share “trust, patience and attention to detail” (p. 47). The relationship must be based on mutual confidence and commitment and both learner and teacher actions are considered a reflection of that relationship (Paige, 2004). The relationship is an intimate one, which is believed to encourage the deepest possible understanding of the subject being taught. To
understand and transmit Snuw’uyulh means understanding respect and people’s relationship with the environment and all it encompasses (Paige, 2004).

Snuw’uyulh guides learners to their own path in acquiring life skills in order to become a whole person. It teaches the difference between good and bad and concepts of acceptable behaviour including good characteristics, behaviours, spiritual practices, self-esteem, self-worth and self-care.

Central to Snuw’uyulh is the teaching and learning that occurs in the family. As with the Nuu-chah-nulth, grandparents are especially important to this process and it was not uncommon for grandchildren to live with their grandparents or vice versa (Paige, 2004). Sul-hween Elders remember that the teachers of Snuw’uyulh were their parents, uncles, grandparents and great grandparents, who, in turn, learned it from their parents, uncles, grandparents and great grandparents, and so on. Thus, the intergenerational transmission of Snuw’uyulh lives in the family. Today, Elders are most concerned about obstacles to the continued learning of Snuw’uyulh, such as drugs and alcohol, colonization, the inattentive attitude of the younger generations towards Snuw’uyulh and Elders, and grief from having lost its teachings (Paige, 2004). It is of utmost importance to the Elders to re-establish the importance, meanings and teachings of the Snuw’uyulh, particularly in the areas of parenting, puberty, grief and death, unity, communication and family protocol as a basis for the future (Paige, 2004).

2.1.6 Makah teaching and learning principles.

Including teaching and learning principles from the perspective of a Makah tribal elder adds invaluable substance to the literature reviewed above for various reasons. Firstly, as previously mentioned, Elders are revered by their people as the ultimate holders of knowledge in Indigenous cultures. Secondly, this section draws on the first person experiences of Helma Swan
(1918-2002), member of a prominent Makah family, the daughter and granddaughter of three Chiefs, and thirdly, her narratives reveal insider knowledge only possible from a lifetime of participating in and observing the Makah culture for the largest part of the 20th century. Her book *Singing the Songs of my Ancestors: The Life and Music Of Helma Swan: Makah Elder* (2003) is a compilation of 20 years of conversations and observations which began in 1974 and is the basis for this section.

Makah children were taught about responsibility when they are very young by learning about appropriate roles and activities. To learn this they were given various tasks at a young age. For example, when Helma was eight years old she was expected to take care of her younger siblings and participate in the running of the home while her parents worked to support the family. She often stayed home from school which was expected of the eldest daughter.

Helma was also taught structure, order and discipline which required learning to sit quietly, listen to their elders and to watch carefully what was going on around. Helma describes her experiences of learning to sit and listen to her father teach her and her siblings about songs. She learned about the value of songs and how to give and receive them. She remembers how much the songs meant to her father who taught them to her each day.

Another important theme in Makah teaching and learning is receiving "a proper Makah education" which is closely linked with "being an active participant” in Makah life and customs. Helma describes how she learned to receive a song and participate in a community activities using the example of a potlatch in Neah Bay. Helma was gifted a song from an elder relative from Nitnat, BC. She describes how she accepted the song by calling up various people from the community to witness and translate it for her.
The role of dancing is another key theme in Helma’s narratives for herself, her family and her community. Recounting how her father taught her how to dance. She explains how her father made her practice until she had it exactly the way he wanted it.

The learning principles reviewed above bring to light several Indigenous approaches to learning, revealing that transformational learning is:

- Holistic and interconnected (see Figure 7);
- Inseparable from the natural environment and relationships with family and community;
- Only possible through participation and honouring relationships with both human and natural communities;
- Reliant on stories as an essential tool to honour individual ways of being and doing;
- Achieved by watching and doing, reflecting on what one is doing, then doing it again;
- Dependent on the practical needs of Tribal members which includes physical, social, psychological and spiritual elements;
- Dependent on intergenerational knowledge;
- A lifelong undertaking;
- Based on each individual's gifts that must be supported and encouraged; and
- Dependent on the use of ceremony, ritual, song, dance and art to help learners to access and use the healing power within.

2.2 Occidental Transformative Learning Theories

Taylor (2005) provided a helpful map to navigate transformative learning theory literature by identifying seven perspectives of transformative learning in two groups, according
to their “locus of learning”\(^{15}\) (Taylor, 2005, p. 459). Taylor called the locus of learning that focuses on the individual the “psycho-critical, psycho-analytic and psycho-developmental” perspectives. Locus of learning focusing on the socio-cultural includes the “social-emancipatory, cultural-spiritual, race-centric and planetary” perspectives (see Figure 10).

**Figure 10. Seven Lenses of Occidental Transformative Learning (Taylor, 2005)**

2.2.1 Individual transformative learning.

This section begins with the psycho-critical approach as one of the categories defined by Taylor (2005) for individual transformative learning. The transformative learning theory of Mezirow is also relevant here (Mezirow, 1997, 2000). Mezirow’s theory describes the adult learning process, which he argued leads adult learners to reflect critically on an experience and re-evaluate and change any pre-existing assumptions they hold. For Mezirow (1996), learning is

\(^{15}\) Center or focus of learning.
the process of using “a prior interpretation to construe a new or revised interpretation of the meaning of one’s experience in order to guide future action” (p. 162). He posited that a transformation occurs as a result of a significant personal or social crisis or a “disorienting dilemma” such as the loss of a loved one, or a natural disaster, or loss of employment that would cause individuals to question the core of their existence (Taylor, 2007). A disorienting dilemma, or a trigger event, exposes an inconsistency between what a person has always assumed to be true and what he has just experienced, heard or read (Cranton, 2002). Cranton (2002) described this as a "catalyst for transformation" (p. 66). It could be a single event or a series of events that occur over a much longer period during which a point of view is transformed (Mezirow, 1997). Mezirow (1997) defined frames of reference as "the structures of or assumptions through which we understand our experiences” that “shape and delimit expectations, perceptions, cognition, and feelings" (p. 5). Thus, a change of perspective will cause us to change our actions and behaviours (Cranton, 1994).

Table 1. Mezirow’s 10 Phases of Transformation (Mezirow, 2000, p. 22)

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<td>1</td>
<td>A disorienting dilemma</td>
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<tr>
<td>2</td>
<td>A self examination with feelings of guilt or shame</td>
</tr>
<tr>
<td>3</td>
<td>A critical assessment of epistemic, socio-cultural, or psychic assumptions</td>
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<tr>
<td>4</td>
<td>Recognition that one’s discontent and the process of transformation are shared and that others have negotiated a similar change</td>
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<tr>
<td>5</td>
<td>Exploration of options for new roles, relationships, and actions</td>
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<tr>
<td>6</td>
<td>Planning a course of action</td>
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<tr>
<td>7</td>
<td>Acquisition of knowledge and skills for implementing one’s plan</td>
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<tr>
<td>8</td>
<td>Provisional trying of new roles</td>
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<tr>
<td>9</td>
<td>Building of competence and self-confidence in new roles and relationships</td>
</tr>
<tr>
<td>10</td>
<td>A reintegration into one’s life on the basis of conditions dictated by one’s perspective</td>
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Mezirow’s 10-phase transformation model (see Table 1) contains four main parts: experience, critical reflection, reflective discourse and action. Thus, the learner must critically
reflect on his or her experience, talk about the experience with others to find meaning and act on
the new perspective (Merriam et al., 2007). For Mezirow (1997), the process of individuals
changing their frame of reference through critical reflection on their assumptions and beliefs and
then consciously changing them through planning is a fundamentally rational and analytical
process. However, in the past 35 years since Mezirow’s initial work, transformative learning
theory has been expanded upon by several theorists, some who have engaged with its inherent
rational and analytical nature to suggest "expanded theory of transformational learning to include
more . . . effective and intuitive dimensions on an equal footing with cognitive and rational

Building on Mezirow's (1997, 2000) work, the psycho-analytical approach to
transformative learning, identified by our unconscious and early childhood experiences,
originates in depth psychology, which recognizes the role of the unconscious self in our
experiences (Boyd & Myers, 1988; Cranton, 2000; Dirkx, 2000). Boyd and Myers (1988)
criticized Mezirow’s transformative learning theory for emphasizing a rational approach, which
necessarily overlooks emotion. Boyd and Myers viewed transformative learning rather as an
intuitive and emotional process moving beyond reason and logic to include the importance of the
psychosocial aspects. Boyd defined it as "a fundamental change in one's personality involving
conjointly the resolution of the personal dilemma and the expansion of consciousness resulting in
greater personality integration" (p. 459). Transformative learning focuses on the individual
through analytical psychology, which differs from other psychologies in its concept of self,
which is viewed as the "total personality" with the ego as only a part of the self and not the sole
actor (Boyd & Myers, 1988, p. 265). This view is in opposition to Mezirow's concept of
personality, which is the common Western belief that the ego is the directive force.
Transformation occurs during the grief/loss process, which, according to this view is made up of three activities: receptivity, recognition and grieving, which the authors described as the "inseparable dynamic of psycho-spiritual adjustment to loss" (p. 276). Boyd and Myers (1988) argued that a person's expression of grief is the primary condition for the possibility of personal growth. Those critical of this view argue that there is a lack of inclusion of the role of context and positionality, making it impossible to foster this approach in higher education in the classroom, where rational ways of knowing are emphasized (Taylor, 2005).

Although related to the psycho-analytical approach, the psycho-developmental approach [as identified by Taylor (2005)] focuses on transformational learning as a lifelong personal development influenced by personal and social contexts through a series of developmental steps (Daloz, 1986). Rather than concentrating on the role of the unconscious, the attention from this perspective is on epistemological change, where "we change the very form by which we make our meaning" (Kegan, 2000, p. 53). The teacher acts as a mentor in the transformative learning process and, as in Mezirow’s approach, the presence of the other, reflective discourse, mentoring community and opportunities for committed action are integral to the process of transformation (Daloz, 2000). However, for Daloz, discourse takes place in the form of stories as a way of expanding learner worldview: "The first business of the guide is to listen to the dreams of the Pilgrim. How are our students moving? What do they want for themselves? How do they tell their own stories?" (Daloz, 1986, p.21). Using a storytelling approach to transformative learning, Daloz presented a perspective that is holistic and intuitive, taking a step away from the rational perspective developed by Mezirow. Focusing instead on critical reflection and holistic ways of knowing, Daloz effectively introduced the necessity of relationships in learning. However, like the psycho-analytic perspective, the psycho-developmental approach is criticized
for its overemphasis on psychological difference and insufficient inclusion of cultural difference (Taylor, 2005).

### 2.2.2 Socio-Cultural transformative learning.

The social-emancipatory approach, based on Paulo Freire’s (1970) work, *Pedagogy of the Oppressed*, posits that the “ontological vocation” of human beings is to act upon and transform their world, which results in a fuller and richer collective and individual life (Freire, 2000, p. 75). In contrast to Mezirow’s work, rooted in a study of White middle-class women with a focus on personal transformation, Freire’s theory of transformative learning is based on his own experiences of poverty, illiteracy and oppression (Shaull, 2000) focusing instead on wider radical social change. For Freire, personal empowerment and social transformation are inseparable. Fostering emancipatory transformative learning from this perspective requires three approaches: (a) self reflection, (b) "acts of cognition not in the transferral of information” (p. 67) or critical knowledge acquirement, and (c) an equal power relationship between student and teacher (Frie & Macedo, 1995). Transformative learning from this perspective is a process where learners are reflecting and acting on the transformation of their world, also a core principle of psycho-developmental transformative learning.

The cultural-spiritual approach to transformative learning (Brooks, 2000; Tisdell, 2003) proposes fostering narrative transformation through storytelling and engaging the learner emotionally, spiritually and somatically to "construct knowledge as a part of the transformative learning experience" (Tisdell, p. 461). For Tisdell, "Spirituality … is fundamentally about how we make meaning in our lives" through a conscious and unconscious process (p. 461). This perspective is similar to Boyd’s (1989); however, it expands his work to include the role of culture in the transformative learning process. Tisdell (2003) outlined the following four
facilitating factors of spiritual-cultural transformative learning: (a) the development of cross-cultural relationships to increase learner exposure to particular worldviews; (b) spiritually and culturally grounded educators in order to promote the same in learners; (c) the creation of community-based culturally relevant settings; and finally (d) a learner environment that allows for cognitive, affective, relational and symbolic explorations.

The Race-Centric approach to transformative learning concentrates on a non-Eurocentric worldview, making race the main focus of analysis. It is a "culturally bounded, oppositional, and non-individualistic conception of transformative learning" that centerizes peoples of African descent, especially Black women (Taylor, 2005, p. 461). Johnson-Bailey and Alfred (2006) described the process through which racism, sexism and Black women's conceptions of themselves transform their world: "Most of my Black women colleagues see transformational learning as the only medium in which we exist, learn, and teach. Since it is the air we breathe, maybe just take it for granted and don't attend to our claim sufficiently" (p. 51). Three keys encourage race-centric transformative learning: (a) inclusion, (b) empowerment, and (c) negotiation (Taylor, 2008). Race-centric transformative learning is fostered through community involvement, oral histories, art, cooperative groups, Socratic questioning, direct instruction, class discussion, use of media, embedded questioning, and activities to promote real-world relationships.

The planetary perspective of transformative learning as defined by Taylor "recognizes the interconnectedness between the universe, planet, natural environment, human community and the personal world" (Taylor, 2005, p. 462). For O’Sullivan (1999) and O’Sullivan, Morrell and O’Conner (2002), visionary transformative learning not only transforms us but crystallizes our location in the world and our relationships with others and the natural world, bringing about an
awareness of the power structures within which we live and stimulating a new understanding of social justice and peace. Transformative learning is here embedded in an eco/social/spiritual perspective with the goal of reorganizing the entire Western political, social and educational system (O’Sullivan, Morrell & O’Conner, 2002). O’Sullivan (1999) viewed individuals and society as one and the same, drawing together emancipatory, race-centric and cultural-spiritual transformative learning perspectives. Transformational learning from this perspective is about creating a new story from one that is “dysfunctional and rooted in technical-industrial values of Western Eurocentric culture” (Taylor, 2008, p. 9).

The learning theories reviewed above reveal several Occidental approaches to learning, indicating that transformational learning is:

- A critical reflection of a life-changing experience, talking about it and acting on the new perspective in order to change pre-existing assumptions (psycho-critical approach);

- Identified by our unconscious and early childhood experiences (psycho-analytical approach);

- A lifelong personal development influenced by personal and social contexts (psycho-developmental approach);

- When human beings act upon and transform their world, which results in a fuller and richer collective and individual life (social-emancipatory approach);

- Engaging the learner emotionally, spiritually and culturally (cultural-spiritual approach);

- Based on a non-Eurocentric worldview, making race the main focus (race-centric approach); and
• Recognition of the interconnectedness between the universe, planet, natural environment, human community and the personal world (planetary approach).

2.3 Integrated Transformative Learning

From an Indigenous perspective of transformative learning most theorists concentrate on a lifelong holistic learning process inseparable from culture, place, family and community, spirit and experiential learning. It includes a combination of formal and informal contexts of learning. In other words, it includes familial and community education that is place-based, and traditional knowledge, ceremonies, songs and dances, in addition to attendance in the formal school system. Although Indigenous transformational learning scholars are a heterogeneous group (Cajete, 1994), they share these common cultural aspects evident in the theories presented above. The scholars come from diverse backgrounds such as Tewa, Nuu-chah-nulth, and Inuit, indicating the diversity in First Nation communities and in scholarly work and adding to the strength and validity of the convergent Indigenous voices.

The bulk of scholarly literature on transformative learning from a Western perspective examines higher education learning in the classroom even though it is noted that it is important for educators to create opportunities for learners both within and outside the classroom, without which learners will not permanently and wholly transform (Taylor, 2008). For Paulo Freire (1970), all education is political. Within the transformative learning theory perspectives explored here, readers are confronted with the age-old dichotomous “individual versus society” divide: personal or emancipatory transformation, overlapping with capitalism versus socialism debates and the resulting tension. Upon closer consideration it becomes clear that the spectrum of beliefs about transformative learning, from a Western perspective, runs the gamut from self-actualization to planetary consciousness with various stops in between. For example, on the one
hand, the psycho-analytical approaches of Boyd and Meyers (1988) and Dirkx (1998) examine transformation rooted in the inner psyche, whereas on the other hand, O’Sullivan (1999) emphasized the natural world as the location of learning where the individual and the universe are inseparable. Somewhere in the middle of the spectrum is the culturally relevant narrative approach with the “locus of control” residing in a cultural-spiritual approach to learning. Those perspectives centerizing the individual (psycho-analytic, psycho-developmental, psycho-critical) do not take into account social change. However, in spite of these differences, certain areas of convergence exist. Interestingly, the concept of spirituality is found in opposing views such as the psycho-analytical, cultural-narrative and planetary approaches (Taylor, 2005). Furthermore, Western transformative learning theorists are constructivists, that is, they hold the belief that through reflection, human beings construct their own understanding of the world they live in. The others agree that dialogue is a necessary factor for transformative learning to occur, as is critical reflection of our epistemological and ontological assumptions and beliefs. Finally, most of the theorists mentioned here acknowledge that social change results from transformative learning and, conversely, that transformative learning is necessary to create social change (Daloz, 2000; Freire, 2000; Mezirow, 2000; O'Sullivan, 1999).

This dissertation is situated at the intersection of both Indigenous and Occidental transformative learning approaches and incorporates key elements from both worldviews.

Drawing on the above literature the following transformative learning principles emerge.
Indigenous Transformational Learning Principles

Indigenous Transformational Learning Principles are:

- Holistic and interconnected
- Only possible through participation and honouring relationships with both human and natural communities
- Reliant on stories as an essential tool to honour individual ways of being and doing
- Achieved by watching and doing, reflecting on what one is doing, then doing it again
- Dependent on the practical needs of Tribal members which includes physical, social, psychological and spiritual elements
- Dependent on intergenerational knowledge,
- A lifelong undertaking,
- Based on each individual’s gifts that must be supported and encouraged, and
- Dependent on the use of ceremony, ritual, song, dance and art to help learners access and use the healing power within

Occidental Transformative Learning Principles

Occidental Transformative Learning Principles are:

- A critical reflection of a life-changing experience, talking about it and acting on the new perspective in order to change pre-existing assumptions, (psycho-critical approach)
- Identified by unconscious and early childhood experiences (psycho-analytical approach)
- A lifelong personal development influenced by personal and social contexts (psycho-developmental approach)
- When human beings act upon and transform their world, which results in a fuller and richer collective and individual life (social-emancipatory approach)
• Engaging the learner emotionally, spiritually and culturally (cultural-spiritual approach)
• Based on a non-Eurocentric worldview, making race the main focus (race-centric approach)
• A recognition of the interconnectedness between the universe, planet, natural environment, human community and the personal world (planetary approach)\(^\text{16}\).

**Convergence of Indigenous and Occidental Transformative Learning**

Indigenous and Occidental Transformative Learning is:

• Holistic and interconnected while at the same time critically reflecting on experiences in order to change pre-existing assumptions
• Inseparable from the natural environment and relationships with family and community while also identifying unconscious and early childhood experiences
• Participation and honouring relationships with both human and natural communities while considering lifelong personal development influenced by personal and social contexts
• Reliant on stories as an essential tool to honour individual ways of being and doing while at the same time acting upon and
• Transform the world as a result
• Achieved by watching and doing, reflecting on what one is doing, then doing it again and engaging the learner emotionally, spiritually and culturally
• Dependent on the practical needs of Tribal members which includes physical, social, psychological and spiritual elements including non-Eurocentric worldviews
• Dependent on intergenerational knowledge, each individual's gifts that must be supported and encouraged, including the use of ceremony, ritual, song, dance and art to help learners

\(^{16}\) This principle differs from the Indigenous transformational learning principles as conceptualized by O'Sullivan (1999) and O'Sullivan, et al. (2001) previously described outlined in more detail on p.74 of this dissertation.
access and use (1) the healing power within and (2) the interconnectedness between the universe, planet, natural environment, human community and the personal world

This section draws together (1) Indigenous transformative learning principles, (2) Occidental transformative learning principles and (3) resultant convergent transformative learning principles merged from the first two. However, the bridge this dissertation seeks to construct between the two worldviews is much more complex than a simple merging of transformative learning principles, thus, I include a (4) multicultural lens to reflect the cultural diversity that exists within the (a) Indigenous Voice (Indigenous transformative scholars previously reviewed in this dissertation and study participants), (b) Grounded Theory Voice (my own cultural positionality), (c) Ethnobotanical Voice, (d) my canoe family, (e) the University institutional culture structuring this research, and (f) the nature and role of Tribal Journeys itself and culminating into what I call a multidimensional ethical space.

An “ethical space” refers to the space between two worldviews or, as Emine (2007) describes, is,

“formed when two societies, with disparate worldviews, are poised to engage with each other. It is the thought about diverse societies and the space in between them that contributes to the development of a framework for dialogue between human communities” (Ermine, 2007, p.193).

The space where this dissertation resides expands the conception of an ethical space as defined by Ermine (2007). I call it the multidimensional ethical space which is a meeting place of the aforementioned parts that collectively form the context within which this work resides. That is, a reality formed and reformed at the intersection of distinct worldviews, within the
broader categories of Indigenous and Occidental, involved in the writing of this dissertation. The multidimensional ethical space considers the complexity of the context within which the “bridge” this work attempts to create is situated and refers to the overlapping, convergent and divergent spaces within it. It provides an unique opportunity for an exchange of ideas that flow through porous membranes in an organic process defined in the moment by moment interactions of transformative learning within the complex adaptive nature of Tribal Journeys. Within the multidimensional ethical space no firm rules of engagement exist, rather it is a dynamic making and remaking process of transformative learning. The multidimensional ethical space is a space to learn from and with each other and about ourselves. It is here where the opportunity for new visions and versions are created, such as the conception of the Integrated Voice Approach.
Chapter 3. Methods: Data Collection and Analysis

3.1 Interpretive Research

All research is interpretive, which means that the knower and the known interact and shape one another (Denzin & Lincoln, 2005). Rather than taking for granted my own academic paradigm or interpretive framework, which Guba (1990) described as a "basic set of beliefs that guides action" (p. 17), I have consciously examined and excavated it in an effort to add, reveal, and deepen the level of self-disclosure and transparency I bring to this research.

Interpretive research draws on: (a) phenomenology, the study of consciousness and the phenomena that emerge from consciousness (e.g., Husserl, 1963; Heidegger, 1962); (b) ethnomethodology; the analysis of day-to-day activities through which social orders are understood (Garfinkel, 1967); and (c) hermeneutics, the study of the understanding of meaning through the analysis of texts (Heidegger, 1962). Of specific interest here is Heidegger's (1962) development of the concept of the hermeneutic circle. The process of understanding a text as a whole, including reference to individual parts, although first articulated by Heidegger, has been practised, articulated and embodied by Indigenous peoples for some considerable time. The concept as explained by Heidegger reminds me that it is impossible to understand texts outside of their cultural, historical and literary context. The careful construction of the methods is intended to support a collective shared worldview, a holistic approach, including the inextricable connection between humans and other life forms in an attempt to guide the study towards convergence.

The following chapter is organized into two sections:
1. An outline of data collection methods used to explore transformation learning in the canoe journey context, which typically began by asking participants to explain their experience, thoughts and reflections. The selection of methods used to collect data for this study was guided, wherever possible, by the call for a continuation of oral traditions of sitting and talking and learning from one another (Archibald, 2000); and

2. By the construction of an approach, which I have called the Integrated Voice Approach (IVA). The IVA presents a holistic and inclusive method of data analysis based on the worldview of both myself and the participants, which integrates diverse “voices” and approaches: the Indigenous Voice, Grounded Theory Voice, Auto-ethnographic Voice, and the Ethno-ecological Voice. These voices are combined into an Integrative Voice, ensuring that the various perspectives are represented in the results and conclusions of the study.

3.2 Data Collection Methods

In an attempt to construct a bridge between differing worldviews, I designed the study to allow space for the relational worldview of participants (e.g., using semi-structured open-ended interviews, participant observation and participation in family activities to help support and understand participant storytelling) as well as reflective analysis of my own experiences in my canoe family (e.g., field notes) during Tribal Journeys.

3.2.1 Interviews.

According to Antone and Córdoba (2005), in order to understand Indigenous ways of teaching and learning it is important to listen as they share their stories about what is meaningful to them, a notion I was attentive to throughout data collection.
In July 2010 I interviewed members of my canoe family and various other canoe journey community members, following the University of Victoria’s Human Research Ethics Board approval (#10-221) of my proposed research methods.

Approval for interviews was also sought and given by the Tribal Council of the community in which most of my canoe family lives. This permission included the interviewing of canoe family members, community elders, hereditary leaders and prominent participants in *Tribal Journeys*. Between July 7 and 25, I interviewed 18 participants for varying time lengths, ranging from 30 to 45 minutes per interview. I recorded the interviews, with permission, to ensure their preservation for analysis. The research process, with possibilities for interviewing, evolved naturally through my working hard alongside my canoe family members for the collective wellness. This work included breaking down and setting up camp, shopping, cooking meals, sometimes at 3:00 a.m., to feed pullers (paddlers), packing puller supplies, drumming and singing onshore for puller safety, active participation in family healing circles twice a day, sometimes very early in the morning and late at night, participation in nightly protocol for other tribes, running messages and generally supporting the effort and my family in any way I could.

As a canoe family member I had many responsibilities and did not begin interviews until the relationship with my participants was established. Trust-building occurred at different rates for different people. This process was critical to the wellbeing of all of us and provided opportunities for recorded interviewing of those who “would not tolerate a more formal interview” (Bernard, 2002, p. 206). Therefore, I conducted semi-structured interviews in various locations as time and place allowed (i.e., negotiated around travel schedule and duties), such as in a baseball field at the campsite, around the fire, in my van, etc. Interview questions were
guided by an interview question guide I had developed (see Appendix 2). Upon my return from the field, I transcribed interviews for analysis, paying careful attention to the detailed wording.

3.2.2 Participant observation and field notes.

Ethnographers produce written accounts of “social discourse” (Geertz, 1973, p. 19). There is no one "correct" way to write about what one observes because descriptions involve issues of perception and interpretation; thus, it is possible for different descriptions of the same situations to occur (Emerson, Fretz, & Shaw, 1995). Writing field notes involves an “active process of interpretation and sense making: noting and writing down some things as ‘significant,’ noting that others are ‘not significant,’ and even missing other possibly significant things altogether” (1995, p. 9). According to the authors, field notes must be recognized as "inscriptions" of social life and social discourse. Further, "as inscriptions, field notes are products of and reflect conventions for transforming witnessed events, persons, and places into words on paper," they involve a process of selection (Emerson, Fretz, & Shaw, 1995, p. 9). Thus, field notes, like all forms of communication, must be based on what to include and what to exclude and in doing so, they “present or frame” objects in a particular way. This occurs in all types of research documentation: audio and video recordings (centerize a focus), interviews (ignore verbal cues), etc. It is important, then, for researchers to include various methods of data collection and documentation to maximize wide and varied input and minimize framing wherever possible. Bernard’s (2002) four types of field notes were conceptualized to minimize researcher framing by recommending (a) field jottings for informal recordings of daily details in the field; (b) a personal diary to record researcher emotions in order to become aware of personal biases; (c) a log, which accounts how you plan to spend your time; and (d) "proper" field notes
that involve methodological, descriptive and analytic notes offering a comprehensive cross-section of techniques in the field notes.

Field notes on “concerns and doings” are necessarily reflective of my understanding. Field notes are written accounts that filter participants’ experiences and concerns through the person’s responses and my perspectives, not solely the participants’ accounts of their experiences, meanings and concerns (Emerson et al., 1995, p. 11).

Bernard’s (2002) conception of field note structure (Appendix 4) guided my writing in the field. However, I found that the reality of doing research while travelling meant that I was not able to write up notes every day. Instead, the ability to keep notes was dictated by our travelling schedule and completion of canoe family duties. For example, some days began at 3:00 a.m. and ended at 2:00 a.m. the following night, leaving little time for field note taking. In these cases, the next morning, wherever possible, I recounted as much detail as possible of the previous day's events, which is why, even though I travelled with my canoe family for 18 days, I wrote a total of 15 field note sets. In addition, over the time, I experienced a change in the way I took the field notes. My initial field notes began in a very rigid prescribed way; however, the longer I found myself in the field, the more organic my field notes became, focusing more on my own feelings and experiences alongside participant activities. This process may in part reflect my own transformative learning.

3.2.3 Photography.

The study drew on diverse research techniques, including photography, in addition to interview and participant observational data (Atkinson et al., 2001). I used photographs to complement other data collection techniques because they recorded visual details that were not possible to document in their entirety in interviews, participant observation or field notes.
The task of the ethnographer is not to determine "the truth" but to reveal the multiple truths in others' lives (Emerson et al., 1995). According to Pink (2001), it is impossible to "prescribe precise methods for ethnographic research" (p. 30). Visual research methods are not in fact purely visual, but rather they pay attention to the visual aspects of culture. They cannot be used independently from other methods, but add further depth and breadth to the collected data (Pink, 2001). Cameras have been almost “mandatory” for generations of ethnographers to explore local cultures using photographic images in ethnographic research (Pink, 2001). For Edwards (1992), "an anthropological photograph is any photograph from which an anthropologist could gain useful, meaningful visual information" (p. 13). The use of photographs is necessarily subjective. However, they provide the opportunity for reflexivity, in order to examine my lens in creating and interpreting the images.

Initially, I intended to use photography as a method to record participant perspective on the canoe journey, with canoe pullers and others using waterproof cameras I would provide them to record what was important to them. I soon realized that although this was a compelling and relevant technique on paper, in reality it did not work, for several reasons. After paddling the first leg of the journey, pulling for seven hours and navigating sometimes treacherous ocean conditions with few breaks, it became clear that even though I had ethics approval to do so I could not in good conscience burden participants with having to take pictures and ensure the safe return of the cameras for my analysis. Instead, as participants became aware of and comfortable with my researcher role, I used photography to record ad hoc activities of the family and wider community. Taking photographs in this way enabled me to provide a visual record of the journey so that copies of photographs, along with a copy of this dissertation, will be provided as gifts to the participant community at the end of the study.
Using a combination of interviews, participant observation and photography ensures triangulation of study methods (Figure 11) and the collection of a rich and comprehensive data set. Each method complements the previous one, adding to the reliability and validity of the results.

**Figure 11. Triangulated Study Methods**

![Triangulated data set diagram]

### 3.3 Data Analysis Method: Integrated Voice Approach

"Same old, same old" I sigh to myself after months of reading method books and articles. "Why are my experiences not reflected here?"

I realize, as I begin gathering fragments of methods that resonate, that the task of choosing methods of data collection and analysis for my research is challenging. I choose a participatory research design. During my fieldwork, however, I realize that “grounded theory” is a much better fit. Then, as I begin to collect data in July 2010 on Tribal Journeys I can't shake the feeling of trepidation about how to tell the story that is emerging in a way that remains
authentic to my own culture, to those I am learning from and to my academic training and knowledge.

"But what is missing?" I ask myself.

I hear the answer come from within, "You must include all the voices."

As I began to ponder what that would look like I felt something within me block where I wanted to go with these thoughts. Truth is, I just wanted to write the dissertation and finish the PhD. My academic journey up to this point was a path of personal suffering, single-minded determination against all odds. The last thing I wanted to do was even think about a new way of doing things to block or challenge that process. However, remembering again the promise I made to my canoe family that I would use what I witnessed in a way that would bring my understanding to the people from "the other world" (North American mainstream society), I continue.

My idea began to take shape as I considered a research design, resulting methods and method of analysis that came from my own auto-ethnographic self and researcher perspective. Several days later in conversation with a colleague (when I was talking myself out of this idea), she suggested why not add to it to make it a conversation? She was giving me the permission I sought to follow what was already in my heart and beginning to emerge.

Drawing on the principles of a hermeneutic circle and my own experiences in healing circles I decided to assign one voice for each different line of enquiry. I construct a research paradigm that invites a conversation between five voices, (a) an Indigenous voice, (b) a Grounded Theory Voice, (c) an Auto-ethnographic voice, (d) an Ethno-ecological voice and finally (e) an Integrative Voice that builds on and expands all the previous voices/perspectives.
Therefore I present my results in the form of these different voices, culminating in the *Integrated Voice Approach* (see Figure 12).

**Figure 12. Integrated Voice Approach**

INTEGRATED VOICE APPROACH

The *Indigenous Voice* was based on (1) the support and knowledge of its construction by my canoe family, (2) the use of verbatim quotes from my participants, and (3) and the inclusion of an Indigenous research paradigm resulting from the work of Indigenous scholars. Ever mindful of my position outside Indigenous culture the section and Chapter that follows uses
rather lengthy direct quotes from both Indigenous scholars (Section 3.3.1 below) and participants (Chapter 4) to ensure that I avoid the tendency to “lapse into essentialism” (Kincheloe and Steinberg, 2008). Instead, I hope to invite, wherever possible, an authentic and empowered set of voices to emerge.

Realizing that even though the strength of the voice resides in its authenticity, a deeper analysis is needed to tell a more complete research story so I developed a **Grounded Theory Voice** to add my own interpretation of the interview data, which allows me to generate concepts and explain participant actions coming directly from the data in greater depth. Grounded theory provides a particularly relevant research method because, rather than following traditional research methods and beginning with a hypothesis, grounded theory allows the data to tell the story and a theory to emerge during data analysis.

However, the circle of the research was still incomplete, therefore, I moved out of my academic persona to engage personally with the collected data. To do so, I add an experiential layer to the analysis through my own personal research experiences leading to the emergence of an **Auto-ethnographic voice** that draws on 18 days of participant observation and my own personal experiences allowing an intimate knowing of transformational learning to emerge alongside the learning of other participants.

Preliminarily, what was emerging during data collection in the field was the central and core role of participant relationship with the natural environment. In particular, based on my interviews and observations Cedar (*Thuja plicata*) could not be left out of the research conversation as a representative and highly salient “other” life form influencing transformative learning. Therefore, I created an **Ethno-ecological Voice**, to give voice to people’s relationship with other species and examine it more closely. Finally, in order to harmonize and integrate the
18 Indigenous participant interviews, participant observation, my own transformational experiences and the influences of the other life forms, I developed the Integrative Voice. The Integrative Voice takes the common weavers/strands from all the voices and weaves them into a basket within which to hold a collective experience telling a larger story made up of the smaller stories. I call this the Integrated Voice Approach.

Conceptualized to invite each perspective equally into a conversation prohibits one from dominating. The story unfolds directly from the data and experiences of all involved. As I begin working with this method, I realize that I am doing exactly what my canoe brother and canoe father prophesied for me all those months ago, that is, to act as a bridge between the "worlds."

The Integrated Voice Approach invites a conversation between the disparate worldviews held by myself and the participants. In this way, a synchronized totalizing scheme within the research can be sought, which facilitates a much deeper and holistic research story.

In my search for a method of analysis for my study on transformative education and experience that reflects the cultural positioning of Indigenous participants and my own Cuban, German, Canadian cultural positioning (Appendix 1), it became clear that even though a number of useful and meaningful approaches exist, such as community-based (Gelmon, Seifer, & Kauper, 2005; Shiu-Thornton, 2003), place-based (Davidson-Hunt & O’Flaherty, 2007; Gruenewald, 2003; Smith, 2002; Woodhouse & Knapp, 2000) and situated research (Lave & Wenger, 1991), for this type of research, the nature of this study demands the construction of a convergent approach tailored to its needs. Through the Integrated Voice Approach, I merge and expand on the disciplinary traditions of anthropology, ethno-ecology and education by integrating concepts from Indigenous studies (Atleo, 2004; Cajete, 1994; Smith, 2005), grounded theory (Charmaz, 2006; Glaser & Strauss, 1967), auto-ethnography (Ellis & Bochner, 2000;
Lionnet, 1989; Reed-Danahay, 1997; Spry, 1997, 2001) and ethno-ecology (Alexiades, 1996; Cotton, 1996; Gerique, 2006; Martin, 2004; Turner & Peacock, 1997) (see Figure 13).

**Figure 13. Schematic Diagram Showing Convergent Analytical Approach: Integrated Voice Approach**

As an interpretive bricoleur (French for "Jack of all trades, a kind of professional do-it-yourselfer) (Lévi-Strauss, 1966, p. 17), I piece together different techniques, tools, methods, representations and interpretations to construct a reality from the research (Weinstein & Weinstein, 1991). What follows is a methodological bricolage or “poetic making do” demanded by my own multi dimensional identity, the nature of the study and those studied (de Certeau, 1984, p. xv), culminating with the *Integrated Voice Approach.*
3.3.1 Indigenous voice.

“Research’ is probably one of the dirtiest words in the Indigenous world’s vocabulary” (Linda Tuhiwai Smith, 1991, p. 1).

The creation of the Indigenous Voice for this project depended on: (1) feedback from my canoe family, and (2) the principles of an Indigenous research paradigm written by Indigenous scholars. Travelling back to Washington in August 2011 I met with key canoe family members to discuss my approach and findings. Sitting first with my canoe family mother and father, who are the head of the family, I went through the dissertation chapter by chapter. They listened intently. Once I had finished, I received their feedback. The most important thing to them was that my heart was in the right place, which meant that they knew my work was done in a good way. My canoe family father told me that he knew that the work honored them from the reaction he got from his wife. He told me that she was never wrong about people. He went on to tell me that he was very impressed by the amount of work and heart that I had put into the project. He was also delighted to see me again and that I was asking for his opinion. He then explained I was taking a risk by doing the work and loved that Cedar was one of my voices, something he’d never seen before, but said was so important to him and his people. He also really liked that a whole chapter had been devoted to quoting each of the canoe family members verbatim. When I asked him if he wanted me to leave the current draft with him and whether he wanted to see the final draft of the dissertation before it was made publicly available in the university library he told me that he had no need of it because he trusted me. I also repeated this process with my canoe family Uncle, Aunt, brother and sister who had similar feedback which I provide in detail in Section 7.3 Canoe Family Feedback on Dissertation Draft. It is with this trust and continuing support of this work that I have created the Integrated Voice Approach which includes the Indigenous Voice.
The second critical piece in the development of the Indigenous Voice was to draw on the principles of an Indigenous research paradigm in order to “honour and build on the work of Indigenous scholars who have gone before” (Wilson, 2003, p. 161). According to Cree scholar Shawn Wilson (2001) a paradigm is “a set of beliefs about the world and about gaining knowledge that goes together to guide people’s actions as to how they are going to go about doing their research” (p. 175). Focusing on the development of an Indigenous paradigm’s ontology, epistemology, methodology and axiology he explains,

“Ontology or a belief in the nature of reality. Your way of being, what you believe is real in the world...Second is epistemology, which is how you think about that reality. Next, when we talk about research methodology, we are talking about how you are going to use your way of thinking (your epistemology) to gain more knowledge about your reality. Finally, a paradigm includes axiology, which is a set of morals or a set of ethics” (2001, p. 175).

The construction of the Indigenous voice for this project uses the principles and concepts of an Indigenous ontology, epistemology, methodology and axiology as a framework to analyze the intentionally used direct quotes from Indigenous scholars and research participants. Direct quotes are used in an effort to present an authentic Indigenous voice and not one interpreted (distorted) through a Cuban German Canadian academic lens. The goals in doing so, wherever possible, are: (a) to ensure that Indigenous People and their ideas are not misrepresented, (b) to ensure continued empowerment from historically essentializing and colonizing academic research by non-Indigenous scholars, and, (c) to not privilege Western knowledge systems (Denzin, 2005). Therefore, in addition to devoting an entire chapter (Chapter 4) to creating space for an Indigenous voice to emerge, I provide here some rather lengthy verbatim quotes from Indigenous
scholars outlining their understanding of an Indigenous research paradigm that guides the analysis of Chapter 4.

**Ontology**

- “An Indigenous paradigm comes from the fundamental belief that knowledge is relational. Knowledge is shared with all creation. It is not just interpersonal relationships, or just with the research subjects I may be working with, but it is a relationship with all of creation. It is with the cosmos; it is with the animals, with the plants, with the earth that we share this knowledge. It goes beyond the idea of individual knowledge to the concept of relational knowledge . . . [hence] you are answerable to all your relations when you are doing research” (Wilson, 2001, p. 177).

- The divergences between a generalized mainstream Indigenous ontology and a generalized mainstream Amer-European ontology is significant enough to give a different base for an Indigenous paradigm. However, I am only identifying those aspects of an Indigenous ontology that seem prevalent to me. One dominant aspect that has been noted amongst some, if not many, Indigenous people is the recognition of a spiritual realm and that this realm is understood as being interconnected with the physical realm (Cajete, 2000; Meyer, 2008; Rice, 2005). With such a connection, it is accepted that there are influences between the spiritual and physical. For example, Gregory Cajete (2000) has explained that Indigenous science integrates a spiritual orientation, that human beings have an important role in perpetuation of nature processes in the world, and that acting in the world must be sanctioned through ceremony and ritual. Another dominant aspect is reciprocity, or the belief that as we receive from others, we must also offer to others (Rice, 2005).
“Reciprocity reflects the relational worldview and the understanding that we must honour our relationships with other life. Since all life is considered equal, albeit different, all life must be respected as we are in reciprocal relations with them. These factors, spirituality and reciprocity, are two key elements of an Indigenous ontology and are key in this Indigenous research paradigm” (Hart, 2010, p. 7 - 8).

**Epistemology**

- “Indigenous epistemology is a fluid way of knowing derived from teachings transmitted from generation to generation by storytelling, where each story is alive with the nuances of the storyteller. It emerges from traditional languages emphasizing verbs, is garnered through dreams and visions, and is intuitive and introspective. Indigenous epistemology arises from the interconnections between the human world, the spirit, and inanimate entities” (Hart, 2010, p.8).

- Another aspect of Indigenous epistemology is perceptual experiences. However, an Indigenous definition of perception is relevant. While perception has been defined as “the extraction and use of information about one’s environment (exteroception) and one’s own body (interoception)” (Dretske, 1999, p. 654), perception is considered more inclusively within Indigenous epistemology to include the metaphysics of inner space (Ermine, 1995). In other words, perception is understood to include “a form of experiential insight” (Hart, 2010, p.8).

**Methodology**

- “Indigenous methodologies are a paradigmatic approach based upon an Indigenous philosophical positioning or epistemology. Thus it is not the method, per se, that is the
determining characteristic of Indigenous methodologies, but rather the interplay (the relationship) between the method and paradigm and the extent to which the method, itself, is congruent with an Indigenous worldview” (Kovach, 2010, p. 40).

- “The conversational method aligns with an Indigenous worldview that honours orality as means of transmitting knowledge and upholds the relational which is necessary to maintain a collectivist tradition” (Kovach, 2010, p. 42).

- “The conversational method is found within western qualitative research. However when used in an Indigenous framework, a conversational method invokes several distinctive characteristics: a) it is linked to a particular tribal epistemology (or knowledge) and situated within an Indigenous paradigm; b) it is relational; c) it is purposeful (most often involving a decolonizing aim); d) it involves particular protocol as determined by the epistemology and/or place; e) it involves an informality and flexibility; f) it is collaborative and dialogic; and g) it is reflexive (Kovach, 2010, p. 43)”.

**Axiology**

1. It is difficult to completely determine how an Indigenous axiology informs and guides an Indigenous research paradigm since there are many values, ethics, and principles that have been identified and outlined. However, some of these values, principles, and ethics that have been noted in relation to research warrant attention. Building on Shawn Wilson’s (2003) outline of Atkinson’s (2001) identification of certain principles for Indigenous research, I have identified some values to be held and the actions that would reflect these values:
2. Indigenous control over the research, which can be demonstrated by having indigenous people developing, improving, and implementing the research;

  o A respect for individuals and community, which can be demonstrated by a researcher seeking and holding knowledge and being considerate of community and the diversity and unique nature that each individual brings to community,
  o Reciprocity and responsibility, which can be demonstrated in ways a researcher would relate and act within a community, such as a researcher sharing and presenting ideas with the intent of supporting a community;
  o Respect and safety, which can be evident when the research participants feel safe and are safe. This includes addressing confidentiality in a manner desired by the research participants;
  o Non-intrusive observation, where one, such as a researcher, would be quietly aware and watching without interfering with the individual and community processes;
  o Deep listening and hearing with more than the ears, where one would carefully listen and pay attention to how his/her heart and sense of being is emotionally and spiritually moved;
  o Reflective non-judgment, where one would consider what is being seen and heard without immediately placing a sense of right or wrong on what is shared and where one would consider what is said within the context presented by the speaker;
To honor what is shared, which can be translated to fulfilling the responsibility to act with fidelity to the relationship between the participants and the researcher and to what has been heard, observed, and learned;

An awareness and connection between the logic of the mind and the feelings of the heart, where both the emotional and cognitive experiences are incorporated into all actions;

Self-awareness, where one would listen and observe oneself, particularly in relation to others during the research process; and

Subjectivity, where the researcher acknowledges that she or he brings her or his subjective self to the research process and openly and honestly discusses this subjectivity.

What emerges from the above literature are invaluable principles for the organization and analysis of participant experiences presented in Chapter 4. These include:

1. Knowledge is relational to all of creation including the cosmos, animals, plants and earth (relational)

2. The spiritual and physical realms are interconnected (interconnection)

3. What we receive from others we must offer to others (reciprocity and responsibility)

4. The human world, spirit world and inanimate entities are interconnected. The way we treat each other effects us all (respect)

5. Perception is understood as a form of experiential insight (experiential)

6. Orality is a means of transmitting knowledge (orality)

7. A good heart guarantees good outcome for all (reflexivity)
The following resultant guiding principles will be used to organize participant excerpts in Chapter 4:

3. Relational
4. Interconnection
5. Reciprocity and Responsibility
6. Respect
7. Experiential
8. Orality
9. Reflexivity

3.3.2 Grounded theory voice.

Rather than following traditional hypothesis-based research, grounded theory (Bryant & Charmaz, 2007; Glaser & Strauss, 1967; Strauss & Corbin, 1990) begins with data collection on a particular topic rather than reviewing literature and constructing a hypothesis. Key points are noted through a series of codes, and the codes are grouped into concepts out of which categories emerge. The categories provide the basis for the formation of a theory. This is an intensely personal journey guided by my experience and reading of the data, which guides each step. As Charmaz (2006) explained, “the endpoint of your journey emerges from where you start, where you go and with whom you interact, what you see and hear and how you learn and think. In short, the finished work is a construction—yours” (p. xi).

Developed by Glaser and Strauss (1967), grounded theory provided an alternative to social science research with its focus on the testing and verification of existing hypotheses and analytic procedures. Since its original inception, grounded theory has been adapted in various ways. Noteworthy is the split between Glaser and Strauss themselves over methodological issues such as the role of verification. This divergence led to a partnership between Strauss and Corbin (1990), who addressed issues of difference with Glaser, developing what they call “evolved grounded theory.” Charmaz (2000) presented the second significant variation moving
away from positivist or post-positive ontological assumptions inherent in earlier versions to a constructivist grounded theory. However, despite the divergence of views, the central theme of the theory is maintained, that is, “the aim is to create theory” (Ghezeljeh & Enami, 2009, p. 20). The use of grounded theory for a study relating to another culture removes the danger of yet another researcher presenting what she sees as the “truth” of that other culture, rather placing the results of the study firmly within my own personal interpretation and avoiding colonization of the researched in this study. What is presented here is my understanding of participant “actions and meanings” (Charmaz, 2005, p. 508). My use of grounded theory for the study supports theory generated that is “contextually situated in time, place, culture and situation” (Ghezeljehj & Enami, 2009, p. 18) and “developed for a relatively specific area of inquiry in a given context” (Gehrke & Parker, 1982, p. 2). In reporting my results, the inclusion of a Grounded Theory Voice is particularly significant to the study of transformational learning in an Indigenous context in order to avoid, wherever possible, the colonization of participants and to allow for a more organic process to develop in the analysis of data. Refer to Section 5.1 Analysis Through Grounded Theory Voice below for a more detailed discussion of this Voice.

Inclusion and construction of the Grounded Theory Voice grew out of my various conversations with Indigenous scholars before and during Tribal Journeys and through the unexpected emergence of particular “categories” during the first two days of data collection. Initially unsure about whether to follow the emerging categories, I consulted with Indigenous scholars who were also participants on the journey and was reassured to discover that I was using a research methodology called grounded theory. I continued to collect the data, reflecting on it each evening, and incorporating questions that came to me into the next day’s interviews. Upon my return from fieldwork, I began a brief but targeted review of grounded theory literature,
which guided the analysis of the collected data. During my review I found evidence to support Dey’s (1999) claim that “there are probably as many versions of grounded theory as there are grounded theorists” (p. 2). I was immediately drawn to the flexible organic personal process of grounded theory I found echoed in Cooney's (2010) statement: “Researchers should trust their instincts and not focus too closely on the analytical procedures” (p. 22). Needing a little more structure, I consulted Charmaz’s (2006) book Constructing Grounded Theory: A Practical Guide through Qualitative Analysis. Her work is clear and practical; however, I did not stick rigidly to her suggested tools, opting instead to listen to my own inner whisperings that grew stronger over time.

3.3.3 Auto-ethnographic voice.

I will take my place with the other “halfie” ethnographers, who know what it is like to be placed in situations of being "other," of being the represented rather than the representer, and who therefore are unable ‘to comfortably assume the self of anthropology . . . the self is split, caught at the intersection of systems of difference” (Abu-Lughod, 1993, p. 468).

Under these circumstances, you become an ethnographer but refuse to speak from a position of unsituated authority; instead, you try to speak from the very ajíaco de contradicciones that makes you a halfie, a mestiza, a Norte Mexicana, almost gringa, but not quite. (Behar, 1993, p. 339)

Simply put, Auto-ethnography is the detailed description (study) of one’s own experience of a culture of a human society. I drew on Trinh T. Minh Ha’s (1989) notion of overcoming essentialist writing by making writing a place where opposites lose essential differences and are thus “restored to the void by their own interchangeability” (p. 48). This process allows for the
construction of a parallel stream in the research towards convergence, adding another analytical layer to the results.

In this way I build on and expand bell hooks’ notion of speaking out and standing side by side in struggle. She noted, “Talking back . . . is no mere gesture of empty words [but] is the expression of our movement from object to subject—the liberated voice” (hooks, 1989, p. 9).

First introduced by Karl Heider in 1975 and later, by David Hayano in 1979, the term “auto-ethnography” is a cross-disciplinary term used in the disciplines of anthropology, sociology and literary criticism (Reed-Danahay, 1997). Although it is applied in different ways in different contexts, I use it as a way of dialoguing with dominant institutional methodologies. Author Catherine Russell (1999) wrote, “Auto-ethnography produces a subjective space that combines anthropologist and informant, subject and object of the gaze, under the sign of one identity” (p. 312). By writing myself into the story of the research I demonstrate that writing about the transformative learning of my participants is inseparable from knowledge of my own transformative learning process. How can I write about the transformation of my participants if I do not understand and intimately know about my own transformational experiences? This is an essential argument, because the knowledge that I produce necessarily originates from my own lens and biases and as such, must be examined so that it does not essentialize, wherever possible. What follows is a brief narrative of how I came to use auto-ethnography.

A number of notable scholars advocate the use of a researcher's lived experiences and personal history as data beginning inquiry from that researcher’s perspective to lay bare inherent bias through the use of auto-ethnography (Ellis & Bochner, 2000; Lionnet, 1989; Reed-Danahay, 1997; Spry, 1997, 2001). These lived experiences and personal history and/or narrative act as a cultural site. For some, this method of exploration of the self is no less perilous than “crossing
the borders and boundaries inhabited by the exotic other” (Alexander, 2005, p. 422). However, even though auto-ethnography is a method that attempts to bridge multiple questions of self and culture, the insights possible are highly meaningful because they engage in the politics of cultural identity (Alexander, 2005).

Indeed, Jones (2005) argued that personal narratives are inseparable from “progressive political action” (Denzin & Lincoln, personal communication, September 23, 2002, as cited in Jones, 2005). For others, auto-ethnography raises questions about whether it is a legitimate method. For Roth (2009), auto-ethnography is "only therapy concerned with the ego and self" of the “woe me” kind even though he admits that it is the production of social life and affects the "Other" (p. 9). Attempting to bridge the dissonance of auto-ethnographic scholars, some have suggested a more traditional approach called Analytic Auto-ethnography (Anderson, 2006). For Anderson (2006, p. 375), analytic auto-ethnography has five key features. It is ethnographic work in which the researcher: (a) is a full member in a research group or setting, (b) uses analytic reflexivity, (c) has a visible narrative presence in the written text, (d) engages in dialogue with informants beyond the self, and (e) is committed to an analytic research agenda focused on improving theoretical understandings of broader social phenomena.

Scholars in the interdisciplinary field of auto-ethnography fall into three main camps: evocative, analytical and creative analytical practices (CAP) auto-ethnography. Each is defined in Table 2 and discussed in turn.
Table 2. Defining Auto-ethnography: Evocative, Analytic and CAP

<table>
<thead>
<tr>
<th>Evocative Auto-ethnography</th>
<th>Analytic Auto-ethnography</th>
<th>CAP Auto-ethnography</th>
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<td>Auto-ethnography is . . . research, writing and method that connect the autobiographical and personal to the cultural and social. This form usually features concrete action, emotion, embodiment, self-consciousness, and introspection (Ellis, 2004, p. xix).</td>
<td>Analytic auto-ethnography has five key features. It is ethnographic work in which the researcher (a) is a full member in a research group or setting, (b) uses analytic reflexivity, (c) has a visible narrative presence in the written text, (c) engages in dialogue with informants beyond the self, (d) is committed to an analytic research agenda focused on improving theoretical understandings of broader social phenomena. (Anderson, 2006, p. 375).</td>
<td>Narrative genres connected to ethnographic writing have, in the past decade, “been blurred, enlarged, and altered. . . . These ethnographies . . . are produced through creative analytical practices (CAP)” (Richardson &amp; St. Pierre, 2005, p. 962).</td>
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**Evocative auto-ethnography.**

A number of symbolic interactionist auto-ethnographic scholars such as Ellis, Bochner, Richardson and Jones advocate writing “from the heart” in order to change the world. Ellis referred to this as “evocative auto-ethnography” (2004).

For Jones (2005), using evocative auto-ethnography to create research that acts "through, and in, and on the world" (p. 767) means asking the following five questions:

1. How are knowledge, experience, meaning and resistance expressed by embodied, tacit, intonational, gestural, improvisational, co-experiential and covert means?
2. What is the role of emotions to understanding and theorizing about the relationship among self, power and culture?
3. What is the role of body and voice as inseparable from mind and thought?
4. How are selves constructed, disclosed and implicated in the telling of personal narratives?

5. How do stories help us to create, interpret and change our social, cultural, political and personal lives? (Jones, 2005, p. 767)

**Analytical auto-ethnography.**

For Anderson (2006), the popularity of evocative auto-ethnography obscures what he calls the compatibility of auto-ethnography with more traditional ethnographic practice, which he calls analytic auto-ethnography. He proposed the following five features of analytic auto-ethnography: (a) complete member researcher (CMR) status, (b) analytic reflexivity, (c) narrative visibility of the researcher’s self, (d) dialogue with informants beyond the self, and (e) commitment to theoretical analysis (p. 378).

Situating myself in the auto-ethnographic debate, I choose instead to give voice to my own experiences as "Other," bringing to the conversation my own subjectivity and cultural location as an integral interconnected part of the harmonized chorus demanded by this research project. This type of critical autobiographical narrative transgresses "academic and disciplinary expectations about acceptable research topics and violate norms of how research is supposed to be conducted" (Kimpson, 2005, p. 73). In undertaking this kind of anti-oppressive research methodology, I feel the power of disciplinary norms and their role in suppressing my experience as a Cuban German Canadian woman (Appendix 1). Following rigorous ethnographic research procedure, including triangulation of sources, coding and critical and analytical analysis of data, the auto-ethnographic voice draws on 18 days (July 8 - July 23, 2010) of researcher field notes, interviews with key participants, my own immersed participation, participant observation and photographs. I am committed to a research agenda focused on improving theoretical
understandings of transform-ative learning in an effort to deepen engagement with our natural environment. Thus, in this dissertation I seek to construct a balanced conversation with the addition of an auto-ethnographical voice and follow the advice of Terry Tempest Williams’ auto-ethnography *Pieces of White Shell: A Journey to Navajoland* (1994):

> We are not Navajo . . . their traditional stories don’t work for us . . . their stories hold meaning for us only as examples. They can teach us what is possible. We must create and find our own stories. (p. 5)

Emerson et al. (1995) suggested that it is important to learn to “recognize and limit reliance upon preconceptions about member’s lives and activities . . . [ethnographers] must become responsive to what others are concerned about in their own terms” (p. 12). However, field notes on “concerns and doings” are necessarily reflective of the ethnographer’s understanding. Field notes are written accounts that filter member’s experiences and concerns through the person and perspectives of the ethnographer, not the member’s accounts of their experiences, meanings and concerns (Emerson et al., 1995, p. 11). Thus, the following section addresses these concerns and locates the findings for this piece in an open and transparent way located in my own experience.

**CAP auto-ethnography.**

Still others articulate another stream of auto-ethnography called Creative Analytical Practice (CAP) as expressed by Richardson and St. Pierre (2005), who observed that the narrative genres connected to ethnographic writing have, in the past decade, “been blurred, enlarged, and altered. . . . These ethnographies . . . are produced through creative analytical practices (CAP)” (p. 962). This method includes performance, works of fiction, poetry, comedy
and satire, visual presentations, allegory, conversation, layered accounts, storytelling, personal histories and mixed genres (Alexander, 2006; Denzin, 2006).

3.3.4 Ethno-ecological voice

Within the first two days of data collection it became clear that the people’s relationship with the natural environment was a core component to transformative learning in a Tribal Journeys context. Learning about Indigenous people’s knowledge of the environment, such as their use of plants and the meaning attached to them, requires an ethno-ecological lens. I noticed that the Western red cedar (*Thuja plicata*, hereafter called Cedar) was highly important to participants as revealed during interviews and participant observation (field notes and photographs). Therefore, as an important perspective to the findings of the research, I developed an ethno-ecological voice drawing on the field of ethno-ecology and ethno-botany to examine participant relationships to other species, using Cedar as a key example.

The development of the ethno-ecological voice was also based on the deep mental, emotional, physical and spiritual connection that exists between Indigenous peoples and their home environments (e.g., Turner, 2005), and the recently (April 2011) proposed *Mother Earth Law*, which is under debate in Bolivia’s legislature and already supported by the majority governing party, Movimiento Al Socialismo (MAS). The *Mother Earth Law* is the first of its kind to give the environment legal rights, specifically the rights to life, regeneration, biodiversity, water, clean air, balance, and restoration to nature (personal communication from the MAS). The creation of an ethno-ecological voice acknowledges the natural environment an entity in its own right, adding an essential perspective to the conversation of this research.

The Puget Sound is a rich and diverse cultural landscape of great importance to its local peoples. Adding an ethno-ecological interpretive lens to this study, which is shaped by
participant and community traditional ecological knowledge (TEK), provides another inseparable perspective to the examination of transformative learning in the informal and cultural context of *Tribal Journeys*.

As reflected in my research, Cedar is “a plant . . . that plays a significant role in shaping a culture’s identity,” called a “cultural keystone species (CKS) (Garibaldi & Turner, 2004, p. 1). Cedar is irreplaceable to the Indigenous peoples of the Pacific Northwest and is often called the “tree of life” because of the numerous products it provides for people’s material and spiritual survival (Garibaldi & Turner, 2004). Cedar is central to *Tribal Journeys* in the form of dugout canoes, paddles, regalia and ceremonial items, making it inseparable from participants’ experience (see Chapter 4).

The Ethno-ecological Voice speaks from my interpretation of how and in which ways participants use and view nature. As a predominantly qualitative researcher, my development of the Ethno-ecological Voice required me to explore the role of Cedar through analysis of collected interviews and various photographs. Photographs were taken of general family and community activities on *Tribal Journeys* in order to deepen analysis, adding rich contextual detail to interview transcripts.

By examining the relationship between participants and Cedar, relevant and useful information was revealed and added to the results of this study through which a deeper understanding of transformative learning in the Indigenous context of *Tribal Journeys* could be formed.

### 3.3.5 Integrative voice

During my time with Indigenous peoples in Canada, India, Cuba and Mexico and growing up alongside them in Devine, BC, I noticed the central role of the interconnectedness of
the peoples to each other and the natural environment. Although I am still in the process of understanding this connection, I brought an academic curiosity to my experiences on *Tribal Journeys*. But how could I write about what I saw? What did it mean? And how was it relevant to the study? Fascinated, I began to talk to people about it. I talked to my participants, community elders, acquaintances, friends and family. I read books, researched it on the Internet and even sought out a local shaman to discuss it. After several months it finally “clicked.” Because of the centrality of connection and interconnection in the daily lives of my participants, it was essential for the final piece of the *Integrated Voice Approach* to weave together all the voices, to create a communal basket, within which the previous voices, each strengthened by building on the proceeding one, could be held as a place for a dynamic, interacting and fluid interaction between the voices *collectively*. Therefore, the creation of the Integrative Voice draws on the interconnected and overlapping threads from the previous five voices of the research and my own intuitive and embodied experiences and observations as a participant on *Tribal Journeys*.

3.4 Conclusion

Using the *Integrated Voice Approach* facilitates a synchronized conversation through which a collective voice is constructed to understand the individual parts in relation to the whole and the whole in relation to the individual parts. The goal of conceptualizing convergent voices is to combine disparate voices into an integral whole, which is culturally important in all worldviews. This conception of the *Integrated Voice Approach* invites both an insider (Indigenous Voice) and outsider (the researcher) analysis of transformative learning while triangulating the results and deepening the validity of collected data.
The *Integrated Voice Approach* is a research paradigm and method of analysis constructed by my own epistemological and ontological premise that underlies this research project. The *Integrated Voice Approach* is also a method of data analysis inviting four distinct perspectives into the conversation of the research. The emphasis here is on relationships over knowledge, participation and holism over arm's-length fragmented knowledge production and expertism and divergence over convergence. These differences are an essential distinction for me because of my dedication to honouring the participants of this study.

The *Integrated Voice Approach* is based on a hermeneutic circle, that is, the process through which understanding of the whole occurs through its circling back to its individual parts; thus, understanding its individual parts is impossible without reference to the whole, and vice versa (Heidegger, 1962).

In this way, I add to and expand current research methodologies attempting to acknowledge traditional colonizing research methods while addressing the need to produce research methodologies that allow a wider community.
Chapter 4. Results: Interviewing

4.1 Indigenous Voice

“And every time you see our family, we are always in a circle, you will never see us scattered.” - Participant

The goal of this chapter is to create space for an authentic Indigenous Voice to emerge by presenting participant experiences in their own words, drawing from interviews conducted on Tribal Journeys from July 7 through to July 24, 2010. Therefore, 18 participant interviews were transcribed and follow, in part, below. The organization of the following interview excerpts was inspired by the story of one of my participants:

You stay clean, and you stay focused, and then it's like a four-wheel way—your physical, your spiritual, your emotional, your mental wellness. And it takes years to work that wheel. And that's what we use as one of our tools. That's what we gain as it turns out.

In order to honour participant ways in the world, the following piece of the research story is created by conceptualizing collected data as a whole within which each family member resides (Figure 14). Family members live within their own personal medicine wheel while sitting in circle as part of a familial medicine wheel. They create a united chorus in their families and communities. They are not scattered throughout the research but kept whole, reflecting participant life. For illustrative purposes, Figure 14 uses Luhootsheed language to describe the relationship between participants whose voices are added to the collective. Excerpts are organized according to emergent themes and Indigenous principles and paradigm which include a combination of ontology, epistemology, methodology and axiology and protocol: singing, dancing, drumming, self-reflecting, connecting with spirit, experiencing on the water/in the
canoe, responsibility and leading, family, community and culture, stories, challenging, learning, dreaming for the future and plants and nature.

Placing participant experiences in their own words about what *Tribal Journeys* means to them at the centre of this chapter centerizes their voice, adding authenticity to the integrated research conversation while being attentive to the colonizing nature of previous research. The following participant transcript excerpts provide numerous examples of transformative learning, which will be discussed in detail in the following chapters.
Figure 14. A Canoe Family Speaks

stubš  man
sťadąy  woman
syąʔyaʔ  friend
čągʷas  wife
bad  father
scapaʔ  grandpa

sťaʔadąyʔ  girl
stutubš  boy
skʷuy  mother
ti sqa  older brother
kayaʔ  grandmother
čačas  child

ti badaʔ  son
tsi badaʔ  daughter
tsi sqa  older sister
luX  elder
tsi suqʷaʔ  younger sister
ti suqʷaʔ  younger brother
4.2 Emergent Themes

4.2.1 Protocol singing, dancing, drumming.

- The singing, dancing, drumming, paddling, the camaraderie. I don't know, just being around everyone I guess. It makes you feel good about yourself, and it makes you feel better. Protocol or paddling, maybe it's a tie between those two being on the water and watching people sing and dance.

- The singing and dancing and seeing the canoes coming ashore and leaving the shore. The circling, the prayers, the tears.

- So this year, you know, I know all the songs and dances. But I have to be there, singing with the tribe, to remember the songs and dances. I just can't pull them out of memory and being here with these, some of my tribal people here [laughs] its fun because they know the songs. They know some of the dances also.

- Yeah, you know it brings me closer to my, back to my own songs and dances and I enjoy that. If I could stay there and listen to it I’d watch it all day. I would, but I get too burned out because it is too late into the evening.

- It's just being able to sing them songs now. It's like a euphoria. Yeah, because not everybody does it and it's only our tribe that does it. That's what it is. Yeah, it's joy.

- I guess I get more into what's actually going on and not just messing around in the actual ceremonies. I actually understand what’s going on.

- So I can't wait to get to Neah Bay and be all there and all of us will be happy and doing protocol . . . I'm just really excited to go.
- The language, the songs, you see, the key thing about any culture, especially our Indian people is your language. That’s first. And so that’s where the songs come from. The songs develop and then everything is transcribed after that. The canoes come, the paddles come, the regalia comes, it all, it all follows that, that, that language.

- There’s a, a lot of the tribes bring their treasures, which is their language, their songs, their dances, their legends and stories and they, they gift them, they gift them to the young people. This is all kind of new in lots of different ways. For example, the last two years we’ve been in almost every big house there is in our area. There’s a lot of new stuff that people have to adapt to, ‘cause there’s a lot. In the olden days we didn’t have real strict, ah, protocol, expectations and requirements, ah, behavioural, um, they wouldn’t tolerate a lot of stuff that we’re doing now. Those are kind of experimental but it is, the bottom line, it is transformational. It’s one of the few things that we have that is transformational.

- The copper ring is the symbol when people promise to try their best to follow those ten teachings. But ah, that process was to get their brains thinking about what those teachings are. But ah, I helped put about a thousand maybe 1500 rings on people’s necks when they promised to follow those teachings. So, what we teach when we went through that was, uh, we can hug one another what we call healthy, healthy context, so ah, not be afraid of hugging and ah, so if you look around. I probably hugged about a hundred, a hundred and fifty people today. Two or three guys but mostly ladies and so it’s a way of being close and becoming close again, but that’s the teachings.
• So that’s the theory that Eduardo Durand and two or three other theorists in the Native world developed, called, were the reason we abuse ourselves and drink ourselves to death and commit suicide so much is because of this subconscious, um, scripts that come with internalized oppression. So part of that is, um, that our people aren’t worthy of being loved and nurtured and so we have to reverse all that; so those ceremonies help us do that. But we used to teach people that don’t be afraid to hug one another [laughs] because it’s something new, our change and transformation. So I got, I saw that transformation in my life at the spiritual level, at the social level and I think that, overall, at a philosophical level but it’s just the iceberg of the culture.

• Learning protocol is different ranges of cultural aspects. Also as learning how to conduct yourself in the public eye, because we do a lot of protocol. Would you protocol my water, would you protocol like we did tonight when we are here [singing with their families under the tent]. We learn according to what is passed down to us. What we do is teach each other in our families, while we were taught, which is what we are to give to our new pullers and that’s what I gain out of it. What I gain out of it is what I learned on tribal journeys and experiences that I learned traditionally and respect and walk proud, and it’s changed me a lot.

• You have to earn your seat in my tradition and in our West Coast ways, because if you don't earn it what do you have? You can't just get in the canoe and start paddling. There is protocol; there’s respect. There’s no drugs. There is no drugs in this lifestyle. You stay clean, and you stay focused, and then it's like a four-wheel way, your physical, your spirit, your emotional, your mental wellness. And it takes years to work that wheel.
4.2.2 Self-reflecting.

- It's about getting connected to yourself and knowing what's going on.
- It benefited myself. It made me understand why my dads are the way they are, my step-dad and my dad, and it helped me understand why other people are the way they are, who went to residential schools and why they practise these sorts of things. This is sort of similar to the longhouse except it is more open and accepting of other nationalities.
- I did have a mishap from just going to AA meetings and knowing that life could get better. I went to an AA convention; I was out at the ocean; life was good. The next thing you know, I realize that who I thought was my soul mate and that was not the right road. And I was kind of guided to just leave and go on this journey of finding out who I am on the inside. So being on this journey is kind of like soul-searching for me for two weeks.
- I felt really ashamed, really ashamed to be native, and I never wanted to recognize it and I always got bullied in school, because I went to schools in the country. A lot of the white people were Christian, so I felt really ashamed about being native and two things happened. I learned about intergenerational trauma from residential school, and I learned about and came on tribal journeys last year, and XXX actually, she said something that's always stuck with me. She said, “This is yours, this could be yours” and I always remember when she said that to me in that is two things that changed my life about Indigenous people.
- And so it, it a lot of, um, a lot of issues can rise within yourself. And they did for me. And it was, um, a very emotional experience, which I feel like I worked through a lot of unresolved past experiences.

Note that XXX is inserted in the place of people’s names in order to maintain their privacy.
4.2.3 Connecting with spirit.

- When we were in XXX and we all stayed up until 3:30 to sing, and most of us were still there. And I thought that was pretty cool even though there is nobody there we were still in—do you know what I mean?
- And then we were on the canoe that next morning. We saw the porpoises and the sea lions, and then the eagle was flying above us; I thought that was pretty cool too. It was like they were kind of watching over us. I guess following us, watching us.
- You know how they say, you can hear the songs on the water, and I’ve heard them, I've seen the old people on the water, I've left many prayers on the water, and probably throughout my weakest times of the year it will, if I have a bad time, a bad moment a bad whatever, I can think of tribal journeys and it will help.
- It's just like the ancestors did it and it's bringing all the coastal tribes together and having a good time, I guess.
- It helps me remember the strength and the courage and the beauty of the moment and the spirituality. So yeah. It has changed me, it's changed my family; it's changed my kids. My daughter, this is her seventh canoe journey.
- It's awesome. I mean awesome doesn't even describe it. It's where I wanted to be when I had that spiritual awakening. This is exactly what I had pictured, and life is so much better. And I can be free emotionally. I don't have to carry a heavy heart, and feel bad for everything and life does exist out there and it's a big world and I can get where I'm going, you know, with a little help from my friends.
- You take these journeys to honour your past either Elders or past people in your life that have gone on to the other side. The most touching part was when we went under the
Narrows Bridge I heard my brother's voice and I knew it was him, and that day I was able
to sing his song all day because I know he was looking down upon me and he was proud
of me. I knew that without him even being here because I felt in my heart and I knew
that he was there and he spoke to me and that was something that was real special to me.

- The best memory that I will stick with me is having these people that I've never known
  before in my life. And remember that they trust their lives in my hands, and that
  something that is always good to be with me because that part has helped me grow as a
  man inside of myself and for these people to trust in me each and every day that were on
  the water. They know that I'm in that position to do what I'm doing right now. And you
  know, they've told me that is something real special to have these people honour me and
  respect and trust in me as a person, and as a skipper.

- The ancestors are watching . . . I think there is power on the other side . . . It’s not so
  much what we can see, it’s, it’s the mystery of tribal journeys, hearing Luhootsheed
  spoken by other people, you know, that I’ve never met before; things have just naturally
  evolved.

- It’s always, for me, tribal journey. I equate it with ah, you know, it’s a spiritual journey.
  It’s your own spiritual journey. It’s not like that for everybody but that’s the intention
  that it originally has had, it was . . . is that it’s a time for you to heal from your, your
  addictions, from your bad experiences from your youth, from, you know, whatever is
  keeping you back, holding you back spiritually and not permitting growth. It helps you
to, to overcome that and to get past that and to become a better person and to realize that
  spirituality is, is [pause] is fulfilling. And it shows you what matters. And, tribal
  journeys can show you what doesn’t matter in your life.
• Well, I learned to have um, faith in a higher power because I have put a couple thousand miles in out on the water. How are you going to do that? The only way you can do it is you have to ask for spiritual help. That’s the only way. There’s no other way. You can’t do it physically as a human cause the ocean would take you and never see you again [laughs] if you don’t humble yourself.

4.2.4 Experiencing on the water/in the canoe.

• It's just like when you’re paddling, you’re getting really tired. And one of my cousins starts singing a song and you don't feel the pain. You just feel like, what XXX said that one time. You get in the zone. You don't feel nothing. You can just keep going and going and going.

• Since we are on the journey I can tell you that I know that the summer of 2003, I think, it was the canoe journey to Tulalip and once I completed the entire journey I was on the water the entire way without any relief at all. I think that helped me look at the world knowing that I could complete anything that I wanted to. It was an overall impact physical, mental and spiritual. It was just being on the canoe journey you have to learn different things. It was an amazing feat; I was the only person to be on the water the whole time without relief.

• The highlight from the journey so far for me would probably have to be, um, the first time I got the paddle and a couple years ago I got it for five hours. Got in the waters and experienced the just you know, the joy and you know, just the blessing.

• I remember the first time I got into a canoe; it changed my life. It helped me begin a relationship with spirit. I was an alcoholic and tribal journeys taught me what it is to be a
man and to believe it. And if you believe that, then you see it. Believing it gives you strength.

- Just to get through the day you have to learn to pray. You have to ask for spiritual support, and strength, and that’s how you transcend yourself as human. You don’t go just by will or you have to, um, you have to go through these doorways, these sacred doorways. But that’s how people do it. They, your physical body can’t hold up out there. But that’s how they did it for thousands of years. They went 20, 30 miles and ate whatever they had, slept, built fire. There was no, there was no vans full, trying to take care of them.

- When we first got on the water, we didn’t have support boats so what people would do is pray. You asked the skipper for permission to pray. Say skipper, I need a rest and you’d just totally relax yourself and you’d pray. You’d pray to the creator, to the sacred spirit, to whomever you want to pray to, and then your energy revitalized and after you learn what you’re doing you don’t have to operate on human energy, you operate on different energy, you operate on spiritual energy. It’s a different world. You go day after day, after day, after day, after day on the water. And, and it transforms you. It turns you into a spiritual person. If you watch these young kids, if you see young kids on the water for two, three, four weeks, their feet don’t even touch the ground. They’re floating on the spirit.

- It’s almost human torture to stay on the canoe but you find out that you can do it. And you find out no matter what difficulties and challenges and barriers you find in life, you go right through that doorway. Conduct yourself in a certain kind of way and you have control over yourself, what you think and feel and do. You don’t have to respond to
whatever it is that’s threatening you or harming you or [unintelligible] you or whatever the problem is. So that’s why I really support our program here. You see that all these different levels it’s transformational and, um, you know the white man has been treating us so bad, so long, he can’t teach us nothing hardly, I mean ‘cause it’s a, like a farce; it’s some kind of a dishonest dynamic.

- Oh yeah, I learned a lot about me. I learned that I was capable of having a healthy life, living an honest life and letting things go. You know, like I lost my dad 20 years ago and I was on the water one day and I started crying, and I just, I had to let them go. You can take the teachings and leave it or you can take the teachings and walk it. And I chose to walk it so that was my biggest thing was to learning it, walking it, leaving it and then teaching it to our new pullers.

- We are all lost at one time in our life but it’s our choice to grab the paddle, keep brushing the water and with every stroke it’s ok to be sad, it’s ok to miss our family, it’s okay to say that I can’t do this—I need a break off the canoe. You know, and it's okay to feel envious of the ones that have walked this for a long, long time.

4.2.5 Responsibility and leading.

- Probably because there's a lot of new people, and I wasn't prepared for it and I have to work on my leadership skills because I'm always used to being the puller or the skipper. It's not new for me, but it's my second year and having a lot of new people is, that was part of the breakdown.

- It really is to know that you are capable and able person human being that, you know, pick up a paddle and really get from point A to point B. You know, just feeling that and
taking on the happiness and the responsibility and everything that comes with it. When you're pulling and you're taking it out on the water it’s pretty excellent just to feel it in my spirit. I feel real good. Ever since that first pull I got to do, it's been a really long time.

- Two years ago XXX, it was the first time, you know, he let me skip the canoe and that was like a real big honour, because it was the first time I went and paddled with them and I was 14 years old and I was in the very back of the canoe, you know, I just ran in front of him. I was just paddling and then over the years, all of a sudden he gave me the spot. You know, stand out and step up and become, you know, a leader. You know, it got me feeling really good inside; you know it was like “Damn, I really get to do this.” It was my responsibility. I got everyone right here. These are my pullers I have to lead them and act like I know what I'm doing. And I had real fun with that. It was really fun so I'm really glad I got there.

- For me being first-year skipper has been the highlight because it gives me the opportunity to take over responsibilities that I've never had the chance to do before and it kind of fits in with the way my life is going right now. And I truly enjoy it and I think it's part of the right direction my life's going in right now, and that's pretty much right now. It's made me happy. It's where I put myself in my life right now and it gives me a sense of direction the way my life is going to go.

4.2.6 Family, community and culture.

- It's made us stronger. ‘Cause before, it was like we've done sweat lodges, we've done smoke houses, and you know it was okay. But doing canoe journeys is different, it's like,
made us whole, because it's who we are and where we come from, and it's made my
brothers and sisters stronger too with me because, actually, it's brought me and XXX
together. Before it was just hanging out watching him live his life. And this has brought
us together. So yeah, it has brought our whole family together.

- Because the kids are on there, or my kids, seeing them participate is new for them and is
new for me because for the most part we've been focusing on the XXX side of the family.
- The canoe family has always been around me, but I've never been into it because you
have to be drug and alcohol free. And since that was the road that I was on I had never
been invited or qualified to participate. So by me sobering up I knew that that was
something that I needed to get into and be with, uh, the healthier side of my family. It's
been calling my name for quite a while and I just didn't want to straighten up. But this
year that's what I'm doing, and that's how I got here.
- It's good because that's the way of our people, and I want my kids to see that, that's the
main thing.
- Just seeing the relatives, don't see them very often either.
- Singing and dancing, learning about living with other people, and communication, and
then seeing your relatives.
- I guess I'm a little more closer to my culture because I never really got to know this side
of my family's culture yeah, um. I think it's pretty cool.
- I have met a lot of people in the neighbouring tribes that are a part of my community.
Again, it is very important to not to feel alone, because once you feel alone you slip right
back into it. Um, I've picked up a little bit of the language I was taught. I let go a little
bit of that with my use. I disrespected it and stop learning. So, I mean to get back into
the growing part of my life right now is where I'm at, um, the freedom, I found that freedom of not carrying a heavy heart. Freedom to be who I want to be with or without somebody and just to be me. That's what I was looking for, and I found it, and I really hope to hang onto it.

- It's changed me, had me looking at life, you know, different. You know, two years ago, on the journey I didn't have any children. And now I have one boy. He just turned one in April, and so you know I'm going out there on the water. It just helps me feel really base down with my cultural attitude with my cultural preferences, and makes me feel like, you know, I want to keep that going for my son, you know, through his life. I want them to know his culture and it just changes the way I think about life. It's pretty amazing.

- I look forward to this all year. All year. I’m like oh, yeah! Tribal Journey! It’s uh, it’s really even just hard to describe. It’s like being with your family. A large group of family [laughs]. But everybody is so open and they all want to share their stories of their people and, you know, the Elders are my favourites because they are so willing to just share with you. And they have so much insight [long pause]. Overall, yeah, it’s just, it’s just such an amazing experience overall. It makes my heart feel full and I carry that with me throughout the year. So it’s really a huge, um, it’s a huge strength; you know, it helps you to gather that strength to just be in that, that other world. ‘Cause we do live in two different worlds and that modern world can be very draining so this helps to, to beef you up spiritually and, and uh, give you that courage to, to show you that you can do anything that you put your mind to no matter how tired you are, or hungry or, you know, exhausted or sunburned or wind burned or just, you know ill [laughs]. You can always push yourself to do more.
• A lot of our Indian children, um, from past generations didn’t have one person in their family that could pass UA [drug test] and hold a job. And, and within’ all of our families now there’s at least one person that gets cashed out, holds down a job, has a pay cheque and can have some urinary analysis, um, it’s, it’s you know the ah, dollars are an incentive to get clean. And so, you know, our kids can see a future and so you see Indian children playing and they’re playing fireworks stand, or they’re playing like they’re dealers [casino].

• Young kids are having a blast out there, you know. And not only that they’re havin’ fun, is there being culturally aware that, you know, this is somethin’ that has to be maintained. Sure it’s fun and you make camp and you get to do all, exercise all the events that encompass it. But the same [time] you know you’ll dance, you’ll paddle, you’ll be on that highway again, you know. I remember when, when was it, in the late 90s the canoes came ashore at um, Point Defiant and uh, and that probably hadn’t happened for 150 years there . . . where, you know where it was a culmination of you know, somethin’ like that. Their old folks, they cried. ‘Cause they could remember the times before.

• And that’s, that’s the best that we can, that we can ask for our children is that they have a good everyday walk of life, that they’re healthy, that they treat their children well, you know that they remember. All the rest of their, you know the material aspects, it’s gonna come and go. My dad said a house was gonna get old, it’s gonna fall down. Cars gonna, you know, break, fall apart. The only thing that’s going to remain is us.

• Like I said, you know we used to go school to be white folks. They wanted us to live like the white man but that’s not gonna happen. We can live in, in, in, and coincide with the white, beside him but we’ll always be, you know, who we are as Indian people. So, that,
that’s what I see out of these journeys. I see those kids that have, having so much fun in being who they are and where they come from. And you can’t ask for any more than that. You can’t teach them, you know, you can’t reward, you can’t do anything, you know, that’s just a progression of some, you know, um, kind thought, and kind prayer that you know, folks with parents and grandparents have had for, you know, that’s why this, that’s why all this happens and that’s, that’s, that’s the essence of that, you know that?

- One of the things one of the young men that died said was: “Didn’t see anything worth living for in the white man’s world.” So you know we’re missing a lot if we don’t have a culture our means of healing and getting ourselves together and at all different levels. Not only when you go out on the water the only way you can do it is to connect with the natural world and the, and the spiritual world. So it’s a healing process and then the white man try to make us all fight amongst ourselves as tribes over nothing. And this brings us together. It’s a bridge. But it’s something that came from the teachings. They did this for thousands of years in this area.

- Well, it, it, it helps me, ah, have, ah, hope for the younger generation. See, to one degree or another I get to be responsible for all these kids and help them have a better life. And uh, be responsible for them, so that, see they’re growing up.

- Every time you see our family we are always in a circle, you will never see us scattered. So that is my dream to keep this tradition going through our teachings and walking it and if you keep practising at what we do and keep respecting. Always remember that when you are on some people's land you are only a guest. Nobody is better than each other. If you come from wealth or you have degrees. You know, up to the mountain, where you
come in, just straggled. To have to have success by keeping the canoe life. Don't be afraid of the water. You have to trust in the water and in your family. Your family, your team is really important so that success, when you can conquer all that. You can help someone who comes in stragglers, is thirsty to learn this life and curious, because now success to me is when you're looking out the window and they're looking back in the window at you. And they want to come in and you just open the door. You don't push anyone away. Doesn't matter what colour you are or where you come from, that success, that's my success.

4.2.7 Stories.

- When we came into XXX I think it was 1999, something like that, a long time ago, and when we did protocol there were over 106 canoes, and it was one of the biggest canoes there and they said that there were 15,000 people on shore, and XXX had a hard time finding me because I was pulling then and having the canoes side-by-side by side. And everybody singing the intertribal song, the international Canoe Song. I mean, hearing all the paddles and singing. It was just incredible.

- Well, you know, like what the captain was saying on the canoe the first day that my daughter was pulling. It was the first day, knowing it was when they pulled into Hollywood Beach there in Port Angeles. She hollers at the tribe and you know, she's really a quiet person. So when XXX told me she had that outburst like that, you know she said XXX, and she just hollers it out, that's what my dad used to do when he was alive. Just to hear him say that she did that kind of surprised me because she's so contained. But I know she's crawling out of that shell because of the classes she's taking in school.
4.2.8 Challenging.

- I think the biggest barrier I have is my physical health, and it's very, very irritating, it really, really hurts not to be on the canoe, and it really hurts not to be able to do what I want to do.
- The only barrier is taking time to do it.
- Yeah, I work five days a week Monday through Friday and for my people, they get together on Wednesdays, and sing and dance and it’s a four-hour drive to get there so that’s the barrier you know I would have to take every Wednesday off and leave around one and get down there, and I don't know how long they practise, and then another four-hour ride back.
- Something I don't know, I feel like I wasn't going to come on this journey, right? My last journey was two years ago. I was not going to come back this year. And then um, I’m going through a lot of drama with my son; he is in XXX right now. His mom left him with her family and she didn't let me know until she came back without him. And so I was really heartbroken. My auntie was like, there's a solution for everything. You go out into the wilderness. You get stung by some nettles and right next to the nettle bush there are some fern plants, and you just rub the fern on your nose, and it goes away. And that's a solution. Now you're in this situation where your son is not here and you're feeling really down. You feel like you want to go out and do something that might pull you apart like you're going through unhealthy times in your life. You need a turning point, such as going on the journey. You need to hear some songs, and meet some real good people, you know, just go out there and have some fun and just go take it out there on the water. And just help your spirit out right now. I'm really happy that she said that and pointed
me on the way so I took that chance and I came back out here. And I’m glad I did and very grateful for my auntie and her wisdom that she shares with me.

- The Indians used to come up the XXX River in the canoes to pick hops and they used to set up camps and sing all night and have bone games and when the prohibition happened and there no longer was a hop harvest, the travelling by canoes stopped. And after that the Indians continued using the canoes um, with outboard motors to fish but the game wardens and the fisheries wardens would physically attack them and beat holes in the bottoms of the canoes and so all of the canoes were smashed and destroyed by Washington State law enforcement agents. And so there was no more, they started just buying a cheap little, a cheap little boat to put an outboard motor on and that’s what they fished with because um, it’s a lot of work to make a canoe. It takes um, it takes a tree and prayers and uh, and skill and um, like one of the last people that made one was uh, one of the last ones, I think his name was XXX and he made uh, he, he made a canoe in the old-time way, burning out the centre of the, you know chipping, shaping and uh, and it was ah, destroyed by one of the game wardens and uh, they didn’t make ‘em no more. They, they stopped making them.

- You probably know about the Indian Civil Rights Act and the Indian Religious Freedom Act. We couldn’t have our culture, right? So, we had to grow up in a period of time that was destructive and to the, um human. We had a like, multiple personalities like, split, schizophrenia type realities. We could be native but we couldn’t be native next to white people. For a whole lot of reasons like if you wore your hair long then the police would beat you up just for the exercise. So now this is changed and these young people they don’t have to be afraid or ashamed.
• What’s the values of mainstream society? Competition, power, wealth, uh, what makes you feel fulfilled, esteemed and valued? There’s nothing in . . . our teaching, our fundamental teaching has humbled us, how to be humble, antithetical to being powerful and egocentric.

• Um, I went through the alcoholic parents, I saw my father pull a rifle on my mother, I did boarding school, I, I did, you know I’ve, everything that everybody uses for an excuse, I’ve changed and and, it’s not an excuse. It’s what’s inside of you that you do something about it. You know, I do some social drinking. Yes I’ll admit that.

• Well, now it’s . . . everybody wants to be native. You know there was, during the 70s, 80s, probably into the 90s, we were dirty, drunken Indians. And as life was going on, everybody wants a carving in their house, everybody wants a drum in their house; everybody wants to sing the songs. If, if the outside heard about this gathering tonight, they would be here. Because they figure, hey there’s something going on up there. I want to be part of that. So, everything is changing where the world is, is finally starting to realize that, we’re here. Oh yeah, yeah. I know who I am and every day, I mean 25 years at the same job, I’m still being called a drunken Indian. But I just ignore them. Well, if that’s the way they want to be ignorant or whatever, that’s their problem, not mine.

• What I really truly experienced the most is belonging somewhere. Something that really belongs to us, you know, because residential schools. Years ago they took our language away and, you know, my father was one of them. They took his language away when he was 13 years old. My best experience is having unity. This feeling like I belong to something that was ours and we are re-living it, we are re-walking it.
• Every journey there’s some monumental problems and issues and conflicts. But the idea behind these conflicts is to learn the experiences to take these teachings and apply them to your life in general. For example, every journey we have some big issues dealing with racism and prejudice. Like one year, one of the canoes went to uh, Elwa, a bunch of ah, ah, a big company that does copying. They had a convention. About 60, 80 drunken white people come out and pissed on the canoes and poured beer all over the canoes . . . but the Elders and the cultural leaders and the teachers taught us how to deal with that. Another year, it was in ah, ‘97, we came down from ah, Fort Rupert down to Victoria. We brought, we travelled with 100 Mounties and the Mounties made an accusation that our coordinator was a drug addict because she wore a spoon around her neck. So we had a circle of 2000 people and they, they brought Elders from the village that explained that their value in their village was to make sure everyone always had food to eat. That was a symbol of what their village stood for and as a primary teaching. So, they asked ah, the Elders spoke then they asked the chiefs to get out and explain how this woman should conduct herself under these false accusations. And they asked the lady to come up for a healing process, a traditional healing process.

4.2.9 Learning.

• Well, it's learning to live with other people too, you know, because we've basically been with our little family, it's just been the four of us for about 16 years now so learning to live with each other in a camp is a learning process so I'm learning to accept other people's ways on how they do things.
I'd like to learn some songs, I mean, that's my weakest point is not learning the songs. I always depend on XXX. I say to him, “Sing me a song” and I've been lazy about learning songs that I started learning, because there's a whole lot of different aspects to the canoe journey. Other than just being a puller or being a skipper, ground crew is hard. It's just as hard as being on the water without the swells and the wind. But we still get the wind. So I guess that's the goal for next year.

I tried to stop and learn about the things I knew when I was growing up. I tried to let go of that feeling of shame.

It's a learning process, learning to be with a family, learning about your culture, learning about the canoe, how to get along with other people, learning about myself, learning about nature.

We're never done listening to our Elders. Like my Elders listen to Elders who are still ahead of them. You know, they're still learning from each other and it's not even the Elders that I learned from, I learned from kids. You know, like I see something and something that I think about and it's oh yeah. That's cool, that's something that I could use, you know? It doesn't have to be an Elder that you learn positive ways, some problems you can learn from that, from anybody. It doesn't matter what age you are and you see that and you look at it and use it in some way in your future life and I listen and I learn and I look and I pay attention, and that's the way I learn. It's the way that I've learned to learn and I'll keep doing it each and every day.

Always watch, listen and learn and pay attention at all times, you know, because you never know when it's good to show up or who's going to show up at something. They'd recognize that happens so just enjoy respect and love one another.
• I only did this last year’s travel [Tribal] Journeys, which taught me to really humble myself and stay secluded from the world.

• My grandma told me, she said, “There’s two kinds of education. There’s the white man’s education, there’s the Indian education, and you gotta have both to make it in the world.”

• Young people get tired and then they can learn. If they don’t get tired they can’t learn. They’ve got so much energy that they’re just constantly, um, their little brain’s synapses are flicking so fast you can’t even get their attention. So once we get them tired, after three or four days on the water, they sleep at night, they eat healthy foods, and they open up, their spirit opens up, their heart opens up, their mind opens up and, and we can have some real teachings happen from their heritage, from their ancestors.

• If they, if something’s happening that they don’t like or somebody’s standing in their way so they start cussing and cursing, make a big deal out of it, move aside, you know, look around them. It’s, it’s that simple, just move to a different spot. Um, It’s only an inconvenience to you if you let it be an inconvenience to you.

4.2.10 Dreaming for the future.

• I used to have a lot more. Now I just want to go back to school figure out a profession or a second profession because I’m already a chef. I think I want to expand what I can do and become successful at living as a person and not looking for fame or anything. I just want to have a comfortable family. To live is a life dream, every day. I don't have any crazy dreams to get rich and famous. I just want to live normal one day.

• I'm 19 and so I just want to think about my son and my future. So I'm just trying to get my generals done now and see where that goes and see what kind of interests I want to
A long time ago, I thought about becoming a cop, because my aunt was trying to talk me into it because I told her I wanted to be a cop a long time ago. And then in high school I met this cop—he's a tribal cop. His name is XXX and he's my mentor and he helped me out. Me and him went through a lot of hard times. You know, he caught me being young and dumb. I guess you could say, you know, so I was thinking about becoming a cop and then and then, all of a sudden, I grew this big interest in history, the history of the world and I thought man this is pretty cool, I like my teacher so I thought maybe I should become a teacher, I just really don't know what I'm going to do, trying to figure it out. But it's so hard to figure it out and I keep thinking how I'm going to do that.

- You know, my goal is to be a stand-up speaker and a leader and I’m already headed in that direction. Without even thinking about it, I automatically step up and do it so I know it's in my heart to be able to do that without even thinking about it so it's automatically in my life.

- A happy new life as far as being a new person, more joyful about life than what I was when I started this journey. I didn't know it was going to happen when I started this journey. I didn't know what my outcome would be, but I do now and that gives me future goals as to my direction of my life. And it's wonderful, beautiful and I love it and like I said I'll never forget it because it has put my mindset to how right this is where you're going, keep going and never stop. And I believe I never will because I look at these kids each and every day. And I know I can be there to help better their life. Like elders and others did in my life, if I can hand it down and keep working on it.
• I want to do my own fashion label and do lots of environmental activism and animal-rights stuff into a modelling agency as well, model management sort of thing and trying get back into acting, so those are the five things I want to do.

• I had read the book, *The Red Tent* and it was amazing that these women all help each other through their times and birthing each other’s children and, and that’s just amazing to me. I feel like every woman should be a part of that because that, that is the greatest ceremony is the birth of a child. And, and so, I wanted to, I had this idea that I needed to help women to have children and so I want to be a dula (doula; similar to midwife). And I still really want to be a dula and I’m going to definitely do the training for it.

**4.2.11 Plants and nature.**

• Cedar is for protection. People often put about cedar above their door for protection.

• The cedar wreath on a canoe represents the circle of life to keep us safe and remember past ones.

• The cedar paddles are to honour past ones who are on the other side.

• I was feeling really down, right? And I was really bummed out and I was trying to keep myself really motivated and keep myself busy so that I can quit thinking about life, you know, so I could just keep feeling good. I just couldn't stop feeling bad. So I was looking around at all the different plants around me and I took a class called XXX food, and my teacher, she was real nice, and we went around the campus and she showed me all these different plants were you could make some tea out of them. And plants you could use for different things and how this one specific plant called Lionheart, you boil it.
up and make some good tea helps with depression, and all this stuff and I seen that plant in Port Townsend. I think I seen it and I was just walking around and I seen it. And you know, it made me smile, and it was cool that I actually know something I could actually pick this plant up on the side of the road, and it could be used for something and there's a lot of different roles through the canoe journey like . . . understanding more of my surroundings. That was a big role the canoe journey helped me with.

- It's good to hear all the different songs and some of them are actually similar to our songs, because that’s how songs travel, on the wind.

- First I want to get over the trauma of apprehension from being boarded out into foster care initiatives. If get over that I want to help other Indigenous people move forward from intergenerational trauma from residential school.

- It's a learning process, learning to be with a family, learning about your culture, learning about the canoe, how to get along with other people, learning about myself, learning about nature.

- Cedar brought out the healer in me.

- I’m just really learning to really let go, and just, not just learning to do it, but then actually being able to do it. ‘Cause I knew that was always a thing I needed to do. I just needed to let go, and I knew it, but I just didn’t know how. So for me, just praying a lot while I paddle, being quiet, and listening to people, to the water, watching the water helped me to just release, release that pain into the water and helps me just to be stronger.

- I’ve struggled for many years with addictions to marijuana and ah, different substances. It’s been hard but I’m finally breaking through it. This walking the right road so to speak is only fortifying breaking through and staying the hell away from that stuff. For me the
only thing that works is being sober and, you know, having regular exercise, a good diet, good relations with good people and connection to the natural blessings all around us. tribal journeys does that for me every single day.

- We all have the, we find the common denominator and we all have that, you know from Portland, Maine to Portland, Oregon we have a common denominator, our first roots, you know, we have a relation . . . we have, we all understand that, you know, the creator, he gave us this land, you know. Wherever. Wherever that you might be traditionally from, you know you have an inherency to this land and so with those concepts, you know it becomes that, that community in . . . there’s a back and forth there, like the land teaches and explains.

- You know, they don’t care about our cultural ways, they don’t care about the natural way; they got their own reality right?

### 4.3 Conclusion

The participant excerpts above provide rich detail to the results of this study on transformative learning in a *Tribal Journeys* context. Providing space in this dissertation for participant verbatim expression of their experiences and what *Tribal Journeys* means to *them* without my interpretation, acknowledges them as expert holders of that knowledge. Presented in this way, the critical process of the development of the Indigenous Voice is facilitated to unfold in a deeply authentic and meaningful way, while at the same time participants are empowered to speak their truth. The following emergent themes were revealed in this process:

1. Protocol: Singing, dancing, and drumming
2. Self-reflecting
3. Connecting with spirit
4. Experiencing on the water/in the
5. Family, community and culture
6. Stories
7. Challenging
8. Learning
9. Dreaming for the future
This section provided evidence that participant experiences are rooted in an Indigenous ontology, epistemology, methodology and axiology and, therefore, Indigenous principles and paradigm. This includes: (1) relationality, (2) interconnection, (3) reciprocity and responsibility, (4) respect, (5) experiential, (6) orality and (7) reflexivity which are critical to the transformational learning of my participants (Figure 15).
Participant excerpts provide numerous examples of transformative learning, discussed in detail in the following chapters.
Chapter 5. Results: Participant Observation and Photography

5.1 Experiencing

Even though this chapter focuses on my interpretation of collected participant data, of particular importance to this study is a commitment to uncovering and depicting participant meanings to understand what experiences and activities mean to them in addition to excavating my own experiences on *Tribal Journeys*. As a non-Indigenous person undertaking field work in an Indigenous community, I continue my commitment to the process of acknowledging and reflecting on the ways in which Western research methods continue to colonize Indigenous peoples.

In an ongoing effort to find a bridge between worldviews and in order to more fully represent and explore the research questions I have placed an emphasis on convergence, through the use of three analytical techniques. As described in Chapter 3, I used the *Integrated Voice Approach*, combining results from grounded theory, auto-ethnographic and ethno-ecological analytical techniques together with the Indigenous voices presented in the previous chapter to create an Integrative Voice, which is explored in Chapter 6. Ultimately, this chapter represents my personal voice, my voice as researcher and a personal interpretation of the voices of my participants. By owning and acknowledging this reality, I make an offering of convergence rather than colonization through my research.

5.2 Analysis Through Grounded Theory Voice

What follows is an examination of the grounded theory analytical strand of the larger basket created by the research. Building on the presentation of the Indigenous Voice data (see Chapter 4) and its emergent general themes, this section analyzes collected interview data in
relation to the four research questions. This section begins with participant excerpts directly relating to their transformation, which is then followed by grounded theory analysis of the family as a whole.

**Examples of canoe family transformation.**

Watching the transformation of participants was a profoundly powerful and moving experience. This transformation was also deeply personal. An example of this is the transformation of my canoe family brother. Beginning the journey he struggled with alcoholism. Within 18 days he was clean and had gained the respect of his family, peers and community. But most significantly was the self-respect I witnessed develop. Participant observation transcripts reveal his gradual and complete change. He began the journey quiet and insecure and during the journey walked taller with his new found confidence. When he spoke, people listened. In his words:

The best memory that I will stick with me is having these people that I've never known before in my life. And remember that they trust their lives in my hands, and that something that is always good to be with me because that part has helped me grow as a man inside of myself and for these people to trust in me each and every day that were on the water. They know that I'm in that position to do what I'm doing right now. And you know, they've told me that in that something real special to have these people honour me and respect and trust in me as a person.

Just being able to have people who have really not even known me and having them tell me. You know that they do feel a growth in me; they've seen it. Even from the first day that they met me, which was on the sixth (of July) in five or six days later, they can come up to me to pat me on the back and they say, you know, one day you will be a great leader, a great speaker, and
that's why my journey as a joyful today is being able to have these people look at me. And they see a good man and a good leader and speaker. As far as I've gotten so far, and that's what makes my journey so special. This journey, I don't think I'll ever forget it because it's the beginning of a brand-new life for me. And I know that and I look forward to gaining more and more income from my elders and listening to my elders. For never done listening to our elders like my elders listen to elders are still ahead of them. You know, they're still learning from each other. And it's not even the elders that I learned from, I learned from kids.

By the end of the journey my canoe family brother had grown into a leader and his outlook for the future was filled with optimism and a clear vision of the future. He had found a new purpose in life,

I’m starting a happy new life as far as being a new person, more joyful about life than what I was when I started this journey. I didn't know it was going to happen when I started this journey. I didn't know what my outcome would be, but I do now and that gives me future goals as to my direction of my life. And it's wonderful, beautiful and I love it and like I said I'll never forget it because it has put my mindset to right and this is where you're going, keep going and never stop. And I believe I never will because I look at these kids each and every day. And I know I can be there to help better their life. Like elders and others did in my life, if I can hand it down and keep working on it.

I observed transformation in many of my participants. Their transformation was unique and personal. What follows is a brief description of this in their own words:

ELDER: There’s a, a lot of the tribes bring their treasures, which is their language, their songs, their dances, their legends and stories and they… gift them to the young people … but the bottom line, it is transformational. It’s one of the few things that we have that is transformational.
UNCLE: It’s changed me, you know, it brings me closer to my, back to my own songs and dances.

BROTHER: You go day after day, after day, after day, after day on the water. And, and it transforms you.

NEPHEW: It's changed me. He had me looking at life, you know, different.

YOUNGER SISTER: She said something that's always stuck with me. She said, “this is yours, this could be yours” [Tribal Journeys] and I always remember when she said that to me in … that changed my life.

MOTHER: It helps me remember the strength and the courage and the beauty of the moment and the spirituality. So yeah, it has changed me. It's changed my family; it's changed my kids.

BROTHER: I remember the first time I got into a canoe, it changed my life. It helped me begin a relationship with spirit. I was an alcoholic and Tribal Journeys taught me what it is to be a man and to believe it. And if you believe that then you see it. Believing it gives you strength.

COUSIN: It's changed me, had me looking at life, you know different.

ELDER: I remember the first time I got into a canoe. It snowballed into me transforming my life.

SISTER: Freedom to be who I want to be with or without somebody and just to be me. That's what I was looking for, and I found it and I really hope to hang onto it.
NEICE: And once I completed the entire journey I was on the water the entire way without any relief at all. I think that helped me look at the world knowing that I could complete anything that I wanted to.

OLDER BROTHER: It has changed me. You know, my goal is to be a stand up speaker and a leader and I’m already headed in that direction without even thinking about it I automatically step up and do it so I know it's in my heart to be able to do that without even thinking about it

YOUNGER SISTER: What I gain out of it is what I learned on *Tribal Journeys* and experiences that I learned traditionally and respect and walk proud, and it's changed me a lot.

Grounded theory analysis follows an interactive grounded theory process between what I see as significant in the data, based on my understanding, and then revisiting participant experiences by interacting with them “many times over” through the initial interview and then revisiting and studying their statements, observed actions and reliving the way I know them (Charmaz, 2006, p. 47).

The goal is to understand the views and actions from the participant perspective. In other words, "we must dig into our data to interpret participants’ tacit meanings" (Charmaz, 2006, p. 47). Thus, I have circled back, several times, to my original interview data in creating this section and finally settled on an in-depth three-tier coding process: (1) line by line coding; (2) focused coding; and finally (3) analyzing the focused coding to answer my four research questions. This process was done for each of the 18 participant interviews.

When I had finished transcribing each interview I created a table with three columns, one for each interview transcript, one for line-by-line coding and one for focused coding (see Table 3). The next step was analyzing the focused coding column through the lens of my four research questions (see Table 4).
Table 3. Example of Grounded Theory First Level Coding Scheme

<table>
<thead>
<tr>
<th>Participant Excerpt</th>
<th>Line-by-line Coding</th>
<th>Focused Coding</th>
</tr>
</thead>
<tbody>
<tr>
<td>So what is the highlight of your journey so far?</td>
<td>First time he paddled it changed him.</td>
<td>Experiences in the canoe are a turning point in his life.</td>
</tr>
<tr>
<td>The highlight from the journey so far for me would probably have to be um the first time I got the paddle and a couple years ago I got it for five hours. Got in the waters and experienced the just, you know, the joy and, you know, just the blessing. It really is to know that you are capable and able person human being that, you know, pick up a paddle and really get from point A to point B, you know, just feeling that and taking on the happiness and the responsibility and everything that comes with it. When you're pulling and you're taking out on the water it's pretty excellent just to feel it in my spirit. I feel real good. Ever since that first pull I got to do, it's been a really long time. So that's a highlight.</td>
<td>Experienced joy and blessing in the canoe. Development of joy and spiritual connection through paddling and being on water.</td>
<td>Learned he is an able and capable person.</td>
</tr>
<tr>
<td></td>
<td>Felt happy taking on the responsibility.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Feels it in his spirit when he paddles.</td>
<td>Connection with the natural world brings meaning and wellness to his emotional, mental and spiritual being.</td>
</tr>
<tr>
<td></td>
<td>Turning point was his first paddle.</td>
<td></td>
</tr>
</tbody>
</table>

Source: Participant interview data

I then amalgamated each column of results. Finally, I narrowed the amalgamated columns into several broad categories (see Table 5).
<table>
<thead>
<tr>
<th>Focused Coding</th>
<th>Change, Influences &amp; Facilitating factors</th>
<th>Trends evident in the changes?</th>
<th>What barriers were evident?</th>
<th>What needs emerged?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experiences in the canoe are a turning point in his life.</td>
<td>Experiences and canoe are turning point for his life.</td>
<td>Turning point, found on canoe.</td>
<td>Personal drama.</td>
<td>The necessity for an experience that teaches a person that they are an able and capable person.</td>
</tr>
<tr>
<td>Learned he is an able and capable person.</td>
<td>Tribal Journeys taught him he is able and capable person.</td>
<td>Learning he is an able and capable person.</td>
<td>Lack of mentoring.</td>
<td>The desire for a person to change their life and be open to learning new ways.</td>
</tr>
<tr>
<td>Connection with the natural world brings meaning and wellness to his emotional, mental and spiritual being.</td>
<td>Meaning and wellness, emotional, mental and spiritual came from connection with the natural world.</td>
<td>Finding wellness and meaning and emotional, mental and spiritual wellness from connection with the natural world.</td>
<td>Lack of connection with community.</td>
<td>The need for a mentor.</td>
</tr>
<tr>
<td>Wants connection with culture for his son.</td>
<td>Wants cultural heritage and wellness passed on to his son.</td>
<td>Desire to pass on cultural heritage and wellness to his son.</td>
<td>Lack of connection with nature.</td>
<td>The need for the need for opportunities to experience cultural heritage.</td>
</tr>
<tr>
<td>Connection with culture changes the way he thinks about life.</td>
<td>Significant life change when mentor asked him to skip. The honour motivated him to step up and take the responsibility of being a leader. Connection with family, community, culture, and spirit. Knowledge of nature on the journey gave him reason to carry on.</td>
<td>Significant role of a mentor, which led him to take on the responsibility of a leader. Connection with family, community culture and spirit. Connection with nature, giving him a reason to carry on.</td>
<td>Not wanting to change or be open to new ways.</td>
<td>The need for physical connection.</td>
</tr>
<tr>
<td>Positive life change the first time mentor let him skip.</td>
<td>Connection with family, community, culture, and spirit.</td>
<td>Connection with family, community culture and spirit.</td>
<td>Lack of opportunity to connect with cultural heritage.</td>
<td>The need for personal reflection.</td>
</tr>
<tr>
<td>Chose to step up and take on the responsibility of being a leader.</td>
<td>Knowledge of nature on the journey gave him reason to carry on.</td>
<td>Connection with family, community culture and spirit.</td>
<td>Not having a mentor.</td>
<td>Connection to community, family, culture and spirit.</td>
</tr>
</tbody>
</table>
### Table 5. Example of General Themes: Grounded Theory Analysis

<table>
<thead>
<tr>
<th>Culture and Family</th>
<th>Traditional Teachings</th>
<th>Spirit and the Sacred</th>
<th>Relationships, Connection and Mentoring</th>
<th>Self-Reflection and Personal Growth</th>
<th>Substance Abuse and Suffering</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Desire to pass on cultural heritage to next-generation</td>
<td>• Connection with traditional knowledge</td>
<td>• Singing, drumming, dancing and paddling brings strength and power to self, each other, families and community</td>
<td>• Meeting many positive different types of people</td>
<td>• Humbling self</td>
<td>• Opportunity to overcome alcoholism by taking on responsibility of being a leader</td>
</tr>
<tr>
<td>• Developing connection to heritage for his children</td>
<td>• Application of traditional teachings to resolve modern day problems</td>
<td>• Connection with inner joy and feelings of euphoria through dancing, singing, paddling and drumming.</td>
<td>• Development of control over destructive behaviour</td>
<td>• Development of courage.</td>
<td>• Transitioning off drugs</td>
</tr>
<tr>
<td>• Role of protocol (asking permission, gifting, etc.)</td>
<td>• Traditional healing through circles</td>
<td>• Developing feelings of euphoria through learning songs and dances unique to his tribe</td>
<td>• Learning self-love and acceptance</td>
<td>• Overcoming alcoholism and abuses past by connecting to self and youth in the community</td>
<td>• Overcoming alcoholism and abuses past by connecting to self and youth in the community</td>
</tr>
<tr>
<td>• Development of commitment to the medicine wheel: physical, spiritual, emotional and mental wellness</td>
<td>• Reconnecting to worldview that values traditional teachings and being humbled rather than valuing power and wealth</td>
<td>• Learning to overcome fatigue and pain</td>
<td>• Connection development and relationship with (self, family, community, spirit, ancestors, nature) through singing, dancing, paddling and protocol.</td>
<td>• Desire to overcome substance abuse</td>
<td>• Desire to overcome substance abuse</td>
</tr>
</tbody>
</table>
What changes, influences and facilitating factors of transformative learning/change did participants experience?

Through a grounded theory lens, collected interview data revealed that study participants experienced the following changes, influences and facilitating factors of transformative learning on *Tribal Journeys* 2010.

**Figure 16. Grounded Theory Results: Changes, Influences and Facilitating Factors**

Therefore, participants experienced traditional teachings, culture and family, self reflection, substance abuse and suffering, spirit and the sacred, relationships, connection and
mentoring as changes, influences and facilitating factors of transformative learning (see Figure 16).

**What trends were evident in the transformations/changes?**

Through a grounded theory lens, collected interview data revealed that the following trends were evident in participant changes on *Tribal Journeys* 2010: willingness to do personal work, central role of spirit and ceremony, re-learning traditional ecological knowledge, central role of relationships and responsibility to and for each other, community, nature and spirit, healing personal challenges, re-connection to culture, development of spiritual, mental, physical, emotional wellness and balance, re-learning to apply traditional teachings to overcome modern day challenges, development of cultural pride through overcoming physical challenge (see Figure 17).¹⁸

¹⁸ Results are overlapping and interlinked.
What barriers to transformative learning become evident in this context?

Collected grounded theory interview data revealed the following barriers to transformative learning on *Tribal Journeys* 2010: poor mental, emotional, spiritual and physical health, unwillingness to change or be open to new ways, addiction, poverty, violence, lack of connection/relationship to nature, self, spirit, culture, family, community, traditional knowledge, community cohesiveness, being raised to dislike culture and heritage (residential school, foster home, etc.), lack of responsibility to self or others and no knowledge of heritage and traditional healing methods or ways (Figure 18).
What needs emerged in this context?

Collected grounded theory interview data revealed the following 13 emergent needs of transformative learning of *Tribal Journeys* participants (see Figure 19).
Figure 19. Grounded Theory Results: Emergent Needs

- Build connection, support, acceptance and a sense of belonging within learning community
- Culturally relevant tools to work through challenges
- Ongoing
- Self-reflection
- Time in natural environment
- Development of culturally relevant embodied and experiential learning opportunities such as singing, dancing, drumming, storytelling and ceremony
• Necessity of intergenerational teachers and mentors (e.g., Elders as carriers of traditional knowledge and wisdom).

Regular sharing circles

• Participants must want change

• Understanding and acknowledgment of negative impact of society and its institutions on alternate worldviews

• Provide opportunities for learner responsibility

• Strict behavioural rules (e.g., drug and alcohol free)

• Conflict resolution skill development

• Learning that emphasizes interconnection and community building
5.3 Analysis Through Auto-ethnographic Voice

As the primary participant of this voice I observe my participation in *Tribal Journeys* connected to but separate from and *alongside* study participants. By doing so, I deepen understanding of the biases, assumptions and misconceptions I bring to this study while at the same time acknowledging and making space for another aspect of my *self* in the research story. Through the construction of a self-portrait my experiences are critically observed and noted and added to the larger context of the emerging research story of transformative learning. Several worldviews and cultures—North American, Cuban and German—are co-revealed in a grounded and personal way because who I am, my identity, is a living, dynamic expression of my culture; thus, my experiences are inseparable from and situated in these cultures (Halber, 2007).

The following analysis is guided by two key ideas at the centre of the ethnographic pursuit: (a) formulation of a “pattern of analysis” to make sense of human actions (in this case my own); and (b) understanding a given context of a time and place (Fife, 2005, p. 1). In developing this research design, I have been attentive throughout to a process of reflection and analysis. At the end of each day of research, I reflected on what I learned and what it meant to the process of this analysis.

What emerges from the data are three convergent auto-ethnographic levels of analysis that are interlinked, overlapping and inseparable: (5.3.1) Level I—researcher story based on participant observation and participation in daily activities, (5.3.2) Level II—general emergent themes from the collected data, and (5.3.3) Level III—in-depth transcript analysis from field note data.
5.3.1 Level I—Researcher story.

“Always write from the heart; don't preach; trust your story.” - Lucia M. Gonzalez, Cuban Storyteller

Rather than doing the same type of research I have been doing for the past 10 years, which includes institutional ethnographies, conversation analysis and Cuban literary research, the development of an auto-ethnographic voice for this project locates my work in my being. I begin here to draw on a familiar way in the world, from my culture, and use it to analyze field notes, participation, and observations collected on Tribal Journeys 2010.

In Cuba, the telling of historias (stories) is at the heart of family gatherings. I use the term “story” here to describe tales of events or of a series of events that are either true or exaggerated but grounded in personal experience. Strolling the streets of Havana in the early evening it is common to see groups of families, friends and neighbours taking great delight in sharing their historias. In Havana, modern technology is not readily available, so rather than watching television, using the computer and/or being absorbed in Game Boys or iPhones, most families spend a time in social gatherings. The best storyteller in our family is my cousin Boris. I love to sit and listen to him speak Spanish so fast it is almost unintelligible, making the funniest faces and talking with such enthusiasm one cannot help but be absorbed. His main audience, my cousins, their children, aunts and uncles, begin to laugh so hard and so long that we all have tears in our eyes. Once the story is complete, my cousin tells another, and then another until the energy changes in the room. We have let go of the frustrations of daily life in Havana, the shortages of food and goods, the lack of transportation, etc. We have let go of our anger, frustration and pain. When you ask anyone from my family about why they laugh, the answer is always the same: "What should I do, cry?" Instead, we laugh. We laugh through our pain, loss,
stress and everything in between. In this way, we cleanse ourselves. This is one of the ways we use *historias* in my family and, in following this technique, I develop, analyze and tell my own research *historia*.

When I decided to do my study on transformative learning using *Tribal Journeys* as a research site it never occurred to me that *I* myself would be transformed by the experience. I was focused at the time on jumping through the numerous academic hoops that lay ahead. This meant writing my research proposal on a tight timeline, negotiating it through the relevant sign-off process, which involved four committee members, my department, Graduate Studies, and Human Research Ethics Board approval, etc. I did not have time to stop and reflect on the potential personal effect of the research. Looking back, I see that my own change was inevitable. The changes, influences and facilitating factors of my transformative learning experience are easy to enumerate. However, the story behind it, the feelings, the emotions, the connection with others and myself are impossible to separate from the enumeration. This section presents the story between the lines. Although I had been in communication with my canoe family for several months, after my brief meeting with the canoe family father at a conference in Washington, I was unprepared for the overwhelming kindness, consideration, generosity, support and loyalty that was freely given to me. Here was I, on the surface, a White PhD researcher with whom nobody had a relationship, coming to an Indigenous community like so many before me, wanting something from them. In my case, as I have explained previously (Appendix 1), my work is principally motivated by the responsibility I feel to “give back” to society. Although at the time we negotiated that I would write a study guide for them, they knew very little about me other than I was a Canadian academic.
From my end, even though I had done a little research on the area and background of my participants, I was missing the more personal information such as what they were like as people. But like so many other things in my life, it felt right in my heart and I trusted that all was unfolding as it was meant to. After all, I thought, I was used to being the only White person in an Indigenous community in North America and abroad. I knew how to live on the land and was not fussy. In fact, I expected some tension in this case especially. But drawing on previous experiences, I also knew that all I had to do was be myself and the rest would follow. So, on that first day as I drove up to my new canoe parent family’s home, fully able and prepared to feed and take care of myself in the woods for a month, nothing could have prepared me for what I found. It began to reveal itself as a trickle of water and over the course of the 18 days that I was with them it grew into a torrential river sweeping through everything I did, everything I saw, everything I had ever experienced. With my limited ability to use language to describe such a thing, I can only use one word that will never even come close to describing it—love. As I write this word I am aware of the reaction of my reading audience. The idea of love is conceptualized very differently in capitalist North American society. It is sexualized, marginalized, used to gain something, bought, marketed and sold. In our culture, the word “love” is rarely used by academic professionals. It is a word more frequently used by peace-loving hippies and beatniks, certainly not serious academics. The love I write about here, most people will never experience in a lifetime. I use it to encapsulate a way of being in the world that lives in harmony with all living and non-living beings it comes in contact with; it is written about but rarely enacted. This was so unexpected it wreaked havoc on every one of the 18 days I spent researching. The result is this dissertation, the transformation of participants and my own transformation.
Love is the basket within which Tribal Journeys was conceived and continues to be held. It is within this worldview that songs are sung, masks are gifted, healing circles are conducted, and hosting takes place when the canoes arrive on each Tribe’s territory. As I search for a Luhootsheed word for love to express it, I find that the Coast Salish people did not have a word for love. According to the Duwamish Tribe website, “Love was traditionally expressed through good thoughts, kind words and charitable actions,”19 which is echoed in field note entry July 9, 2010:

These people have opened their lives, opened their hearts, opened their culture and sometimes I feel unworthy, honoured, they’ve just given me everything, their generosity has been absolutely overwhelming [crying].

This is what I mean by using it here but in a more fundamental way. Using the word love to describe the connecting river of my experiences on Tribal Journeys draws on my Cuban culture, particularly the work of Cuban philosopher and Independence hero José Martí (1853-1895). Martí not only philosophized about Cuban independence but enacted and embodied his thinking through love, based on his ideas of freedom, education, community, universal harmony, balance, generosity and happiness. What I have described here are the first steps in constructing the bridge my canoe family father believed I would find and create and the convergence between Indigenous, Cuban and North American worldviews. Love. A label from the “other world”20 that attempts to help non-Indigenous peoples deepen their understanding of the worldview of the Indigenous people I represent and my own Cuban and North American cultures. In the construction of my auto-ethnographic basket I know that the lining is made from love. I will

19 http://www.duwamishtribe.org/about.html
20 “Other world” is a term used by participants to describe the world outside of Indigenous experience and belief.
continue to use the metaphor of my drum-making experience to tease out the individual weavers—the long pieces used to weave the basket that is love.

Interestingly, the data reveals that the experiential learning that took place during my drum making, constructed alongside my transformative learning, developed in similar stages (Figure 20). Thus, the making of my drum serves as a useful analytical metaphor and framework from which to structure my analysis to deepen understanding while revealing the convergence of traditional experiential learning and transformative learning. Transformative learning, as conceived by Mezirow (1997, 2000) lends itself well to a word-processing program. It is easy to enumerate due to its emphasis on rationality and its rootedness in Western written culture. However, Indigenous transformative and experiential learning originates in an oral society. How, then, can I capture this in writing? While the two streams exist side by side, albeit in different realms, they are also interlinked, overlapping, inseparable and convergent, an important process particularly in the context of the holistic analytical nature of this study.

The character of my field notes changed over the 18 days in a dramatic way as I myself was transformed by my experiences. Beginning in a detached and delineated way, the initial field notes are organized in four sections: (a) personal entry to record thoughts, feelings and experiences, (b) log to keep track of spending and other practical data, (c) descriptive notes of the culture studied, e.g., customs, familial relationships, etc., and (d) methodological notes, keeping track of how best to engage with interviewees. The first entry on July 7, 2010 is in-depth, organized and detached. Each day, my field notes take an increasingly informal approach, reflecting the nature of the context that structures the writing. The recording is made at different times of day each day depending on the activities of that day (e.g., paddling, ground crew, issues in circle, etc.) the distance travelled, the amount of sleep possible and the ability to take private
time. The more gruelling the pace, the more informal are my field notes; after a day of rest, the more organized my field notes. However, as the days pass, my field notes become more personal and over time I rely on storytelling as a way of describing my experiences. My choice of words also changes. For example, words such as methodological, descriptive and log are replaced with descriptions from the heart: “I would lose my heart to these people and to their ways and to the canoe,” “The drumming cleansed me and my intention and worry for my family.” Appendix 1 tells the story of how I learned to share in circle, describing my personal transformation. I was mentored, I practised many times in a supportive, safe and loving community, and I was away from the comfort of my own home and camping each day/night. Working on ground crew was physically, emotionally and mentally gruelling. I was deeply connected to nature and was taught traditional skills (e.g., making a drum, praying, paddling, learning about the tides, the relationship between humans and the spirit world, etc.), and learning pride and connection to my Cuban identity. I began to think about the role of experiential and embodied learning.

5.3.2 Level II—General emergent themes.

What follows are emergent themes from my field note data. These themes emerged during the transcription of the 15 field-note sessions and serve as a second level of analysis undertaken in the construction of the auto-ethnographic voice. This helped to develop a familiarity with the patterns and trends in the data. The themes are listed below, punctuated by field-note excerpts.

1.0 Feeling of belonging.

July 10 These people have opened their lives, opened their hearts, opened their culture and sometimes I feel unworthy, honoured; they’ve just given me everything.
They’ve doted on me. I’m wearing XXX’s beads she gave me and I was summoned with the family to do the family’s songs together for the rest of the people here; there are over 100, and we got up and performed as a family. I told XXX I felt really uncomfortable and she said, “You’re part of the family, you have to come.” Their generosity has been absolutely overwhelming.

2.0 Developing pride in cultural roots.

July 13 I can’t believe how many Cuban/Indigenous people I have met. We connect immediately and it feels like home being with them. Our culture binds us and it feels like they understand me—and I feel proud.

3.0 Mental, physical and spiritual challenge.

July 19 It’s a gruelling journey. You have to be spiritually, mentally, physically fit. If you’re not, you’ll get that way by the end. It was a long journey and you had to be a warrior to make it through those waters. We had some of the harshest conditions.

4.0 Self-reflection.

July 15 In terms of watching and listening, it’s coming, it’s coming and the knowing is coming—what’s happening is I’m learning transformation; I am a different person. I have changed [crying]. Being part of a family like this, being on the canoe, being mentored, learning the songs changes everything.
5.0 Singing, dancing, drumming.

July 18  I am so delighted to be done with my drums! They now have to be dried to a certain way. I’m delighted for the experience. Now I get it. It’s like you have to make a few drums to get how to do it. But there is an amazing camaraderie and amazing community of learning here.

6.0 Teaching and learning.

July 18  I’ve had some more thoughts about embodied learning. And it’s not just the dancing. We all sat in a circle today, probably 10 of us. I made drums. One woman was sewing regalia. Another one was working with cedar. Another girl
was cutting up patterns and it was an embodied way of learning using our bodies in various ways to learn the stories and ways. All of us were learning.

7.0 Tension with research.

July 10 And there’s this real tension between what I must do for the university to get my doctorate and what I must do to be a part of this family and my responsibility to and in this family, so I don’t want to analyze it. I don’t want to break it down. I want to let it come. Because the knowings are coming to me as I sing the songs and drum and cry and love with my family.

8.0 Physicality.

July 19 After spending five hours in the canoe, just had to, you know come and be at rest and at peace.

9.0 Interpersonal conflict.

July 15 XXX has been awesome. She really knows how to resolve things and is so fair and honest. I’m learning that the direct approach is not really done here; it’s always better to talk it through with and Elder or to bring it up in healing circle so we can all heal from it together.

Emergent themes from researcher field-note data are: (a) feelings of belonging, (b) development of pride and cultural roots, (c) mental, physical and spiritual challenge, (d) self-reflection, (e) singing, dancing and drumming, (f) teaching and learning, (g) tension with research, (h) physicality, and (i) interpersonal conflict.

5.3.3 Level III—Field note transcript analysis

The third level of analysis of field-note transcript data consisted of looking more closely at the data and interpreting the meaning behind the words in order to answer the research questions. Creating a six-column table with six headings which included date (in order to understand the unfolding story), field-note excerpt and then my four research questions allowed data analysis to be done in a continuous way and allowed for revisiting the excerpts many times
to ensure the meaning behind the words and patterns that emerged. The next level of analysis occurred through addressing my research questions which are presented below.

1.0 Changes, influences and facilitating factors of researcher’s transformative learning experience

- Commitment to understanding TL and willingness to change
- Traditional knowledge mentoring
- Authenticity
- Connection to family, community, nature, culture
- Deep reflection
- Illness – need to rely more on community
- Overcoming permanent physical condition
- Taking advice to heart and making the change through support of new family
- Puts the well-being and honouring of the family first above the research agenda
- Active participation
- Intergenerational and intercommunity mentoring, support, teaching and healing
- Commitment to strict behavioural conduct
- Feelings of acceptance and belonging
- Dancing, singing and drumming as a family for the community
- Changed by experience of landing at Neah Bay in canoe
- Conflict with community member
- Feeling cracked open/vulnerable
- Complete inclusion into the family

2.0 Trends evident in researcher changes.

- High emotional intelligence
- Being an active participant in my own change
- Deep reflection
- Connection with inner knowing
- Ongoing active mentorship
- Feeling of belonging
- Tension with researcher role
- Intercultural & interpersonal conflict resolution skills and experience
- Familial mentoring to resolve conflict
- Ceremony and the Sacred
- Support and love of the family
- Development of cultural identity

3.0 What barriers to researcher transformative learning become evident?

- Lack of familial/community support
- Lack of Elders to be mentored by
- Disconnection to cultural
- Tension with researcher role
- Interpersonal challenge
- Lack of self-reflection
- Lack of conflict resolution skills
- Lack of willingness to be an active participant in personal change
- Illness
4.0 Researcher needs emerging in this context.

- Necessity of physical, mental and spiritual challenge
- Necessity for ongoing intergenerational and intercommunity mentoring, support, teaching and healing
- Necessity of familial/community support during conflict
- Development of cultural identity and pride
- Active participation and responsibility for personal & social transformation/change
- Community and a sense of belonging
- Conflict resolution skills
- Historically grounded cultural activities such as dancing, singing and storytelling
- Self reflection
- Openhearted communication
5.4 Analysis through Ethno-ecological Voice

Figure 21. Working with Cedar in Camp

In order to deepen understanding of the role of Cedar for participants on *Tribal Journeys*, this section analyzes interviews and photographs to explore the role of Cedar in transformational learning. Photographs were collected on an *ad hoc* basis, as people came to understand and become comfortable with my role and focus of the research (Figure 21 – 30).

Cedar was chosen as the main focus of ethno-botanical analysis due to its prevalence and obvious importance revealed through interview, participant observation, and photographic data.
Although other features of the canoe journey (such as forests and hundreds of other life forms that we humans relate to, help in our education (Turner, 2005) could have been included in this analysis, the scope of this research inhibited their inclusion at this stage. Therefore, guided by participants, I chose instead to focus on a cultural keystone species. As one participant explains:

Without Cedar, would we survive here as the first inhabitants? Or would we have had to move on to another place to adapt? So without the Cedar tree maybe there would be no Indian. And without the Indian there would be no significance of the Cedar tree.

Analysis of collected data focuses on deepening the understanding of the role of Cedar in relation to changes, influences and the factors that facilitate transformative learning. Trends evident in the changes in relation to may have emerged in relation to Cedar and barriers to transformative learning may have become evident in relation to Cedar.

One day, our pullers returned early from a leg of the journey without warning. Crew members were barely speaking to each other, and you could feel the tension between them. That night in circle, skipper told the story of a canoe full of chiefs making an important journey across the ocean to a great meeting. But during the crossing, the chiefs began to argue. Because of the arguing, the Cedar dugout canoe split in half down the middle, and they all drowned. Therefore, when an argument broke out amongst crew members on that day he made the decision to return to shore to work through their issues to ensure their safety. When paddling in a traditional Cedar canoe, one must have respect for each other and for the canoe, he explained. (Field note, July 13, 2010)

The development of an ethno-ecological voice for this project arose from emergent questions during data analysis that were unknowable nor understood a priori. In order to
understand the role of Cedar in a Tribal Journeys context, the following is an exploration of participant interview excerpts and photographs, as just one example of the role and contributions of other life forms and human connections to them in facilitating transformative learning.

5.4.1 Participant excerpts and photographs.

The following photographs and participant excerpts are used to illustrate the significant relationship that exists between Tribal Journey participants, Cedar and the environment.

When I first met XXX I felt an instant connection. She was absolutely beautiful. I didn’t want to leave her that first night and couldn’t wait to launch her. (Field note July 7, 2010)
“We couldn’t do any of this without our relative Cedar” - Participant
“It's good to hear all the different songs and some of them are actually similar to our songs, because that’s how songs travel, on the wind.” - Participant

“The cedar wreath on a canoe represents the circle of life to keep us safe and remember past ones.” – Participant
“We all find the common denominator and we all have that, from Portland, Maine to Portland, Oregon common denominator, our first roots, we have a relation . . . we all understand that the creator, he gave us this land. Wherever that you might be traditionally from, you know you have an inherency to this land and so with those concepts it becomes that, that community . . . there’s a back and forth there like the land teaches and explains.” - Participant
“You know, they don’t care about our cultural ways, they don’t care about the natural way; they got their own reality right?” - Participant
“The cedar paddles are to honour past ones who are on the other side.” - Participant
“It's a learning process, learning to be with a family, learning about your culture, learning about the canoe how to get along with other people learning about myself, learning about nature.” - Participant
“Cedar is for protection. People often put about cedar above their door for protection.”

– Participant
"Without our cousins Cedar and deer we couldn’t make our drum." - Participant
“I’ve just really learning to really let go, and just, not just learning to do it, but then actually being able to do it. ‘Cause I knew that was always a thing I needed to do, I just needed to let go, and I knew it, but I just didn’t know how. So for me, just praying a lot while I paddle, being quiet, and listening to people, to the water, watching the water helped me to just release, release that pain into the water and helps me just to be stronger.” - Participant
5.4.2 Cedar as a catalyst for transformational learning.

Cedar was chosen as the main focus of ethno-botanical analysis due to its prevalence and obvious importance revealed through interview, participant observation and photographic data. Although other features of the canoe journey, such as other species, water, mountains and forests could have been included in this analysis, the scope of this research inhibited their inclusion at this stage. Therefore, guided by participants, I chose instead to focus on a plant of cultural significance to Northwest Coast Indigenous culture, in this case, a cultural keystone species. Cedar plays a large role in *Tribal Journeys*. Participants have a strong relationship to Cedar. Cedar is a facilitating and influencing factor in participant transformation. Further, this constitutes a trend that the more times participants are in contact with Cedar the more likely they are to transform or change. Thus, in a Northwest Coast *Tribal Journeys* context, Cedar is a necessary inclusion in transformative-based curriculum and may constitute a barrier to transformative learning if not included. Therefore, based on these findings, transformational learning in the informal context of *Tribal Journeys* depends on its relationship with Cedar.
Chapter 6. Integrative Voice Discussion and Analysis

6.1 Integrative Voice

Although this study searches for common truths of participants in relation to transformative learning, it is not possible to view individual experiences as homogenous, even within canoe families, in the same way that commonalities and differences between Indigenous knowledge systems exist (e.g., traditional ecological knowledge systems). Instead, what was revealed is pluralism which, according to Diane Eck (2006), is a celebration of difference and an acknowledgment that participants come from disparate religious, spiritual and transformative frameworks. There are, nevertheless, common areas of overlap within participant experiences in transformative learning. I have attempted to identify the common ground in people’s experiences and to harmonize the previous four voices (Indigenous Voice, Grounded Theory Voice, Auto-ethnographic Voice, and Ethno-ecological Voice) into an Integrative Voice. What follows is an explanation of the interconnection between the voices, demonstrating how they work together as a strong integrated whole. As a final level of analysis, the results are underlain by guiding principles that could provide a curriculum that supports transformational learning as reflected in the canoe journeys experience. The results of the analysis are integrated into what I call Tribal Journeys Indigenous Transformational Learning Landscape.

6.1.1 Indigenous voice.

The Indigenous Voice (Chapter 4) was based on verbatim quotations from participant interviews and Indigenous scholarly literature in an effort to ensure authenticity wherever possible. Participant experiences are rooted in an Indigenous research paradigm which include...
the following principles (1) relationality, (2) interconnection, (3) reciprocity and responsibility, (4) respect, (5) experiential, (6) orality and (7) reflexivity. Emergent themes were:

1. Protocol: Singing, dancing, and drumming
2. Self-reflecting
3. Connecting with spirit
4. Experiencing on the water/in the canoe
5. Responsibility and leading
6. Family, community and culture
7. Stories
8. Challenging
9. Learning
10. Dreaming for the future
11. Plants and nature

The emergent themes and the Indigenous paradigm that frames them are critical to the transformational learning of my participants.

6.1.2 Grounded theory voice.

In an effort to deepen understanding of participant learning on Tribal Journeys, grounded theory analytical techniques were used to examine 18 Indigenous participant interviews through a series of in-depth coding, resulting in the development of the Grounded Theory Voice. This process revealed not only answers to the research questions, but also the strengths and weaknesses of the method itself. Based on this analysis, participants experienced the following:

1. **Changes, influences and facilitating factors of Transformative Learning**: culture and family; traditional teachings; spirit and the sacred; relationships; connection and mentoring; self-reflection and personal growth; and substance abuse and suffering.
2. **Trends evident in participant transformational learning**: willingness to do personal work; acknowledging the central role of spirit and ceremony; re-learning traditional ecological knowledge; allowing the central role of relationships and responsibility to and for each other; acknowledging community, nature and spirit; healing personal challenges; re-connecting to culture; developing spiritual, mental, physical, emotional wellness and
balance; re-learning to apply traditional teachings to overcome modern day challenges; developing cultural pride through overcoming physical challenge.

3. **Barriers to transformative learning**: poor mental, emotional, spiritual and physical health; unwillingness to change or be open to new ways; addiction; poverty; violence; lack of connection or relationship to nature, self, spirit, culture, family, community, traditional knowledge, community cohesiveness; raised to dislike culture and heritage (residential school, foster home, etc.); lack of responsibility to self or others; and no knowledge of heritage and traditional healing methods or ways.

4. **Emergent needs for transformative learning**: building connection, support, acceptance and a sense of belonging within the learning community; culturally relevant tools to work through challenges; ongoing; necessity of intergenerational teachers and mentors; participants must want to change; understanding and acknowledging negative impact of society on alternative worldviews; self-reflection; time and natural environment; development of culture embodied in experiential learning opportunities; learner responsibility; strict behavioural rules; conflict resolution skill development; learning that emphasizes interconnection and community building.

I concluded that although using Grounded Theory analytical techniques deepens understanding of participant change or transformational learning, my lack of experiential engagement in the *Tribal Journeys* context weakens the grounded theory analysis. Therefore, I created an Auto-ethnographic Voice to explore a more engaged and personal experience on *Tribal Journeys*. 
6.1.3 Auto-ethnographic voice.

I undertook auto-ethnographical analysis of 15 sets of my own field notes, recording 18 days of observation and participation to tease out trends and patterns in Transformational Learning. From my own in situ reporting, I experienced the following transformational learning processes on *Tribal Journeys*:

1. *Changes, influences and facilitating factors of transformative learning*: traditional knowledge mentoring; connection to family, community, culture and nature; illness; overcoming permanent physical condition; active participation; conflict; feelings of acceptance and belonging; reflection; intergenerational and intercommunity mentoring; support; teaching and healing; complete inclusion into family; and putting the well-being of the family above the research agenda.

2. *Trends evident in participant transformational learning*: connection with inner knowing; tension with researcher role; feelings of belonging; familial mentorship; intercultural and interpersonal conflict resolution skills and experience; development of cultural identity; ceremony and the sacred and high emotional intelligence.

3. *Barriers to transformative learning*: lack of familial/community support; tension with researcher role; lack of elders for mentoring; disconnection to cultural identity; interpersonal challenges; lack of conflict resolution skills; lack of self-reflection; illness; lack of connection with nature; and lack of willingness to be an active participant in personal change.

4. *Emergent needs for transformative learning*: Physical mental and spiritual challenge; development of cultural identity and pride; conflict resolution skills; ongoing intergenerational and intercommunity mentoring support teaching and healing;
community and a sense of belonging; self-reflection and historically grounded cultural activities; active participation in responsibility for personal and social transformation or change.

Through examining my own learning process on *Tribal Journeys*, a necessary lens of lived experience of transformational learning could be added, creating depth and breadth to the results of the study. I realized, however, based on the three voices (the Indigenous Voice, Grounded Theory Voice, and Auto-ethnographic Voice) that another voice—the Ethno-ecological Voice or voice of the non-human participants—was emerging, particularly in the case of Cedar, a cultural keystone species whose profile was shown many times and whose role in transformational learning was profound.

### 6.1.4 Ethno-ecological voice.

Photographs and participant excerpts were analyzed to deepen understanding of the role of Cedar in learning on *Tribal Journeys*.

Kincentricity was a very important part of participant transformation. It is a way of looking at all of Earth’s entities as relatives even though they appear in a different form from humans (Turner, 2005). Cedar is a prime example of this and was a real contribution to transformational learning. Other nonhuman “actors” are also important in transformative learning such as plants and animals, rivers, mountains, rocks and environment in general. This frequency illustrates that Cedar permeated the Indigenous and Auto-ethnographic voices.

Based on the conclusions of Section 5.4.2 (Cedar is a necessary facilitating and influencing factor in participant transformation) I have developed the following guiding principles for future curriculum development:

1. Kincentricity is necessary for transformative learning;
2. Transformative learning must include interaction with non-human entities such as plants and animals, rivers, mountains, rocks and the environment in general;

3. Transformative learning requires a significant period of time in the natural environment to allow necessary reflection, activity and variation in experiences; and

4. The well being of the natural environment is critical to transformative learning.

### 6.2 *Tribal Journeys* Indigenous Transformational Learning Landscape

The idea that the human brain can change itself rather than being static, which mainstream medicine and science have believed to be true for the past 400 years (Doidge, 2007), opens fascinating new ground to learning for scholars and acts as an invitation to the interpretation of the findings of this dissertation. Rather than encapsulating and summarizing my findings in a few sentences or themes, I develop instead a map of learning that integrates the results into a *Tribal Journeys Indigenous Transformational Learning Landscape*.

The collective Indigenous Voice is spoken from a deep inner knowing that originates in ancestral\(^{21}\) cultural memory,\(^{22}\) which is expressed and learned in the form of somatic or embodied\(^{23}\) knowing. That is, I would suggest, participants on *Tribal Journeys* change or transform by entering into a learning process informed by cultural memory that is carried in the body (Holtorf, 2000-2008), making it possible for contemporary generations to *reconstruct* their cultural identity through paddling, drumming, dancing, singing and storytelling. Participants have individually based entry points into this process through their relationship with their culture and each other (family, community, mentors, nature and spirit). It is important to note that in

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\(^{21}\) Wisdom from whom one is descended,

\(^{22}\) Memory held by a culture which ensures the maintenance and preservation of habits, customs, myths, and artifacts (e.g., culture).

\(^{23}\) Somatic or embodied knowing is experiential knowledge that involves senses, perception, and mind/body action and reaction (Matthews, 1998).
order for the participants to undertake *Tribal Journeys*, they have already made a commitment to the canoe rules (Appendix 2) and have taken an oath through a special ceremony, the copper ring ceremony. This commitment is important because it removes some barriers (e.g., addiction) to transformative learning. What is revealed is a dynamic holistic transformational learning cycle dependent on its cultural landscape, which makes up the centre of my proposed map of learning.

**6.2.1. Cultural landscape.**

My research was undertaken across a cultural landscape which is defined by incorporating not only the physical, ecological, and geographical expressions of human interactions in a given region or terrain but also the conceptual representations of Indigenous spiritual, social, and practical relationships with the natural world in a particular place (Colorado, 1988; Crumbly, 1994; Greider & Garkovich, 1994; Tyler, 1993). The focus throughout the literature consulted for this work is on the evidence of change of the natural landscape by human interaction, as demonstrated in Sauer’s (1925) classic definition of a cultural landscape: “The cultural landscape is fashioned from a natural landscape by a cultural group. Culture is the agent, the natural area is the medium, the cultural landscape is the result” (p. 343).

But what about the ways in which *humans* are changed by their interaction with the environmental landscape? This is a question of central importance to the examination of transformational learning in a *Tribal Journeys* context.

In Indigenous cultures, lands and waters have deep rich significance and are embedded in ancestral history and the sacred. Narratives are told and retold about the land and its history. Dances enact relationships with it and songs are sung in reverence to it. For example, during the canoe journeys, I danced the “picking berries song” with my canoe family.
In defining cultural landscapes this context is often overlooked, yet it is critical to the findings of this study. The cultures cannot be separated from the cultural landscape. The natural environment is inextricably linked to Indigenous People’s mental, spiritual, emotional and physical wellness. Imbalance in the natural world is inseparable from imbalance in the Indigenous world (Atleo, 2004). The belief that Indigenous peoples are part of the “natural order of the land” is echoed by many Indigenous groups (Berkes & Davidson-Hunt, 2006, p. 43). Solutions to problems are often drawn from the natural world, as one research participant explained:

There’s a solution for everything. You go out into the wilderness. You get stung by some nettles, and right next to the nettle bush there are some fern plants, and you just rub the fern on your nose, and it goes away. And that’s a solution.

The way in which cultural landscape is conceptualized for the purposes of this study makes up the core that anchors participant and researcher experiences and, therefore, the results of the study.

An integration of the results of the study reveals five areas which guide the creation of a map of learning: wisdom source; type of wisdom; how the wisdom is enacted; wellness measure and traditional knowledge.

The Tribal Journeys Indigenous Transformational Learning map draws on ancestral cultural memory as its wisdom source. The type of wisdom comes from somatic and embodied knowing, which is enacted, reinforced and relearned in a repeating cycle of paddling, circling,

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24 Wisdom and knowings I learned about from my participants which includes their traditions, practices, and teachings. It includes information communicated orally and somatically including stories, dances, singing, legends, ceremonies and other activities.
dancing, singing, storytelling, and drumming. This learning process is measured by examination of mental, emotional, spiritual and physical indicators (wellness) and draws predominantly on traditional knowledge and wisdom (see Figure 31).

Figure 31. Tribal Journeys Indigenous Transformational Learning Landscape
Chapter 7. Developing a Program for Transformative Learning Based on *Tribal Journeys*: A Beginning

7.1 *Tribal Journeys* Program Development: Guiding Principles

Paramount to this research is to lay the foundation for the ongoing development of integrated transformative learning programs or curricula in order to:

1. Facilitate the creation of a bridge between Indigenous and non Indigenous learners to help foster improved relations and increased understanding between the two;
2. Develop integrated transformative learning programs and curricula that contributes convergent solutions to global issues drawing from both Western and Indigenous worldviews (Atleo, 2011);
3. Explore and develop new interdisciplinary methodologies and curricula that integrate European and Indigenous knowledge (Battiste et al., 2002); and
4. Develop integrated transformative programs and educational curricula of relevance to my participants in order for them to directly benefit from this project.

Based on the *Integrated Voice Approach* in my *Tribal Journeys* research, I have developed the following guiding principles to assist in transformative learning program development:

1. Transformative learning is an amalgamation of multifaceted interconnected, overlapping and inseparable experiences;
2. Transformative learning must be approached holistically and circularly;
3. Transformative learning cannot be separated from culture, community and the natural environment;
4. The well being of the natural environment is critical to transformative learning;
5. The cultural, spiritual, social and economic well being of learners is a significant element of transformative learning;
6. Experience and participation are critical to transformative learning;
7. Transformative learning requires a significant period of time to allow necessary reflection, activity and variation in experiences;
8. Transformative learning requires clear and structured codes of conduct; and
9. Physical and mental challenge is a key component of transformative learning.

7.2 Transformative Integrated Learning Program

Incorporating and building on the *Tribal Journeys* Indigenous transformational learning landscape and guiding principles developed from my research, the following section explores the development of an Integrated Transformative Learning Program, designed to bridge Indigenous and non-Indigenous worldviews of participants.

The purpose of the proposed program is to facilitate deeper understanding of the distinct worldviews of participants and to assist in transformative learning that bridges cultural understanding and promotes societal wellness. I developed this learning program as a way to "give back" to my canoe family by providing a solution to an issue\(^\text{25}\) that directly affects their

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\(^{25}\) My canoe family father suggested to me that he would be interested in working with me to pilot the program developed below with the Seattle Police Department who was responsible for the officer who fatally shot John T. Williams in August 2010. They are interested in using the Program to improve police – Tribal member relations.
daily lives. The program, however, can be adapted to and applied at a wider scope to local, national, and international issues such as health and resource extraction.

### 7.2.1 Transformative integrated learning program.

The purpose of the proposed program is to facilitate deeper understanding between the worldviews of participants and wider local, national and international community. The Transformative Integrated Learning Program is based on the guiding principles described at the beginning of this chapter. What follows is a discussion of goals and objectives, location, participants, facilitators, prescribed learning outcomes, suggested learning strategies, assessment and follow-up.

### 7.2.2 Transformative integrated learning program goals and objectives.

The following outlines the program’s three main goals:

1. To build relationships and a shared community amongst participants;
2. To deepen understanding of differing cultural approaches; and
3. To provide the context within which the conditions of transformative learning is possible.

### 7.2.3 The program.

The proposed program would take place in two Modules. *Module 1: Instructional* is a plan for six 2.5-hour workshops; directly followed by *Module 2: Experiential*—a three-day camping trip including a day’s journey in a traditional dugout canoe, a day sailing, and a final day of reflecting, sharing and feasting. An outline for the instructional workshops is presented in

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26 The program is a starting point only. In order for it to be operational it must have community input and be piloted and refined for implementation.
Table 6. The proposed three-day camping trip overview is provided in Table 7 and would take place in the waters of Washington coast with canoe landings on Tribal lands and the sailing portion from a local marina. Module 2 would need to take place in the summer due to weather conditions.

7.2.4 Module 1: Instructional.

The first three 2.5 hour workshops would be hosted by Washington Tribal Councils and the final three workshops would be hosted by Washington government officials. It is proposed that the canoe portion of the program would be hosted by Washington Tribal Councils and the sailing portion would be hosted by Washington government officials.

Table 6. Instructional Workshops Proposed for Transformative Integrated Learning Program

<table>
<thead>
<tr>
<th>Workshop Theme</th>
<th>Prescribed Learning Outcome</th>
<th>Suggested Instructional Strategies</th>
<th>Suggested Assessment Strategies</th>
<th>Instructional Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>Workshop 1 Program introduction and overview</td>
<td>• Build community by telling the group three things about your fellow participants</td>
<td>• Begin with Elder smudging and prayer</td>
<td>• Begin with introducing who you are and where you’re from in a circle</td>
<td>• Program rules (appropriate behaviour, respect, listening)</td>
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<tr>
<td></td>
<td>• Describe three things you didn’t know about the Program</td>
<td>• Introduction of facilitators and objective and goals of program</td>
<td>• End with circling and talking about what you learned</td>
<td>• Workshop outline and information (dates, locations, times)</td>
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<tr>
<td></td>
<td></td>
<td>• Interview a partner</td>
<td></td>
<td>• Supplies list</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Program rules</td>
<td></td>
<td>• Information sheet for three-day camp</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Workshop outline and information</td>
<td></td>
<td>• Waiver forms</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Information (dates, locations, times)</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>• Supplies list</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>• Waiver forms</td>
<td></td>
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<tr>
<td>Workshop 2 Intercultural experiential learning</td>
<td>• Deepening understanding of unfamiliar culture by learning how to make something from another culture (e.g. drum - gravity bookshelf)</td>
<td>• Indigenous Elder teaching how to make a drum (through story, teaching of kinetic relationship)</td>
<td>• Begin with talking about your expectations of the days workshop in a circle</td>
<td>• Materials and tools for drum making</td>
</tr>
<tr>
<td></td>
<td>• Describe how item was made and what it is</td>
<td>• Occidental Elder teaching woodworking</td>
<td>• End with circling and talking about what you learned in the workshop and any other concerns</td>
<td>• Materials and tools for bookshelf making</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>• Elders</td>
</tr>
<tr>
<td>Workshop 3</td>
<td>Water Safety experiential learning (Ability to swim essential)</td>
<td></td>
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<td>---------------------------------------------------------------</td>
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<tr>
<td></td>
<td>• Demonstrate life saving technique</td>
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<tr>
<td></td>
<td>• Choose appropriate life saver</td>
<td></td>
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<tr>
<td></td>
<td>• Tread water for three minutes</td>
<td></td>
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<tr>
<td></td>
<td>• Demonstrate use of walkie talkie</td>
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<tr>
<td></td>
<td>• Instruction in pool</td>
<td></td>
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<tr>
<td></td>
<td>• Indigenous and Occidental teachings</td>
<td></td>
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<tr>
<td></td>
<td>• Pair up and practise life saving technique</td>
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<tr>
<td></td>
<td>• Begin with talking about your expectations of the days workshop in a circle</td>
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<td></td>
<td>• End with circling and talking about what you learned in the workshop and any other concerns</td>
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</tr>
<tr>
<td></td>
<td>• Life jackets</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Walkie-talkies</td>
<td></td>
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</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Workshop 4</th>
<th>Introduction to canoe</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Describe how canoe is made</td>
</tr>
<tr>
<td></td>
<td>• Describe the significance of Cedar to Washington's Indigenous Peoples</td>
</tr>
<tr>
<td></td>
<td>• Perform four paddle techniques: forward, backward, forward and backward sweep strokes</td>
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<tr>
<td></td>
<td>• Demonstrate familiarity with canoe</td>
</tr>
<tr>
<td></td>
<td>• Indigenous Elder sharing how canoe is made and the importance of cedar and other kinetic relationships</td>
</tr>
<tr>
<td></td>
<td>• Ocean demonstration in dugout canoe Demonstrate four paddle techniques</td>
</tr>
<tr>
<td></td>
<td>• Observation</td>
</tr>
<tr>
<td></td>
<td>• Traditional dugout canoe</td>
</tr>
<tr>
<td></td>
<td>• Life jackets</td>
</tr>
<tr>
<td></td>
<td>• Paddles</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Workshop 5</th>
<th>Introduction to sailing</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Describe relationship between wind and boat</td>
</tr>
<tr>
<td></td>
<td>• Describe basic rigging</td>
</tr>
<tr>
<td></td>
<td>• Demonstrate how to tie one basic knot</td>
</tr>
<tr>
<td></td>
<td>• Sailing techniques taught by local sailing school in ocean</td>
</tr>
<tr>
<td></td>
<td>• Begin with talking about your expectations of the days workshop in a circle</td>
</tr>
<tr>
<td></td>
<td>• End with circling and talking about what you learned in the workshop and any other concerns</td>
</tr>
<tr>
<td></td>
<td>• Sailboat</td>
</tr>
<tr>
<td></td>
<td>• Life jackets</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Workshop 6</th>
<th>Relationship with the land and Potluck</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Describe one cultural difference in relationship with land</td>
</tr>
<tr>
<td></td>
<td>• Nature walk with Elder and Botanist through Washington forest.</td>
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<tr>
<td></td>
<td>• Begin with talking about your expectations of the day’s workshop in a circle</td>
</tr>
<tr>
<td></td>
<td>• End with circling discussing what would change/add anything</td>
</tr>
</tbody>
</table>
7.2.5 Module 2: Experiential.

The second experiential component would be hosted by Washington Tribal Councils and the sailing portion would be hosted by Washington government officials.

### Table 7. Overview of Three-day Camping Experience Towards Transformative Learning

<table>
<thead>
<tr>
<th>Day 1</th>
<th>Activity</th>
<th>Prescribed Learning Outcome</th>
<th>Suggested Instructional Strategies</th>
<th>Suggested Assessment Strategies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Canoe journey (pullers, ground crew)</td>
<td>• Camp breakfast</td>
<td>• Describe ocean dugout canoe experiences</td>
<td>• Assignment of duties each day to encourage leadership (e.g., tidal information, cooking)</td>
<td>• Talking circles</td>
</tr>
<tr>
<td></td>
<td>• Assignment of duties</td>
<td>• Describe relationship building</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Circle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Launch canoe/ Camp break down and set up</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Land canoe</td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>• Dinner</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>• Circle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Storytelling around campfire</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Day 2</td>
<td>Sailing journey</td>
<td>• Describe ocean sailing experiences</td>
<td>• Assignment of duties each day to encourage leadership (e.g., tidal information, cooking)</td>
<td>• Talking circles</td>
</tr>
<tr>
<td></td>
<td>• Breakfast</td>
<td>• Describe relationship building</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Circle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Launch sailboat/camp break down and set up</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Sailboat landing</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Dinner</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Circle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Dancing, drumming, singing</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Day 3</td>
<td>Feasting and</td>
<td>• Describe one cultural difference in food</td>
<td>• Elder teaching traditional food</td>
<td>• Talking circles</td>
</tr>
<tr>
<td></td>
<td>• Breakfast</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>• Circle</td>
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</tbody>
</table>


The two modules described above conform with my guiding principles by providing: (a) a multifaceted learning environment and curricula that is approached holistically, (b) experiences with culture, community and the natural environment, (c) time for participant experience and participation, (d) 15 hours of workshops and three days of experiential learning to allow time for reflection, activity and variation in experiences, (e) clear and structured codes of conduct (to be decided by learners), (f) the physical and mental challenge of sailing and dugout canoe paddling, and (g) a rich and supportive environment encouraging the cultural, spiritual and social well-being of learners to emerge.

7.3 Canoe Family Feedback on Dissertation Draft

“How will I know if it’s finished?” I ask my canoe family father about this dissertation. He looks at me for a moment, pausing before he answers. “When you know in your heart that you are finished, you take the seed of what you’ve created and you plant it. You dig a hole, put the seed in the hole and cover it up. Then, you wait for it to grow. You have faith that it will grow. And then trust that what you created in a good way will find its way into the hands of the right people who will water it, give it sunlight and finally your seed will be a plant”.

- Ceremonial seafood feast preparation and learning
- Seafood feast cooked traditionally on beach
- Dancing, drumming and singing
- Final circle
The following section provides feedback from follow-up meetings with several key canoe family members on a draft copy of this dissertation in August 2011. The quotes that follow demonstrate their support for this project and its results.

- You’re pioneering the ah…the research, so yeah, so you are sticking your neck out for people to get what you’re doing. Obviously then that tells me you’re moving in the right direction. And I see it as being part of the solution. You were probably guided by the creator. I think you expressed that when you first opened it. It was hard to begin. You had to, you couldn’t just jump in. You had to take care of something first, which was the key to the rest of it.

- You put a lot of work into what you’ve written down there. That takes a lot of thought of writing all that down. And what you said in there, you know, it sounds really good.

- I have a pretty good gut feeling on things you know when things might be going one way or the other and uh, you know the fact that you come full circle and brought back is huge. And so that tells me you’re in the right direction and how you expressed it and how we went through the book and that, these perspectives that Cedar has a voice for the first time and things like that is huge.

- I think you’re pioneering a way that people can, you’re setting the model for the way a person can go in again, you know and then that’s sharing that’s needed in this time.

- I appreciate all of your work. It’s really important work that you’re doing. I know it takes a lot of hard work but it’s really important to have a voice and I like the way you put it in the Cedar voice. I do. It means a lot to me being an educator because a lot of times we’re told that you can’t put things down on paper, you can’t put things on video but inside I know it’s important and it’s important for other people to understand the
culture and understand the people and where do we think, where do we, how do we think and why is this so important. It’s really important for them to understand this so I thank you so much for all your work, Tania.

- Our people, unbeknownst to them, are being exploited and so the fact that you’ve come in here and brought it back and walked through it with us and explained it.

- Yeah, I think what you said about the Cedar is really important for other people to know that. I like the way you put into your dissertation about having the Cedar voice because Cedar is kind of an unspoken, it can’t have its own voice but it can have its own voice and I understand that. I guess I don’t know how you would call it, intuition or whatever just a feeling that yes Cedar is there, Cedar has a lot of energy and it’s a lot of positive energy and it’s a healing medicine.

- The fact that you’re gonna go see XXX and XXX too and share with them, it’s kinda going above and beyond what most people do.

- I can’t get a read on the people I’m extracting that data from. Did that guy like Indians or you know was he just out to exploit you or that’s just, I don’t even know who the guys is writing this stuff or how he got the data. Am I safe in using that story or that research or stuff like that but you did that. I think that it would be feeling safe to use this as a model and safe to use the information out of it. It seems to . . . it tells a story in a good way.

- Well, I think that it’s, that the research that you did was really good and everything that you’ve written is coming from your perspective and what you experienced and you have real people in there, real voices and I like that you have touched on the four elements. And um those are everything that makes up everything that’s living and uh so those would be what I would think would be real important to include in a writing piece and
you included all that and uh, yeah I think it’s a real good job. And I like the way that you are sharing how coming from perspective of the learning. How people learn because that’s important for other people to know cause sometimes as Indigenous peoples we don’t know how to translate that to other people. Only by, I guess, living and experiencing it first hand, but for you to come up with a report like that . . . I think that’s awesome.

- Yeah, and I think it’s a real good idea to try and figure out how to bridge the two different types of communities together because we got our own ways of doing things and we want to keep ‘em that way and you know it’s already been tried to be changed once by the Christian community and you know it’s, and now it’s dealing with the city and state enforcements now. You know, so it’s kinda good to see that it’s, in your report here. One day that will happen.

- All I say is like you know like how you done, you know usually this isn’t in . . . what we’re doing now, I haven’t seen, I haven’t seen expressed or done before.

- Your program there would be really good for the Seattle Police Department because of the shooting of John Williams. They really don’t know what to do, so that would be perfect for them.

Tribal Journeys offers Indigenous communities the opportunity to revitalize their culture, or identity (Benhabib, 2002) by providing a culturally relevant, safe and supportive community within which to practise distinct traditional ceremonies, dances, languages and storytelling. They promote exploration and reconnection with traditional people’s sacred relationships with the land. Witnessing the power of transformational learning for my participants (and myself) provided a window into an astoundingly powerful process of growth and change. Future work in
this area must continue to be courageous, break new ground and move beyond current boundaries in order to discover new possibilities and solutions to global challenges.

One way to transcend our current reality is to continue to develop formal (e.g., schools) and informal (e.g., *Tribal Journeys*) curricula that fosters transformation or change in learners. I hope they will, in turn, question their place in the world, ultimately becoming aware of our shared future as a species and being empowered to make a difference.

Kenny Nahee, a Squamish chief, told me on the journey: “In the spirit world there is no colour,” referring to all human beings as equal. Although deceptively simple, his statement speaks to me on a deep level about human beings who drink the same water and breathe the same air no matter where we live. We are an interconnected, overlapping and convergent species desperately fighting each other for ownership of resources and rights based on positionality. While the importance of understanding and acknowledging our cultural distinctiveness cannot be overstated, in drawing on the results of this research, a deep knowing guides me to question how to transcend these barriers and act in cooperation with one another rather than in opposition to one other. How do we transcend the good/bad, you/me, us-against-them dichotomies? This question, I believe, holds the key to our survival.

One way to make this change is to build on the work presented here, apply it and adapt it to different contexts in order to reach the goal of transformative learning. The application of the *Integrated Voice Approach* could include the creation of new voices to reflect a particular research focus. It could, for example, draw on a myriad of culturally specific voices tailored to a specific context, such as an *Arabic Voice* or *Surgeons’ Voice* or *Republicans’ Voice* or a combination of all of these voices including professional, religious, political, racial, gender, class and sexual orientation voices. The possibilities of integrating these voices in future research and
development are endless (for examples see Appendix 5). It is my hope that future
Transformative Integrated Learning Programs will be developed to bridge real world conflict and
growing tension in numerous applications around the world.

Lastly, as a non-Indigenous person in an Indigenous context, it was critical to me to close
the circle of this research in a "good way." One of the highlights of Tribal Journeys for me was
the following personal communication I received on July 26, 2010 from my canoe family mother
thanking me for my efforts: "You were such a blessing in my life, the beauty and gentleness that
you possess really touched my heart. I needed you and thank you for being you."

7.4 Challenges and Limitations of the Study

The material presented here is my interpretation of the data I collected and my research
experiences. Every effort has been made to protect the cultural and intellectual property rights of
my participants (as previously discussed). Wherever possible, I made an effort to help my
participants and their communities maintain their culture, language and identity. I did this by
making an offering to support their full participation in society by gifting to them an approach
for constructing Integrated Transformative Programs (e.g., Integrated Voice Approach) as well
as the beginning steps of a program. It is my hope that this gift will provide a beginning from
which to develop many programs in the future for Indigenous and non-Indigenous learners alike
in order to foster understanding between people of different cultures.

Tribal Journeys is a complex adaptive system and as such presents both a limitation and
strength to this research project. Because Tribal Journeys is so complex and dynamic, it presents
challenges in terms of understanding transformative teaching and learning in this context. In
Tribal Journeys, as in other transformative learning experiences, there is no one knowable truth
but rather overlapping areas of commonalities, as presented in this research. At the same time,
however, *Tribal Journeys* provides an opportunity to discover context-specific and invaluable insights on how transformation can be taught and learned. For example, experiencing and learning transformation in this context is particular to each learning experience and person.

As is common in research, questions and new directions during data collection and analysis emerged, which were unknowable *a priori*, leading to new decisions in the field and during the analysis of data. For example, during the initial planning stages for data collection on *Tribal Journeys*, my plans were to interview participants before, during, and after the journey. Once I arrived to meet my canoe family it became clear that this would be very difficult to accomplish for a number of reasons: (a) family members joined us during the journey and were, in many cases, not available before the start of the journey, and (b) it was challenging to conduct interviews during the journey because we were very busy with the day's activities and many days would go by before participants had free time. If you were a puller (paddler), a normal day would consist of waking up at 5:00 a.m., launching the canoe, paddling all day and returning to a new camp in a different location in the late afternoon. Typically, we would then eat dinner and do our family healing circle, after which pullers would go into their tents to rest. They would then get up, often at 8:00 p.m., and we would all go to the community centre of the hosting nation for protocol (thanking the landing nation for their hospitality through our family traditional singing, dancing and drumming). We returned to camp as late as 1:00 a.m. and then woke up and repeated the routine. Ground crew members were just as busy, making breakfast early in the morning for pullers, washing dishes, packing up camp and driving to the next landing to set up camp and prepare dinner, often grocery shopping en route. Therefore, I ended up undertaking interviews in the spaces in between travelling and doing chores, whenever participants were able to talk to me during the journey. Interviews took place in a variety of
locations including in my van, in the dark at camp, on the beach, in a field, at a lookout point, around a campfire and in a tent.

Initially, my research plan had included giving waterproof cameras to participants on the canoe so they could take pictures in the canoe of what was important to them, for use in interviews to remind them of some of their experiences, for clarification and to give as gifts at the end of the journey. After experiencing eight hours in the canoe myself, it became clear that asking participants to take photographs would be a burden to them, representing a real inconvenience (as defined in Section K Possible Inconveniences, Benefits, Risks and Harms to Participants of the University of Victoria's Human Research Ethics Board). Pulling is physically and mentally gruelling, with very few breaks for food and even fewer for resting. Asking participants to make time to take pictures and then be responsible for the cameras and ensure they were returned to me was more than I could reasonably impose on them. Therefore, I made the decision not to give my participants cameras as previously planned. Another unanticipated change to my study during data collection and analysis was the recognition of the important role of Cedar, which emerged strongly in the field.

The interpretation of collected data demanded the creation of the Integrated Voice Approach, an adaptive method of analysis suited to this study, which attempted to analyze data gathered from a complex adaptive system. One of the limitations of the Integrated Voice Method in this application is that collected data is static, reflecting only the situation at the moment that it was collected. It is therefore a representation only of that moment in time, in that situation with those particular participants. If I were to return to Tribal Journeys as a study site to employ the Integrated Voice Method in the future, results may vary and as such the program must be tailored to the time, place and unique personalities of learners.
In addition, the prescribed learning outcomes presented above are static and as such should seek to be flexible to make space for emergent behaviours that arise from learner experiences engaging with unfamiliar cultures for the first time. Therefore, although often necessary as benchmarks for organizations to demonstrate success to funders, it is important that prescribed learning outcomes are constructed in such a way as to avoid constraint to potential learning. One strategy would be for prescribed outcomes and learning goals be co-constructed by learners at the beginning of the program. The program above is a starting point only and must have community and stakeholder input before it is piloted in order to ascertain pedagogical areas of improvement and refinement.
References


LushootseedLanguage.htm


http://content.lib.washington.edu/aipnw/thrush.html#intro


traditional_plantnowledge.pdf


Appendix 1. Who I Am And Where I'm From

1.1 Awakening!

“Is this how I want to tell the reader my story?” I silently ask myself in dismay after a particularly dry emotionless piece of academic writing.

“Is this what you want to hear?” I silently ask my fictitious audience.

“Why do I feel the need to reproduce the writing style of those before me that blocked my own profound engagement with and in academia?”

I know the answer. It bubbles up from a deeply embedded space, the space that I have carefully and meticulously tended for years.

"Legitimacy and professionalism."

I keenly feel the tension emanating from my choice to construct walls around myself, constricting and shaping my engagement with the research.

My frustration mounts. Years of learning to sit inside the box, the square peg in the round hole syndrome and making myself “palatable” to Canadian society begins to surface, yet again.

As is inevitable when I'm in this state, a deep unconscious knowing begins to whisper from within. The inner knowing guides me to Ellis’s (1999) Heartful Ethnography. As I begin to read, I feel a quickening. After 10 years in academia I feel a delight growing in a way that I have not felt before. The work is unflinchingly honest, deeply personal and bold. I feel myself responding and connecting to it and I feel a budding hope for my research. Unable to contain my excitement, I read Ellis and Bochner’s (2006) response to Anderson’s (2006) Analytic Aut-ethnography and move on to Jones (2005) and Rambo (2005). After finishing each article I
become more and more convinced that weaving my own journey into my work co-creates profound cultural meaning for both my participants and myself.

The work gives me permission to step boldly into this dissertation in a way that makes space for the authentic me. The writing reminds me of the work of Gloria Anzaldúa and Sonia Saldívar-Hull (1987) in their book, *Borderlands: The New Mestiza/La Frontera*, with its mix of poetry, personal narratives, storytelling and academic writing. I am reminded of another book, *This Bridge Called My Back: Writings by Radical Women of Colour* co-edited by Moraga and Anzaldúa (1981). Ellis’s (1999) work builds on the writing style of these authors, adding a voice to the daring, bold, powerful, and deeply engaging writers before us. It is profoundly self-reflexive and personal, inviting the reader to walk alongside the authors rather than remaining distant, detached and impersonal. It feels as though I've finally come home but do I dare take the risk of writing from my heart and trusting my story as Cuban storyteller Lucia M. Gonzalez (2008) advises? In my search for an answer to this question, I expand my reading to include Anderson's (2006) *Analytic Auto-ethnography* and ponder his argument about the differences he notes between what he calls Evocative Auto-ethnography, a term he uses to describe Ellis’s (2006) work and Analytic Auto-ethnography, a term he uses to describe a more traditional approach to auto-ethnography. I read again Ellis and Bocher’s (2006) response, take into account Denzin’s (2006) reaction to these authors from a creative analytical perspective (CAP), and consider a performative perspective. Tolich (2010) leads me on a journey through ethical considerations, questions about whether auto-ethnography is actually research, which leads me again to consider my academic interpretive voice. As I examine Tolich’s (2010) *Ten Foundational Guidelines for Auto-ethnographers* (2010) I wonder to myself again about the legitimacy of such work. I turn to a number of notable scholars to engage with my question.
They collectively advocate the use of auto-ethnography—a researcher's lived experiences and personal history as data beginning inquiry from a researcher’s perspective revealing inherent bias (Ellis & Brochner, 2000; Lionnet, 1989; Reed-Danahay, 1997; Spry, 1998, 2001). These lived experiences and personal history and/or narrative act as a cultural site. For some, this method of exploration of the self is no less perilous than “crossing the borders and boundaries inhabited by the exotic other” (Alexander, 2005, p. 422). However, even though auto-ethnography is a method that attempts to bridge multiple questions of self and culture, the insights possible are highly meaningful because they engage in the politics of cultural identity (Alexander, 2005). Indeed, Jones (2005) argues that personal narratives are inseparable from “progressive political action” (Denzin & Lincoln, 2008, p. 210) and is a method of navigating the intersection of race, sex, class, and gender (Rosaldo, 1989). Ever the pragmatist, I feel the tension of my choice and consider how limiting myself to auto-ethnography will affect my career. Will my committee take exception to it? Am I willing to open myself up to scrutiny?

With an overwhelming sense of freedom, I break the chains of the expected, of the required and of the Western academic tradition that I have long learned to abide by. I feel a part of me beginning to stir that has been dormant for years.

Nevertheless, something fundamental is missing from the work of these authors. What about creating space for the voice to my participants to emerge and the different sides of myself to tell the story of the research? Call it a conversation; an integrated conversation bringing together disparate worldviews and wisdom, the results of which will be convergence, thus relevant to all peoples.

“But then I must add to the auto-ethnography to make it more inclusive,” I think to myself. So this is what I have done. To create as convergent a piece as possible, I must step out
of my comfort zone and include methods and methodologies that are new to me. To this end, what follows is an integrated conversation of the research using grounded theory, auto-ethnography and quantitative analysis as an integrated methodology demanded by this study, which I call Integrated Voice Approach.

Following the customs of my Tribal Journeys canoe family, this preface is an introduction of who I am and where I'm from. I do so in a way that is meaningful to me and my culture, through the telling of three stories: (a) my role, (b) who I am and where I’m from, and (c) Tribal Journeys and transformation.

1.2 Personal Narrative 1: My Role

“I've seen you change. I see the smile in your eyes now.” - Personal Communication, Tribal Journeys Canoe Brother, July 2010

One hot sunny day in July, I sit in front of my computer at a total loss about how to start writing my dissertation. I recognized the space I was in. I had been here before. It always happens when I return from Cuba. It’s a lot like culture shock except that it’s the shock from re-entry into a foreign world in a country you grew up in that is so familiar and yet so foreign at the same time. But this time it was more than that. I felt resentment beginning to stir at the prospect of having to take my canoe family’s sacred experiences on Tribal Journeys and create a presentable sanitized version in order to meet the requirements of my PhD. As I began to feel the injustice, I hear the echo of my canoe family father, "We trust that you will take what you gathered here and use it in a way that honours us." I decide to call my canoe family brother. When I hear the sound of his voice my resentment dissolves and it feels as though everything is going to be okay. His voice brings me back from “the other world,” back to who I was and where I belonged a few days ago. I tell him, “But I don't want to write about my
experiences. They won't understand.” He patiently explains to me that the story must be told. He shares with me a story about his friend who was in alcohol and drug treatment with him four years ago. He told his friend about Tribal Journeys and it was because of his story that when his friend was released he came on the journey and has been doing it sober ever since. He told me that if he hadn't told the story to his friend his friend would not be sober or even alive today. He told me that I must tell the story in my own words and that I could make people from the “other world” understand. He said that it’s what I’m meant to do. “People will listen to you. I know you will find the way how.” And that is how I came to write these lines.

1.3 Personal Narrative 2: Who I am and where I’m from

As a child I spent more time in the woods than I did in my house. During my early years in the Canadian Arctic I used to love to spend hours outside in the snow making quinzhees (temporary snow shelter used by the Inuit), snow angels and catching snowflakes in my mouth. As I grew older, I learned to start fires with one match in the snow in -20°C temperatures and boil water for pine needle tea. I learned about the tundra, caribou and Arctic char and watched the northern lights in awe. I picked berries in the summer, learned to use an ulu (traditional multipurpose knife used by the Inuit people) from Elders preparing hides, wore mukluks and fur-lined parkas, rubbed noses and leg wrestled with my Inuit friends.

Then my family moved to British Columbia when I was six. By the time I was nine years old I had had two bear encounters on my own, could catch fish in the river, gut them, start a fire

27 Although born and raised in Canada, the researcher does not feel completely at home in either Cuba or Canada. The process of academic analysis is something she has learned to do successfully but is not something meaningful in her culture and she is therefore resentful of the process. Her narrative is a way of transcending the academic boundaries she has lived within for many years to find new and meaningful ways of engaging in research. Her canoe brother’s use of story to help her find her way is much like the stories her Cuban family uses to help her find her way. She immediately recognizes this, relaxes and feels connection.
with one match and eat in less than 20 minutes. By the age of 12, I could hunt, manage a hobby farm, navigate the ocean by canoe and kayak and survive in the wilderness alone.

When I left my little two-room school, boarded a bus and attended the big school in town for the first time in my life I began to do very poorly academically. The curriculum did not take into account the culture and skills that I had developed. My knowledge of the environment and the farm that had played a foundational role in my life had no place within the walls of the school. I sat in biology class, not understanding why we were learning about cells. When I asked why we were learning about photosynthesis I was told, “It was important.”

But if it was important, I thought, wouldn't it help me in the woods? I could walk through the bush and tell you which plants were my favourite to eat and which ones were poisonous, which berries were great for pies, which were better for canning. I had my own theories even at a very young age about why alders grew where they did and why I loved the bark of the Ponderosa pine, but my teachers were not interested. They were intent on teaching me what they thought was "important.” And so I went to class after class learning biology, didn’t understand it and retained less. It is hard to believe they even passed me. I noticed that I was not the only one in my biology class who did poorly and failed most exams. None of my First Nations friends I grew up with understood it either. Back in those days teachers were trained to teach in ways that are similar to today, to teach a Western-based scientific curriculum that makes very little sense to students with my background. Rather than an inclusive curriculum that embraced and valued different types of knowledge and rewarded students accordingly, what we had then was an education system that served to sift the wheat from the chaff, so to say, in order to promote a certain type of student. That is, students who do well in a system designed to
ensure a continuation and prospering of Western scientific cultural norms which necessarily marginalizes other ways of knowing and being in the world.28

When I was 14 I left the only way of life I had ever known to move from a hamlet (population 30) to a city (2.5 million) for what my parents called an "education.” "I don't WANT an education," I cried. "Please, let's stay. I'll be really, really good, I promise.”

But like so many other things that feel unfair when you're 14, my parents thought they knew better. So I found myself transported to the largest and roughest high school in the lower mainland in East Vancouver. I took two hours to reach my high school in Northern BC over gravel roads; the school had 100 students from grades 8 to 12. A total of 13 students made up my graduating class. My new high school in Vancouver had more than 2,000 students with 450 students in my graduating class. When I look back at this time in my life I can still feel the numb disconnectedness, aching loneliness and deep depression I felt, and sometimes still feel, when I’ve been away from my home in the wilderness too long.

The next day as we were pulling away I whispered to my mountains, "Don't worry, I will be back soon,” I promised us both. It was 15 years before I saw them again.

My new life in East Vancouver was like living in an alien world. Instead of knowing everyone and everyone's family, I felt utterly alone in a sea of people. I had never seen so many people committing so many acts of violence against each other with their words, their actions and their intent. For the first time in my life I didn't know what to do to make it right. Up north, when my friend's horse was tied up to the woodshed and got spooked and pulled the whole

28 Since I grew up, researchers such as Dirkx (1997) encourage educators to nurture the learner’s soul, because for him, “soul has to do with authenticity, connection between heart and mind, mind and emotion, the dark as well as the light. When we are attending to matters of soul, we are seeking to live deeply, to focus on the concreteness of the here-and-now” (p. 83).
woodshed down, her father came the next day with his backhoe and neighbours to help build it back up again. Solutions for most problems were easy. Trying to survive in an environment with gangs, weapons, theft, rape, vandalism and drugs for the first time at 14 was absolutely and utterly overwhelming. I lacked street smarts, inner city survival skills and community. I felt absolutely and completely lost in one of the most foreign locations on Earth—an inner-city high school in North America. My only coping mechanism was to skip school as much as possible. I used to sit in a café during school hours, drinking one cup of coffee after another wishing that I was home. I became a shadow of the healthy, confident young woman I had been when I left home. I existed in a fog of depression and culture shock, lost 20 pounds and withdrew so far into myself I lost my way out. Two years later, living in Mexico, I began to find my way back.

Living in Oaxaca, Oaxaca and then Cholula, Puebla I felt as though I had finally come home again. The food was fresh and the culture familiar (family and community based, rural and living with and on the land) only this time I could speak my first language, Spanish. Since then, I have lived, studied, worked and travelled extensively in Asia, Europe, North America and South America. My experiences have been in some of the most remote areas of the planet, which is where I feel most at home.

It's hard to believe that the girl who grew up in the mountains with this type of experience at school has successfully made the journey through post-secondary to a PhD in Education. It would be an understatement to say that my educational journey has been challenging. However, compared to the struggles of my own immigrant parents, from whom I draw great strength, wisdom and have learned the art of persistence, my journey is only a shadow of what they have confronted and sacrificed for me to be doing what I am doing. My experiences have brought me clarity and experience and what I hope will one day mature into wisdom. From this space I add
my voice to those who work in education, sociology and environmental studies. I return full circle to my own cultural roots, choosing education as the vehicle to honour my responsibility for helping build a just society for the human and non-human other. Coming from generations of Cuban teachers, I believe that the best hope for humanity is through education. I chose to study in the field of education because this is where I believe I can best exercise my responsibility. Indeed, with the addition of my situated personal and cultural identity, experience and background, I am a voice with a unique global view during a particular time in history to contribute to the field of education. This is what my work strives to do.29

1.4 Personal Narrative 3: Tribal Journeys and Transformation

Who am I?

Browns think I’m too white to be brown;

Whites think I’m too brown to be white.

Who am I?

My mother, Clara Aurea Suarez Lazada, is a Cuban teacher who volunteered to teach campesino (peasant) families how to read and write as part of a literacy brigade called Campaña de Alfabetización. The goal of the campaign was to eradicate illiteracy within one year of the Cuban revolution in an effort to make a better future for all Cubans who had suffered under

29 The above narrative reveals the researcher’s profound earth relationship. Her social location is as a young rural woman of Cuban and European ancestry, daughter of communist Canadian immigrants, growing up in Canada alongside First Nations peoples. The researcher communicates her pain and loss first in song and secondly by embodied spiritual, emotional and physical illness. It also reveals a researcher who profoundly feels her "otherness.” Her travel and academic background belies her economic and social privilege in the same way that it reveals a person who has lived off the land, has spent time with many different cultures and who is herself of a deep rich cultural background not predominant and thus little understood in Canadian society. It is from this location that the researcher examines Tribal Journeys data. It is a specific type of bracketing that affects how the research questions are explored, the types of data and data recording methods used, and the way that the researcher will inevitably write, analyze and interpret the results of her study, among other things.
colonization for more than 500 years. She was part of a woman’s militia, which consisted of active guard duty, and military and first aid training during the revolution. She raised me in the traditional Cuban way, that is, to honour my responsibility to help build a just society for all.

My father, Max Halberstaeder, is a German botanist who escaped Nazi Germany to go to the US, joined the US Forces and fought against the Nazis until the end of the war when he eventually became a Canadian citizen. My father taught me wilderness survival skills including how to find my way back if I was lost in the woods, how to make a whistle out of birch during the spring, how to make a shelter if I was caught in the weather and what is edible and what is not. He also taught me how to live off the land, and have a deep appreciation and responsibility for the protection of the natural world and my responsibility to my local and global community.

It took me 17 days and 17 nights to be able to tell you who I am and where I'm from. In doing so, I unearthed a deep prejudice within myself, which is facing my own racism towards my European ancestry. What I write today I learned from my canoe family on the Journey to Makah. They taught me to know and speak this truth from my heart.


5:15 a.m. It’s finally happening. The journey begins. Jellybean [my van] and I have been packed and ready to go for the past week. Last night I got word to come. I’m in the line-up to catch the Coho (ferry) to the Olympic Peninsula.

11:15 p.m. All is well; breezed through Customs. Drive to meet participants takes several hours. Trip rather uneventful, although, driving is way more aggressive here. Was not prepared for the incredible kindness and generosity shown to me upon my arrival. The family treats me as an equal member. I see similarities with the Cuban culture—hospitality, equality, responsibility, culture. Had a rather startling emotional and spiritual reaction to our canoe. It’s almost as if I
understood without words that she is the key to binding us together as a family and community. It is clear in the way that the family treat her that she is revered. Looking forward to spending more time with this concept.

I want to share my story. Our family worked like a real family. I had a mother, a father, a brother, a sister, cousins, aunts and uncles, and even a grandmother. We worked together, cried together, sweated together, laughed and grieved together. The responsibility I felt to the family was the same that I have to my own. When one night, our skipper was rained out of his tent he slept in my front seat using my extra pillow and dry warm sleeping bag. In my culture, this is what we do for each other. It is not something we think about, it just is, which is why I felt so much at home. Finally, a culture into which I fit in North America! When one morning we did not have enough food for breakfast I went to another camp and they generously offered us extra food. Everyone pitched in whether in our family or not. We were part of a family within a larger community, just like in Cuba.

Each morning, no matter how early in the morning or how late at night or even how late we were to launch our canoe, we always circled as a family twice a day to talk about what was going on with each of us. At the end of the day we circled again. Twice a day we gave voice to and cleared anything and everything that didn't feel right in our hearts. As I write these lines I am aware that they do little justice to my experience. The words are caught in my throat almost as if they don't want come out. "Why?" I wonder.

Each circle began with a very simple task: the sharing of who you are and where you are from. The simple task caused me the greatest daily pain, anxiety and stress because it was the simple thing I did not know. That simple thing brought the war raging deep inside me to the surface. "Who am I and where am I from?" I pondered silently.
Each time in circle when it was my turn to share, I felt shame; I felt like I was letting my family down. Truth was I didn't really know who I was but like the fighter I am, I faced it day after day after day twice a day for 17 days. My life, up to this point, has been about searching for family for as long as I can remember. I have travelled all over the planet looking and wondering who I am. I’ve been conflicted about my own identity my whole life. I have searched for it in Canada and abroad. I’ve lived in four countries and travelled to more than 20 countries, trying to answer this very question. Here I was being asked to stand with people I had just met and to introduce myself to them in a way that I didn't even know myself. Yet, to them this was the most important thing beyond anything else. "Where do I belong? Who are my people? Where are they?" I anguished.

I always felt different from everyone else. At first I thought it was because I grew up in the woods, then I thought it was because I had communist immigrant parents, and then I began to realize that much of it could be traced to the questions about my racial and cultural identity. It became clear to me that my lesson on Tribal Journeys for me was about finding out who I was. "Ah, there's always one thing about your life that you find out about on the journey,” an Elder said to me.

At first, the cultural context of my canoe family was all wrong. I had to overcome my anti-American upbringing. I could hear the American accents, and found it impossible to revert to my Cuban heritage. I didn't realize that my European ancestry and my Canadian location would play such a large role or that I would be at such odds with it. What my canoe family call training from the "other world" plagued me. The academic had taught me that to show my heart, my soul, emotion is a sign of weakness, to suck it up when I felt like crying. To smile when I’m angry. This world taught me to be professional. On this one day in circle when it finally came to
my turn, I found again that even though I tried, I just couldn't do it. I couldn’t trust what was in my heart and speak from that place the way everybody else did. I was a perfectly trained North American professional. Further, to make matters worse, I was profoundly conflicted about who I was. I knew that I felt at home in First Nations communities, and I knew that I felt at home in Cuba. I knew that I had had a similar experience in school as some First Nations Peoples had, which was confirmed by a respected First Nations Elder at Uvic (with the exception of residential schools). My ancestors too were persecuted and I have experienced physical, emotional and spiritual violence.

But, who was I? Where were my people? Where was my community? I had grown used to not really fitting in; grown used to not really being fully understood, to choosing when to keep silent, and when to speak my truth. And here was this incredibly generous group of people honouring me by allowing me to speak my truth. It was overwhelming. I felt ashamed that I didn't know who I was. I didn't understand that it was okay for me to be exactly where I was about my struggles of who I was. It never occurred to me that I could just tell my family that I really didn't know who I was. Each time I tried to tell them, it was clear to all of us that I really didn't know who I was or where I came from. But how could this be? To this day, I can't imagine what they thought about this. But what I was aware of most was the complete acceptance of whoever and wherever I was from, although I was aware of the lingering distrust of me that it created in some. My family and Tribal Journeys provided and held the space for me to engage in this deep core struggle. For this I will be eternally grateful. As I look back now, I realize that my family would have accepted and loved me no matter who I was.

My family talked from their heart, from their soul. They shared the most intimate things about themselves. I was flabbergasted and envious that they clearly knew who they were and
where they were from and spoke so eloquently about their deepest emotions. After one particularly disastrous sharing where I made a reference to the group that I had lost my heart on the journey, an Elder took me apart from the group once we finished and told me, "You White people. Don't you know that if you are stingy with yourself, people will be stingy with you?"

At the time, I remember being so concerned about being accepted that I didn't really understand what she meant. I wanted to argue with her and tell her, “I am not like White people. I am not White.” But at that time, thankfully, I understood enough of the culture having grown up alongside it to be quiet and to listen. Today, looking back, I am grateful to her for her generosity in taking the time to tell me these things. The next morning at circle I was determined to share my heart and soul and to thank her publically for her wisdom. As I was called to join the circle my heart sank to see that she was not there. In fact, like so many of my teachers, I never saw her again.

For 17 days morning and night I was honoured to witness a sharing of young and old alike, marvelling at their clarity, the eloquence of their words, their lack of shame or nervousness even as they spoke of some of the most horrific experiences that made me weep. Day after day, I struggled to share with these beautiful people, my family, who so generously opened their lives to me, who I was and where I was from. I anguished over it, but I never stopped trying. One day, I asked one of my sisters to help me. I told her I couldn't do it no matter how I tried; I didn't know how. I told her teach me like I was a baby. “Please teach me how to do it,” I pleaded.

So she did. She sat patiently while I wrote out with a pen and paper who I was and where I was from and then I read it to her. You could see the love and the wisdom and the generosity and patience as she listened. I could see in her face that it wasn't quite right. So, I read it again and she made suggestions of how to make it come more from my heart. Finally, it was good
enough to practice on her. I pretended that I was in circle and I was introducing myself. We worked like this for about an hour. Then she suggested I try it on someone else, so we chose my brother and he said, “That's it, it sounds good!” And he was so happy for me. That night I was so excited and proud to share with my family who I was and where I was from for the first time in my life. Of course, I couldn't read it so I did my best to remember what my sister and I had written. I felt like a child, but for the first time I felt like I was on the right path. It was like baby steps. This was the first step. It didn't come out perfectly, but it was a start. Each morning and each night I introduced myself; it became stronger and stronger. Then the night came when I owned what I was speaking. What I was saying came from my heart and I found my own words to describe who I was and where I was from. For the first time in my life I was overcome with pride: about who I am, where I am from, how I can sing and dance; proud of my sense of justice, of my knowledge of how to work the land and of my wilderness survival skills, my tenacity and courage to step out of the community that I inhabit into the quasi-familiar culture to find my way. I was profoundly grateful to those who spent the time, patience and love to help me arrive here. With deepest gratitude to my Tribal Journeys canoe family.  

30 A number of themes run through the above narrative. The researcher begins her narrative using poetry to encapsulate her search for her identity. The second theme is the surprisingly parallel path of the culture of the researcher and of the researched. Both cultures value community, family, Elders, and storytelling as a method of teaching and learning, humour, dance, song and music. Although there are areas of cultural divergence, it would appear that there were enough areas of convergence that it is not surprising that the researcher felt “so much at home. Finally, a culture where I fit in, in North America!” What for many Canadians would be considered a daunting task, the researcher doesn't mention what it might be like being White in a predominantly First Nations population. Secondly, her transformation was greatly aided by her own background and customs and the teaching and learning style of her cultural heritage, which runs parallel to many of the things she experienced on Tribal Journeys—the support of family, community, time and experiential teaching and learning. The reader is also struck by the language that is used by the researcher to describe her experience. The word “heart” is used 12 times, the word “proud” is used nine times and the number of words used to describe emotion are significant, which aid in the evocative nature of the text. The researcher’s confusion about her identity makes up the core of the narrative. Her journey to know and articulate who she is and where she's from is a necessary step to begin research.
Appendix 2. Ten Canoe Rules

1. **Every stroke we take is one less we have to make.** Keep going! Even against the most relentless wind or retrograde tide, somehow a canoe moves forward. This mystery can only be explained by the fact that each pull forward is a real movement and not a delusion.

2. **There is to be no abuse of self or others;** respect and trust cannot exist in anger. It has to be thrown overboard, so the sea can cleanse it. It has to be washed off the hands and cast into the air, so the stars can take care of it. We always look back at the shallows we pulled through, amazed at how powerful we thought those dangers were.

3. **Be flexible.** The adaptable animal survives. If you get tired, ship your paddle and rest. If you get hungry, put in on the beach and eat a few oysters. If you can’t figure one way to make it, do something new. When the wind confronts you, sometimes you’re supposed to go the other way.

4. **The gift of each enriches all.** Every story is important. The bow, the stern, the skipper, the power puller in the middle—everyone is part of the movement. The elder sits in her Cedar at the front, singing her paddle song, praying for us all. The weary paddler resting is still ballast. And there is always that time when the crew needs some joke, some remark, some silence to keep going, and the least likely person provides.

5. **We all pull and support each other.** Nothing occurs in isolation. When we aren’t in the family of a canoe, we are not ready for

6. **A hungry person has no charity.** Always nourish yourself. The bitter person, thinking that sacrifice means self-destruction, shares mostly anger. A paddler who doesn’t eat at the feasts doesn’t have enough strength to paddle in the morning. Take that sandwich they throw at you at 2:00 a.m.! The gift of who you are only enters the world when you are strong enough to own it.

7. **Experiences are not enhanced through criticism.** Who we are, how we are, what we do, why we continue, flourish with tolerance. The canoe fellows who are grim go one way. The men and women who find the lightest flow may sometimes go slow, but when they arrive they can still sing. And they have gone all over the sea, into the air with the seagulls, under the curve of the wave with the dolphin and down to the whispering shells, under the continental shelf. Withdrawing the blame acknowledges how wonderful a part if it all every one of us really is.

8. **The journey is what we enjoy.** Although the start is exciting and the conclusion gratefully achieved, it is the long, steady process we remember. Being part of the journey requires great preparation; being done with a journey requires great awareness; being on the journey, we are much more than ourselves. We are part of the movement of life. We have a destination, and for once our will is pure, our goal is to go on.

9. **A good teacher allows the student to learn.** We can berate each other, try to force each other to understand, or we can allow each paddler to gain awareness through the ongoing journey. Nothing sustains us like that sense of potential that we can deal with things. Each paddler learns to deal with the person in front, the person behind, the water, the air, the energy; the blessing of the eagle.

10. **When given any choice at all, be a worker bee—make honey!**
whatever comes. The family can argue, mock, ignore each other at its worst, but that family will never let itself sink. A canoe that lets itself sink is certainly wiser never to leave the beach. When we know that we are not alone in our actions, we also know we are lifted up by everyone else.
Appendix 3. Semi-structured Interview Questions

What has been the highlight of the journey so far for you?

1. Has it changed you? If so, how?
   a. Can you tell me about it?
   b. What were the circumstances that caused it to occur?
   c. Can you think of any reason why it would be difficult or impossible to make that change?
   d. Has it made an impact on your life? If so, what has that impact been?

2. What will you take away from Tribal Journeys?

3. Do you have life dream/s that you want to fulfil?
   a. Can you tell me about them?
   b. Have they changed since you began the journey?
   c. Is there anything else you wish to share?
## Appendix 4. Bernard’s Field Notes

<table>
<thead>
<tr>
<th>Field Note Type</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Field jottings (scratch notes)</td>
<td>Informal recording of daily details in the field</td>
</tr>
<tr>
<td>Diary</td>
<td>Personal recording of researcher emotions that will become an important professional document. It will give you information that will help you interpret your field notes and will make you aware of your personal biases</td>
</tr>
<tr>
<td>Log</td>
<td>Running account of how you plan to spend your time, how you actually spend your time and how much money you spent. A good log is the key to doing systematic fieldwork and to collecting both qualitative and quantitative data on systematic basis</td>
</tr>
<tr>
<td>Field notes proper</td>
<td></td>
</tr>
<tr>
<td>1. Methodological notes</td>
<td>1. Methodological notes deal with techniques in collecting data. They are about your own growth as an instrument of data collection. They have to do with the conduct of field inquiry itself.</td>
</tr>
<tr>
<td>2. Descriptive notes</td>
<td>2. Descriptive notes are the meat and potatoes of fieldwork. Most notes are descriptive and are from two sources: watching and listening. Descriptive field notes may contain birth records that you heard about at coffee, a local church registry or summary description of a village plaza. Whatever you observe, try to capture in field notes in the details of the behaviour and the environment.</td>
</tr>
<tr>
<td>3. Analytic notes</td>
<td>3. This is where you keep a record of how you think the culture you are studying is organized. Analytic notes can be about relatively minor things.</td>
</tr>
</tbody>
</table>

(Adapted from Bernard, 2002, pp. 373-376).
Appendix 5. Areas of Future Research
The following questions outline areas of future research interest.

1. How will Northwest coast Indigenous and non-Indigenous people continue to evolve socially, politically and culturally in the face of global change? In what ways will we be able to meet their education needs to keep up with these changes in the next millennium?

2. How can the components of the *Tribal Journeys* learning process facilitate their formal learning?

3. How will *Tribal Journeys* evolve over the next hundred years and how will researchers adapt their data collection and methodologies to keep up and reflect the change?

4. Are the Northwest Coast Indigenous Peoples themselves an adaptive complex system? How will they be defined in the future?

5. How do we create spaces in education for meaning making and achieving respect for all knowledges?

6. How can Transformative Integrated Learning Programs be applied to the challenges of war and famine, climate change and so-called terrorism?

7. How can we measure and analyze the experiential component of participant experiences in an ongoing program and in a formal setting?

8. Can the IVA be adapted to address violence, poverty, substance abuse, the gap between the rich and poor, mental and physical illness and homelessness?