

Executive Summary

Beyond Human-Nature-Spirit Boundaries: Researching *with* Animate EARTH

M.J. Barrett, December, 2009

Summary Thesis

This study develops a methodology, methods, and representational form that supports researching beyond socially constructed human-nature-spirit boundaries. It is based on an animist ontology, which disrupts anthropocentrism and involves relating to other-than-human beings as communicating subjects. Using a dialogic method(ology) and non-linear representational form, the research de-centers the privileged position of the human intellect and frequent reinscription of humans as the only conscious agents involved in knowledge production. In doing so, it opens possibilities for knowledge-making processes to be collaborative and inclusive of insights garnered through engagement with animate Earth. This research and its (performative) representation was prompted by increasing calls for epistemological and ontological difference in research approaches (Guba & Lincoln, 2005), as well as the need for different ways of thinking and forms of consciousness to address pressing ecological concerns.

Animism, together with a variety of intuitive energy shifting processes such as Yuen Method™ Chinese Energetic Medicine (which is based on a combination of ancient

techniques and modern science), supports an opening to such difference. Energy work, including the Yuen Method™, was chosen because of its ability to enable ‘shifts in consciousness’ long called for by those working in the environmental field. Animism was chosen based not only on a body of scholarly literature which supports it, and its value as an epistemological and ontological perspective that has served and supported indigenous communities worldwide, but also for its value as an activist discourse which supports decolonizing relations with all beings. It is through such decolonized relations that one might begin to close the ongoing gap between desire and action, thus making significant progress towards environmental and social sustainability.

In these contexts, I use multimedia and the hypertextual form to research and write *through* (rather than only about) ways of knowing that engage a non-material reality. These ways of knowing exist worldwide, but have been denied *explicit* acknowledgement in most academic inquiry processes (for some notable exceptions, see Bai, 2003; Clements, 2004; and the evolving field of Indigenous methodologies, e.g. Kovach, 2009; Wilson, 2008). Together, both form and text enable research within and beyond conventional knowledge-making approaches, and develop my primary argument: More space needs to be provided for epistemological difference in research, including the deliberate inclusion and acknowledgement of insights garnered through intimate interaction with plants, animals, and the world of spirit.

Research questions are: 1) how might a researcher intentionally and respectfully engage with and acknowledge animate Earth and spirit as key sources of knowledge in the

process of academic inquiry? 2) in the field of education, what are some of the discourses which have made the twinned acts of research/representation in ongoing dialogue with animate Earth and spirit difficult to engage and acknowledge? And, 3) what kinds of representation might be congruent with the epistemological and ontological premises of animism?

The research draws on poststructuralism, feminist, and anti-racist theory; on literature from anthropology, religious studies, and quantum theory; and on the practice of shifting discourses energetically through modalities such as Yuen Method™ Chinese energetic medicine. It draws on knowing that comes through music, poetry, prose, photography, and other forms of visual art; on meditative insights obtained through the body, heart, mind and spirit; on decolonizing research practices, arts-based inquiry, and discussions of the place of spirit and indigenous epistemologies within the academy. The work is contextualized within a deepening recognition that human demands have surpassed the earth's regenerative capacity (Millenium Ecosystem Assessment, 2005; Wackernagel & Rees, 1996), and responds to an increasing call for research and representation that engages with the more-than-human world as subject, rather than object (see Berry, 1999; Russell, 2005).

Research Questions and Responses

Question 1: *How might a researcher intentionally engage with and acknowledge animate Earth and spirit as key sources of knowledge in the process of academic inquiry?*

© M.J. Barrett, 2009 *Beyond Human-Nature-Spirit Boundaries: Researching with Animate EARTH*

A detailed and descriptive response to this first question is contained in the methodology section of the dissertation and in the form itself. In sum, intentionally engaging with and acknowledging animate Earth and spirit as key sources of knowledge in the process of academic inquiry is central to a dialogic method(ology). This method(ology) is based on an animist ontology and assumptions of knowledge production congruent with many Aboriginal communities. It involves:

1. Quieting the mind (e.g. letting go of thought).
2. Finding methods and practicing (e.g. dowsing, using a variety of meditative practices including painting and walking; shamanic journeying, and telepathic animal communication).
3. Being open and attuned to communication with animate earth (this may require using a variety of strategies such as Yuen Method™ Chinese Energetic Medicine to open one's channels and clear stubborn, colonizing discourses that prevent effective use of the methods).
4. Finding ways to re-present this process so that both researcher and reader can make meaning *through* rather than just *about* an animist ontology (e.g. using art, photography and music as ways to gain access to animist knowledge; drawing on the body's knowing (i.e. clairsentience) to make connections (through hyperlinks) in the process of creating the research/representation).
5. Maintaining a deep sense of respect for the wisdom of the more-than-human world.

Question 2: *In the field of education, what are some of the discourses that have made the twinned acts of research/representation in communication with animate Earth and spirit difficult to engage and acknowledge?*

1. Dominant cultural norms about what constitutes legitimate research (Robottom & Hart, 1993; St. Pierre & Roulston, 2006) and ways of producing and representing knowledge (Dillard, 2006a, 2006b; Richardson, 2002; many others).
2. Epistemologies and ontologies that assume the more-than-human world does not have consciousness nor can interact with humans in dialogic relationship.
3. Privileging of the conceptual over the perceptual (Bai, 2001, 2009; Barrett, 2007; see also, Payne, 2005).
4. Discourses of appropriation of indigenous knowledge and ways of knowing (Battiste & Henderson, 2000; Harvey, 2003; O'Riley, 2003; Tuhiwai Smith, 1999)
5. A culture of busy-ness that makes it difficult to hear the earth's many voices (EE group discussion, Switzerland, 2007).
6. Western school science curricula that define rocks and similar beings as inanimate.
7. Claims that expressions of awe, love etc. vis-à-vis nature (e.g. Bowerbank, 1998; Sandilands, 2002) are instances of socially constructed romanticism.
8. "Methodological atheism" (Ezzy, 2004, p. 118), and avoidance of the 'S' word (spirit) in discussions of most research methodology (Dillard, 2006a, 2006b; Shahjahan, 2005; Tuhiwai Smith, 1999).
9. Many Christian discourses which are often very human-centered and wary of earth-based spiritual practices (Ruether, 1993; Taylor, 2009).

10. A range of suspicion, fear (Ezzy, 2004) and delegitimization (Dillard, 2003a) of ways of knowing, and knowledge that does not have rational explanations (Findlay, 2000; Hufford, 2003; Jonas & Crawford, 2003, 2004; Plumwood, 2002), together with reinscription of conceptual reasoned thought as the primary and privileged way of knowing in most academic pursuits.
11. Shamanophobia (including my own) (Wallis, 1999; Walter & Fridman, 2004).
12. Reinscription of humans (and perhaps other animals, particularly mammals) as the sole holder(s) of consciousness and intentionality, and the unmarked norm against which all others are measured (Bell & Russell, 2000; Plumwood, 2002).
13. Ontologies that deny (or ignore) the energetic connections among all things (for alternatives, see Goswami, 1993; Greene, 1999).
14. Marginalization of energy healing as a way to enable change (Hufford, 2003; Lipton, 2005). Although gaining increasing acceptance, energy work is still on the fringes of Western health paradigms (Hufford, 2003; Jonas & Crawford, 2003, 2004; Lipton, 2005) and its processes and effects remain difficult to research and speak about within a culture that privileges scientific paradigms (Crawford, Sparber, Jonas, 2003).

In my particular location, working within a Saskatchewan institution of higher learning and beginning this research project with high school teachers in the public system, the discourses named above made the twinned acts of research/representation in communication with animate Earth and spirit difficult to engage and acknowledge.

Throughout the process of writing the dissertation, simply naming the discourses was
© M.J. Barrett, 2009 *Beyond Human-Nature-Spirit Boundaries: Researching with Animate EARTH*

enough to decrease their inscriptive power. In others, identifying ways in which particular discourses were constantly reinscribed also assisted in lessening their strength. Most powerful, however, was the process of shifting discourses energetically. Remnants are still, in some instances, at play, particularly in situations where they are encountered on a daily basis. I hear them within my place of employment, within my own self, and in the speech of many of the graduate students with whom I work. During the final revision stages of this research, discussions with Aboriginal scholars¹ and Elders (see Barrett, 2009), have also been helpful in moving beyond the power of many constraining discourses, including those named above.

Question 3: *What kinds of research representation might be congruent with the epistemological and ontological premises of animism?* The answer to this third research question is embedded in the multi-media hypertextual form, and elaborated upon in much more detail in the numerous links dedicated to the topic, as well as in the explanatory essay located behind the link “taking representation seriously”. Rather than reinscribing “the tyranny of the languaged consciousness” (Bai, 2003, p. 49) through continuous linear explanatory text, I use the dissertation form itself to open spaces for non-discursive knowing and re-animated perception to be foregrounded (see Bai, 2009). The hypertext both supports and is the effect of a research approach and the episto-ontological assumptions through which much of the research/representation was conducted: that the universe is both physical-material and psychic-spiritual (Berry & Tucker, 2006). Content

¹ I would like to express gratitude to colleagues Marie Battiste, Rita Bouvier, Brenda Green, Malvina Iron and Yvonne Vizina for their openness and sensitivity in these conversations.

and form work together, urging readers to let go of a priori assumptions associated with cognitive imperialism (Battiste, 1998) and general (within Western academic culture) lack of attention to the impacts of the psychic/spiritual, or non-material aspects of an animate Earth. The numerous links (created variously with the assistance of intellect, spirit, and diverse other-than-human persons), come together with the music and images to open space for readers to engage a more balanced combination of insights from both within and beyond the human intellect. For instance, by choosing links intuitively rather through one's more reasoned consciousness, the reader is able to draw on animate Earth² in its many forms, and to actively *participate* in dialogic reading with Earth. Unlike more linear explanatory text, the hypertextual form explicitly supports this reading possibility, and in some instances, makes it difficult to read otherwise.

Implications

For Research Methodology (epistemology and ontology):

Based in a relational ontology, animism, and the dialogic methodology which supports it, opens up possibilities for knowledge-making processes where plant, animal, earth, sky, and/or spirit persons are experienced as important sources of insight. In doing so, the methodology normalizes ways of knowing that have been essential to the health and

² With practice, one can be deliberate about reading partners which, at any moment, might be one's intellect, one's higher or intuitive self, spirit, or one of many possible other-than-human persons (see Harvey, 2006b) and/or energy bodies which constitute an animate Earth. Theorized this way, so-called "random" choices in hypertextual reading (Protopsaltis, 2008) may not be so random after all.

sustainability of Indigenous communities for millennia; it also helps make visible ways in which more conventional research methodologies often limit access to trans-rational knowing (Astin, 2002). A dialogic methodology challenges the assumption that the more-than-human world (Abram, 1996) does not have consciousness, intentionality and communicative abilities, and opens up spaces for engagement with ontological assumptions and meaning-making processes more in keeping with animism (e.g. Harvey, 2006a), quantum theory (e.g. Laszlo, 2008), and a non-material neuroscience (Beauregard & O'Leary, 2007). To accommodate such research will (and has)³ required reconfiguring academic protocols (Harvey, 2006b), raising critical questions about what counts as knowledge within the academy. It also raises questions about how current boundaries around what counts as knowledge and knowledge-making processes can limit what is possible, thinkable, or even imaginable.

For Research Methods

To support the ontological and epistemological assumptions of a dialogic method(ology), methods congruent with the epistemological and ontological assumptions of the research must be engaged. This often requires re-animation of disembodied perception (Bai, 2009), and attending to sources of knowledge accessed through research methods such as: meditation, dowsing, dreaming, telepathic communication, shamanic journeying, artistic practice, and simple, quiet attention. In other words, engaging in a dialogic methodology

³ To be able to submit this dissertation required a shift in regulations regarding acceptable formats for dissertations and theses.

supports engagement with trans-rational ways of knowing and for some, recognition of the psychic/spiritual aspects of knowledge-making. In addition to attention given to some of these methods in arts-based inquiry, methods have been developed (or are in the process of being developed and refined), by those working in the areas of transpersonal psychology (e.g. Braud, 2004; Clements, 2004), Indigenous (e.g. Kovach, 2009), and decolonizing methodologies (e.g. Denzin, Lincoln & Smith, 2008; Dillard, 2006a, 2006b; Tuhiwai Smith, 1999). Scholars and educators working across these diverse fields will find much resonance in these individual and collective efforts.

For Research Representation

In a time when research mobilization is highly valued, this hypertextual research/representation not only provides accessible representation which can speak to both academic and general audiences, but it also draws specific attention to the notion (theorized in much arts-based inquiry, among other places), that how one can represent research determines, in part, how one can come to know, what one can know, and who can produce knowledge (Nolan, 2005, 2007). Multiple forms of representation make visible some of the normative epistemological assumptions (based on a materialist ontology) that may be limiting current knowledge-making processes. They also enable various entry points for the reader to engage in the work. Perhaps most significantly, the form invites one to actually engage, rather than just read *about*, an animist ontology. In doing so, a dialogic methodology, and this associated hypertextual representation, not only provide one response to Russell's (2005) request for research representations to, “in

their multivocality, create space for the 'voices' of 'nature' to be more audible” (p. 439), but also open possibilities for knowledge-making processes where plant, animal, earth, sky, and/or spirit persons can be ‘called upon’ to support one’s reading practices. In doing so, the research/representation normalizes ways of knowing that are typically undervalued (or unable to be spoken about) in most academic and educational contexts.

For Environmental and Aboriginal Education

This research and its epistemological and ontological perspectives provide some extended language and understandings for ecological identity/subjectivity and pedagogies of place. It opens up the possibility of teaching for, and speaking about, a self that is intimately interconnected with place at the level of spirit and energy. This has great significance for the identities/subjectivities which we can invite students to enact, and the languages they might use to describe their experiences as they interact with ‘natural’ places. This research is also supportive of Aboriginal students who, in many instances, ascribe to similar ontological perspectives. Perhaps one of the most important roles for environmental educators and researchers is to open up spaces for a porous ecological self to be named, engaged, and lived (see innovation and change section below).

Acknowledging this self has the potential to disrupt dominant and oppressive power relations which (re)produce the human/nature dualism which is frequently named as a primary root cause of current anthropogenic environmental destruction. Furthermore, the possibility of learning more directly from Earth, in a state of open awareness, can become (re)valued. This may: 1. offset the current trend in many educational contexts to support

educational experiences only if they meet cognitive or skills-based learning objectives, 2. shift the kinds of educational opportunities valued in the outdoors, and 3. Support acknowledgement of the many of the holistic, community-based pedagogical practices that are advocated by Aboriginal Peoples. Implications could also include supporting teaching and learning methods which encourage access to wisdom from the more-than-human world. This requires moving beyond accusations of cultural appropriation often placed on non-Aboriginal animists, while at the same time recognizing the historical and ongoing violence done to Aboriginal and other peoples who practice ancient ways of knowing. See *possible pedagogical responses* (dissertation site map) for specific pedagogical suggestions.

For Innovation and Change

Once we allow ourselves to engage with and live epistemologies and ontologies outside of those produced as normative within Western contexts, the option of shifting discourses energetically are more easily considered, and can make significant contributions to discussions of innovation and change. A few possibilities include eliminating specific blocks to learning and student success (often related to oppressive class, race, or gender discourses); clearing various barriers to organizational change, including unwanted yet powerfully inscribed racist discourses; clearing barriers to one's ability to engage in processes that fall outside familiar scientific paradigms, and; eliminating root causes of many health problems. More specific to environmental concerns, individuals may use

energetic techniques to help shift persistent blocks which make it difficult act on expressed desires to take up environmentally sound lifestyles.

Energetic blocks, which are often embedded in oppressive discourses and held in the body's energetic structure, constrain one's ability to act in ways which are congruent with expressed desires, and can be energetically cleared. As a result of this clearing, achieving congruency between one's espoused beliefs, goals, and personal actions becomes much more possible. The production and representation of this dissertation in the face of many powerful (explicit and implicit) discourses that suggested this was both impossible and inappropriate provides such an example. When one engages with the possibility that the inability to act in ways that are congruent with espoused beliefs is often the effect of energetic blocks in one's body (Yuen, 2007), energetic techniques may be used to clear those blocks, and as a result, lessen the ongoing and persistent gap between stated goals and actual practices – a gap which plagues both individual and institutional change initiatives.

Future research

When researching with a dialogic method(ology), research directions themselves are often determined by received knowledge, and thus can be simultaneously emergent, dynamic and unpredictable ahead of time. That said, the following have come to the fore as useful areas for further investigation at this point in time.

1. further development of a dialogic methodology drawing on insights from transpersonal psychology, consciousness studies, and Indigenous methodologies,
2. exploring the value of Yuen Method™ and other energy healing practices to support innovation, change, decolonization, increased congruency between espoused goals and personal action, student success, and health,
3. exploration of the potential of dialogic reading practices in internet search strategies,
4. further exploration of the role of art in developing one's ability to dialogue with animate Earth
5. using animist ways of knowing explicitly and deliberately for environmental assessment data gathering, and decision-making,
6. development of ways of teaching through and about animism to provide points of resonance and understanding across Western and Aboriginal ways of knowing, and;
7. exploration of the significance of reconfiguring academic protocols in ways that can support animist ways of knowing in research.

References:

Abram, D. (1996). *The spell of the sensuous: Perception and language in a more-than-human world*. New York: Vintage Books.

Astin, A. (2002). Is spirituality a legitimate concern in higher education? *Keynote Address presented at the Spirituality and Learning Conference*. San Francisco.

- Bai, H. (2001). Beyond the educated mind: Towards a pedagogy of mindfulness. In B. Hocking, J. Haskell & W. Linds (Eds.), *Unfolding bodymind: Exploring possibility through education* (pp. 86-99). Brandon, VT: Foundation for Educational Renewal.
- Bai, H. (2003). Learning from Zen arts: A lesson in intrinsic valuation. *Journal of the Canadian Association for Curriculum Studies*, 1(2), 39-54.
- Bai, H. (2009). Re-animating the universe: Environmental education and philosophical animism. In M. McKenzie, H. Bai, P. Hart & B. Jickling (Eds.), *Fields of green: Restorying culture, environment, and education* (n.p.). Cresskill, NJ: Hampton Press.
- Barrett, M. J. (2007). Homework and fieldwork: Investigations into the rhetoric-reality gap in environmental education research and pedagogy. *Environmental Education Research*, 13(2), 209-223.
- Barrett, M.J. (2009). *Learning through spirit*. Aboriginal Learning Knowledge Centre, University of Saskatchewan & First Nations' Adult and Higher Education Consortium, University of Calgary, AB.
- Battiste, M. (1998). Enabling the autumn seed: Toward a decolonized approach to Aboriginal knowledge, language, and education. *Canadian Journal of Native Education*, 22(1), 16-27.
- Battiste, M., & Henderson, J. (2000). *Protecting Indigenous knowledge and heritage: A global challenge*. Saskatoon, SK: Purich.
- Beauregard, M. & O'Leary, D. (2007). *The spiritual brain: A neuroscientist's case for the existence of the soul*. Toronto: HarperCollins Ltd.

- Bell, A., & Russell, C. (2000). Beyond human, beyond words: Anthropocentrism, critical pedagogy, and the poststructuralist turn. *Canadian Journal of Education*, 25(3), 188-203.
- Berry, T. (1999). *The great work: Our way into the future*. Toronto: Random House.
- Berry, T., & Tucker, M. (2006). *Evening thoughts: Reflecting on earth as sacred community*. San Francisco: Sierra Club Books.
- Bowerbank, S. (1998). Nature writing as self-technology. In E. Danier (Ed.), *Discourses of the environment* (pp. 163-178). Oxford: Blackwell Publishers.
- Braud, W. (2004). An introduction to organic inquiry: Honoring the transpersonal and spiritual in research praxis. *The Journal of Transpersonal Psychology*. 36(1), 18-25.
- Clements, J. (2004). Organic inquiry: Toward research in partnership with spirit. *Journal of Transpersonal Psychology*. 36(1), 26-49.
- Crawford, C. C., Sparber, A. G., & Jonas, W. B. (2003). A systematic review of the quality of research on hands-on and distance healing: Clinical and laboratory studies. *Alternative Therapies in Health & Medicine*, 9(3 Supplement), A96-104.
- Denzin, N. & Lincoln, Y., & Smith, L. (2008). *The handbook of critical and indigenous methodologies*. Thousand Oaks: Sage.
- Dillard, C. (2003). Cut to heal, not to bleed: A response to Handel Wright's "an endarkened feminist epistemology?" identity, difference and the politics of representation in educational research. *Qualitative Studies in Education*, 16(2), 227-232.

- Dillard, C. (2006a). *On spiritual strivings: Transforming an African American woman's academic life*. New York: SUNY.
- Dillard, C. (2006b). When the music changes, so should the dance: Cultural and spiritual considerations in paradigm 'proliferation'. *International Journal of Qualitative Studies in Education*, 19(1), 59-76.
- Ezzy, D. (2004). Religious ethnography: Practicing the witch's craft. In J. Blain, D. Ezzy & W. Harvey (Eds.), *Researching paganisms* (pp. 113-128). Toronto: Altamira Press.
- Findlay, L. (2000). Foreword. In M. Battiste (Ed.), *Reclaiming Indigenous voice and vision* (pp. ix-xiii). Vancouver: University of British Columbia Press.
- Goswami, A. (1993). *The self-aware universe: How consciousness creates the material world*. New York: Putnam.
- Greene, B. (1999). *The elegant universe: Superstrings, hidden dimensions, and the quest for the ultimate theory*. New York: W. W. Norton & Company.
- Guba, E., & Lincoln, Y. (2005). Paradigmatic controversies, contradictions, and emerging confluences. In N. Denzin, & Y. Lincoln (Eds.), *The Sage handbook of qualitative research* (3rd ed., pp. 191-216). New York: Sage.
- Harvey, G. (Ed.). (2003). *Shamanism: A reader*. London: Routledge.
- Harvey, G. (2006a). *Animism: Respecting the living world*. New York: Columbia University Press.
- Harvey, G. (2006b). Animals, animists, and academics. *Zygon*, 41(1), 9-20.

- Hufford, D. (2003). Challenges for healing and intentionality research: Social dynamics involved in entering the mainstream. In W. Jonas, & C. Crawford (Eds.), *Healing, intention and energy medicine* (pp. 293-306). Edinburgh: Churchill Livingstone.
- Jonas, W., & Crawford, C. (Eds.). (2003). *Healing, intention and energy medicine: Science, research methods and clinical implications*. New York: Churchill Livingstone.
- Jonas, W., & Crawford, C. (2004). The healing presence: Can it be reliably measured? *Journal of Alternative & Complementary Medicine*, 10(5), 751-756.
- Kovach, M. (2009). *Indigenous methodologies – Characteristics, conversations and contexts*. Toronto: University of Toronto Press.
- Laszlo, E. (2008). *Quantum shift in the global brain: How the new scientific reality can change us and our world*. Rochester, VT: Inner Traditions.
- Lipton, B. (2005). *The biology of belief: Unleashing the power of consciousness, matter & miracles*. Santa Rosa, CA: Mountain of Love/ Elite.
- Millennium Ecosystem Assessment. (2005). *Ecosystems and human well-being: Synthesis - Millenium Ecosystem Assessment (MA)*. Washington, DC: Island Press.
- Nolan, K. (2005). Publish or cherish? Performing a dissertation in/between research spaces. In R. Barnett (Ed.), *Reshaping universities: New relationships between research, scholarship and teaching* (pp. 119-135). Great Britain: Open University Press.
- Nolan, K. (2007). *How should I know? Preservice teachers' images of knowing (by heart) in mathematics and science*. The Netherlands: Sense Publishers.

- O'Riley, P. (2003). *Technology, culture, and socioeconomics: A rhizoanalysis of educational discourses*. New York: Peter Lang.
- Payne, P. (2005). "Ways of doing", learning, teaching, and researching. *Canadian Journal of Environmental Education*, 10, 108-124.
- Plumwood, V. (2002). *Environmental culture: The ecological crisis of reason*. New York: Routledge.
- Protopsaltis, A. (2008). Reading strategies in hypertexts and factors influencing hyperlink selection. *Journal of Educational Multimedia and Hypermedia*, 17(2), 19-213.
- Ruether, R. (1993). Ecofeminism: Symbolic and social connections of the oppression of women and the domination of nature. In C. Adams (Ed.), *Ecofeminism and the sacred* (pp. 13-39). New York: Continuum.
- Russell, C. (2005). "Whoever does not write is written": The role of "nature" in post-post approaches to environmental education. *Environmental Education Research*, 11(4), 433-443.
- Richardson, L. (2002). Poetic representation of interviews. In J. Gubrium, & J. Holstein (Eds.), *Handbook of interview research: Context and method* (pp. 877-891). Thousand Oaks: Sage.
- Robottom, I., & Hart, P. (1993). *Research in environmental education: Engaging the debate*. Geelong, Australia: Deakin University Press.
- Sandilands, C. (2002, May). Passionate nationalism, limited vision: A reading of Roberta Bondar's park photography. *Paper presented at the Annual Meeting of the Environmental Studies Association of Canada*, Toronto, ON, Canada.

- Shahjahan, R. A. (2005). Spirituality in the academy: Reclaiming from the margins and evoking a transformative way of knowing in the world. *International Journal of Qualitative Studies in Education*, 18(6), 685-711.
- St. Pierre, E., & Roulston, K. (2006). The state of qualitative inquiry: A contested science. *International Journal of Qualitative Studies in Education*, 19(6), 673-684.
- Tuhiwai-Smith, L. (1999). *Decolonizing methodologies: Research and indigenous peoples*. New York: Zed Books.
- Wackernagel, M., & Rees, W. (1996). *Our ecological footprint: Reducing human impact on the earth*. Gabriola Island, BC: New Society Publishers.
- Wallis, R. (1999). Altered states, conflicting cultures: Shamans, neo-shamans and academics. *Anthropology of Consciousness*, 10(2), 41-49.
- Walter, M. N., & Fridman, J. N. (Eds.). (2004). *Shamanism: An encyclopedia of world beliefs, practices, and culture*. Denver, CO: ABC-CLIO.
- Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Halifax, N.S.: Fernwood Publishing.
- Yuen, K. (1998). *Instant healing: The quickest and least expensive way to health*. Cango Park, CA: Yuen Energetics/ShaoLin Press.
- Yuen, K. (2001). *Yuen energetics: Chinese energetic medicine official manual*. Cango Park, CA: Yuen Energetics/ShaoLin Press.
- Yuen, K. (2007). *Dr. Kam Yuen's Yuen Method of Chinese Energetics [CD]*. Cango Park, CA: Yuen Energetics/ShaoLin Press.

"...when we attend to our experiences not as intangible minds but as sounding, speaking bodies, we begin to sense that we are heard, even listened to, by the numerous other bodies that surround us. Our sensing bodies respond to the eloquence of certain buildings and boulders, to the articulate motions of dragonflies. We find ourselves alive in a listening, speaking world." (Abram, 1996, p. 86)