















Although we all carry distinct perspectives, our ideas harmonized around particular themes through asking questions, providing examples, sharing stories, reading quotes, or creating connections. This learning is represented thematically, the sharing occurring over multiple sessions as we engaged in iterative cycles of inquiry. As guided by Vicki, we also tried to preserve the individual contributions as much as possible through ‘braiding;’ our descriptions were intended to honour and acknowledge the contributions of each person, and resist writing in a unified voice.

Throughout our two-year study, representing our knowledge was a challenge as the rich ideas and experiences that all five members brought to the table shifted our thinking, understandings, and practices as a group, on a regular basis. As our coming-to-know is embedded within our relationships, which were constantly evolving, so was our collective knowledge. One draft would lead to another and yet another, stabilizing our shared understandings, but only temporarily. As a living inquiry (Meyer, 2010), we have experienced that the value of our work is as much in the process of coming to know as the production of knowledge in and of itself. This draft does not reflect an endpoint but a pause in our thinking—an offering forward of what we have come to understand as grounding ideas that are reoccurring in our work.

### The *un*-boxing of Self-Study

Based on our experiences, self-study can serve as an organizing force, at times akin to a bounded container or box. In actuality, the ‘box’ of self-study is permeable. It reminds Kau’i of the Coast Salish cedar baskets she has witnessed being used for steaming shellfish, which have both flexibility and strength allowing a flow that can affect and alter what is held inside<sup>2</sup>. Similarly, self-study methodologies allow for a flow between the inner and outer realms of knowing. This image of the basket required us to understand the constant hermeneutic process of knowledge extending outward and returning to the core of knowing having been transformed. This ultimately reshapes self-study as a research methodology and situates it within a worldview that can be porous to other worldviews, epistemologies, and ontologies. It also means that we see how flow, space, time, place, and energy work on our knowing.

### Figure 1

*Coast Salish Cedar Basket*



*Note.* Coast Salish Squamish Valley cedar basket, woven by cedar harvester and weaver Joy Joseph-McCollough, 2021. Photo shared by the artist.

<sup>2</sup> Also see [https://www.whatcommuseum.org/virtual\\_exhibit/universal\\_exhibit/vex19/index.htm](https://www.whatcommuseum.org/virtual_exhibit/universal_exhibit/vex19/index.htm)



































