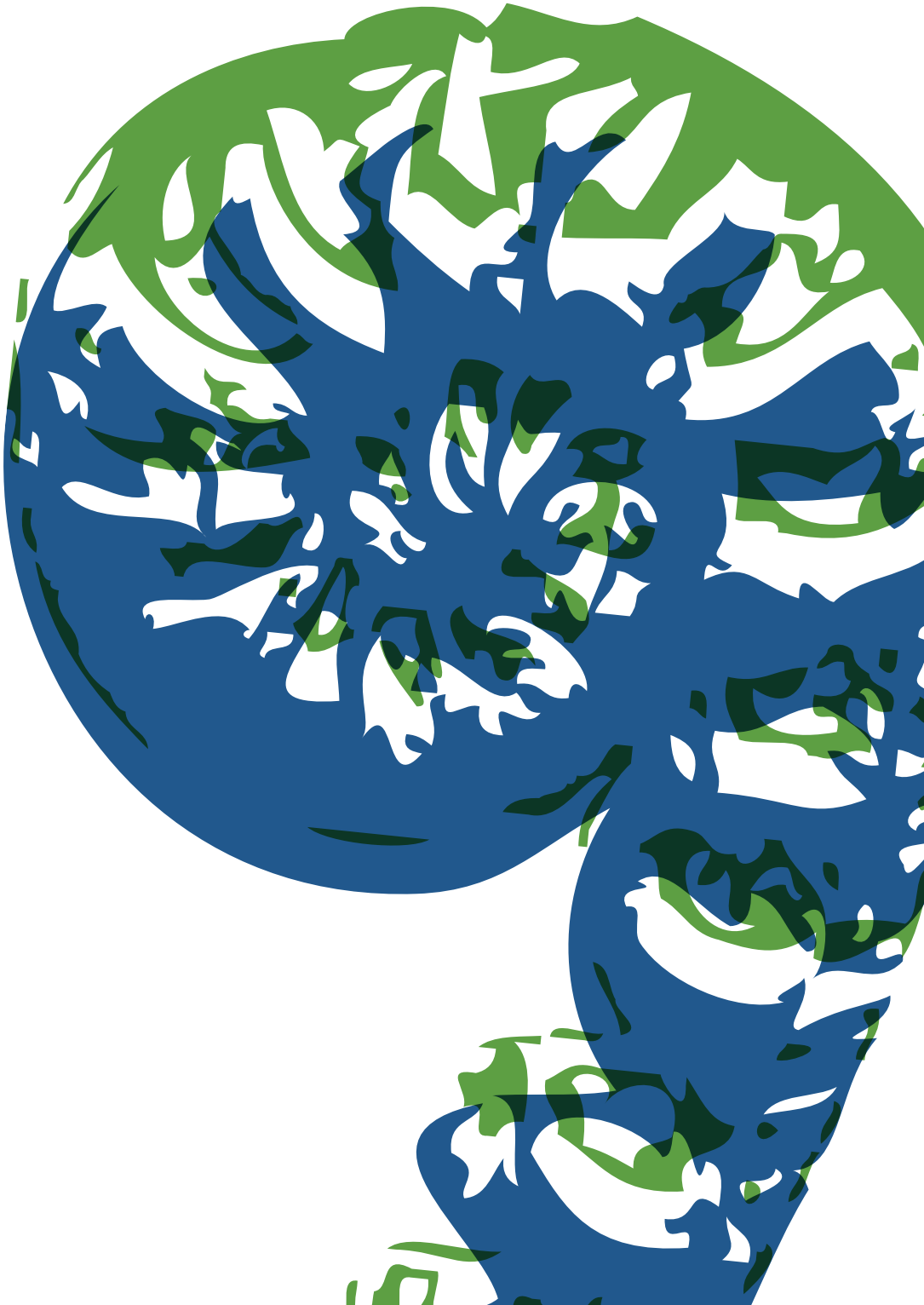
Re-visioning School Camps

A Teaching and Learning Resource



EDUCATION OUTDOORS NEW ZEALAND

MINISTRY OF EDUCATION
TE TĀHUHU O TE MĀTAURANGA

Re-visioning School Camps
A Teaching and Learning Resource
Jocelyn Papprill
2018

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SECTION 1:

INTRODUCTION TO THE RESOURCE

AUDIENCE: Educators, working with learners in Years 7-10 [NZC Levels 3-5], who wish to provide progressive learning experiences beyond the classroom

KEY PARTNER DOCUMENTS:

- EOTC Guidelines – Bringing the Curriculum Alive – all chapters relevant
- Mātauranga Whauka Taiao – Environmental Education for Sustainability 2017-2021
- Guidelines for Environmental Education in New Zealand Schools
- The New Zealand Curriculum for English-medium teaching and learning in years 1-13

Purpose/Background

This document offers guidance and suggested pedagogical approaches for teachers and educators wishing to provide quality learning outdoor experiences for their students.

These guidelines thus aim to provide ideas for school camps that connect children to self, to each other, to their teachers, to their communities, to nature, and to the wider learning outcomes of the New Zealand Curriculum. It is a vision for school camps as opportunities

to foster interdisciplinary, long-term, place-based learning where learners co-create the experiences and where decisions are jointly negotiated and consequences for all considered.[1]

Currently many schools book classes in for one to three-day programmes at camps operated by professional outdoor education providers. Typically, students will engage in a number of activities over the time they are with a provider such as high ropes, archery, kayaking, rock climbing, river crossings, and perhaps a wilderness tramp. The aim of such camps is to enable the students to develop outdoor skills, while also enhancing their social and personal development. There may also be some element of environmental awareness included in the package.

There has been increasing concern that many outdoor experiences for children and young people have become the equivalent of *Rainbow's End* rides in landscapes unrelated to anything else they may do. Often what they may learn through an outdoor experience goes unsupported on their return to their home or school environment; it is neither connected to their lived experiences nor to their in-school learning.

There is also concern that many more young people today have little to no experience in or with nature and have, what Richard Louv (2005) coined as, 'Nature Deficit Disorder'. This is why most schools value and support some form of school camps as part of the wider curriculum; quality outdoor education programmes can go some way toward bridging the divide between the urban, digital lifestyles of many people and nature in all its varied forms. A child's interaction with the natural world, when it is a deep connected experience can awaken the trinity of head-heart-hands learning and their understanding of the 'oneness' of all life.

In New Zealand, outdoor education (school camping in particular) has gone through a number of changes since its formal inception in the 1950s, from an emphasis on wholesome, morally uplifting physical activities and a way to study nature to an opportunity to build relationships amongst students and between students and teachers to the more recent phenomenon of developing the whole child through challenge and adventure that may take them out of their comfort zone. This history has been extensively explored in Pip Lynch's (2006) *Camping in the Curriculum*.

In more recent years a focus on risk and safety as well as on increasing costs of beyond school activities has meant a number of schools have become reluctant to facilitate outdoor excursions, especially if it means distant travel or adventures in difficult terrain. For schools where students can afford to pay, such excursions have increasingly been to outdoor education facilities where certificated staff, the "experts", facilitate the experiences students have during their time at camp while their classroom teachers either join with them in 'doing' the activities, or look on or await their return at the end of a day back at base camp. Their teachers may facilitate reflection sessions at the end of each day but there may be little connection to learning areas of the NZ Curriculum or to their lives beyond camp. Risks are also managed by the providers; 'experts' provide the instruction and participants follow those

[1] For deeper reading into the educational philosophy of place-based learning, read *A Pedagogy of Place. Outdoor Education for a Changing World* by Brian Wattchow and Mike Brown

instructions or suffer being withdrawn from the programme. Where there is an element of risk in the activity it becomes a binary of 'do' or 'not do' and for those students who choose to 'not do' an activity because of their own fears they may face ridicule from their peers as well as a personal sense of failure. As the participant has no significant decision-making responsibility in such an environment they are less likely to fully appreciate the natural consequences of actions as they have not had an opportunity to understand the risk nor the viable options they could take to mitigate that risk.

It must be noted that there is no desire to remove adventure entirely; educators need to look at the group each programme is designed for and determine what progression of adventurous activities or of skill development is required to keep the learners motivated and engaged. The degree that 'thrills and skills' balance against other educational objectives is within the control of the facilitator or teacher. It remains important, however, that the children have fun during their camp experiences; research indicates that children have their deepest, genuine learning when they have fun in caring, comfortable and supportive environments. They can link old knowledge with new, build new experiences and skills, and create deep friendships. The key challenge for educators wishing to provide outdoor experiences for their learners is to always to consider the purposes for learning. As Hipkins (2007) noted "the New Zealand Curriculum says it is important to foster students' dispositions to learn and contribute as active members of society ....what it is important the students are able to do as a result of their learning." (p1)

Drivers for Change

You may ask the question, 'Why change what we've always done if it's working okay?' And that may be a valid perception, but research is showing that the touted benefits of an outdoor education experience do not have the desired outcome for all; some young people never wish to return to the outdoors due to their experiences at camp. Research also indicates that the proclaimed benefits of outdoor education such as personal development and the transfer of learning from one social situation to another are not supported. (Beames & Brown, 2016, p5)

Outdoor education, in the form of school camps, is a vehicle for greater interdisciplinary learning; a powerful opportunity for whole curriculum enrichment.

We also have a curriculum document strongly signalling that participatory experiences are important for every student (Hipkins, 2017, p.14) as is the exploration the principles of the NZC and the development of 21st century skills through the key competencies.

In advancing the interdisciplinary argument it is important that the educational value of camp experiences is prioritised over risk. It is a balancing act to ensure there is enough challenge (physical, intellectual and emotional) woven into the programme to pique student curiosity and motivation but not so much that it will raise anxiety or fear levels. Brown's (2012a) research found the following arguments about the use of activities involving risk:

> *"It has been argued that the focus on adventurous pursuits, based on balancing risk with competence to achieve a "peak experience", has privileged certain ways of thinking about outdoor education (Zink, 2003). The quest to provide excitement and fun, through increasingly novel or contrived activities, has arguably overshadowed nuanced debate around the educational value of such experiences. It has been suggested that outdoor education programmes have largely been defined by risk rather than educational narratives (Brookes, 2002)." (p2)*

We also need to be more accountable to the future in all that we do. To this end educational narratives in the outdoors require a more ecologically aware purpose. This is not about emphasising environmental problems as that can often lead to despair and disempowerment but about educating for a changing world, one that requires resilience and optimism. Outdoor Education (OE) should be an opportunity to build young people's sense of connection with and wonder in the natural world and to develop their sense of empathy and efficacy that they can contribute to positive change. It is another opportunity for educators and learners to explore the future-focused principle of sustainability with respect to actions and behaviours whilst in the outdoors, and to develop the competencies needed to tackle the 'wicked problems' society faces over time. Excellent articles on taking a future-focused approach in education have been written by Bolstad (2011) and Bolstad and Gilbert (2012) for the New Zealand Centre for Educational Research (NZCER) and are recommended reading.

Another NZCER report (Roberts & Bolstad, 2010) investigated student understanding of curriculum and their voice in decision-making with respect to what and how things are taught in their schools. Although the research was only undertaken in two girls' schools the findings are interesting in that "discussions in both schools highlighted to us that [students] wanted learning opportunities that could equip them with a balance between content knowledge, useful skills and dispositional attributes. They wanted learning to be useful for their lives in the present and to prepare them for their potential futures. They also wanted to learn in ways that could help them explore their positioning in various communities and the global context" (p.23) and "students' accounts of curriculum decision-making tended to mention governments, experts and teachers, but they did not see much of a role for students, families or anyone else from the community." (p.25)

Research undertaken by the Office of the Children's Commission and the School Trustees Association, *Education matters to me: Key insights* (2018) provided a deeper critique of schooling as experienced by children and young people. As Lorraine Kerr, President of the School Trustees Association said, "We heard from children and young people that the system is currently falling short. The question is how can we make it better", whilst Andrew Beecroft, The Children's Commissioner challenged "everyone, especially in education, to be more deliberate and purposeful in how we incorporate children's views and opinions when making decisions that affect them." (Press release, January 2018)

Six key insights drawn from what children and young people said are apposite with respect to how the activities and purpose of a school camp may be framed. They are:

1. Understand me in my whole world
2. People at school are racist towards me
3. Relationships mean everything to me
4. Teach me the way I learn best
5. I need to be comfortable before I can learn
6. It's my life - let me have a say

[The full report can be accessed from the Officer of the Children's Commissioner - see reference section].

Through camp experiences there are opportunities to address each of these insights, particularly when considered alongside the underlying principles of the New Zealand Curriculum.

Equity remains a big issue within the New Zealand state school system and is of real concern not only for the Ministry of Education but also for EONZ. The increasing expense for schools and parents/caregivers, in providing outdoor experiences means many are looking to alternative options; to the local rather than the far away, to experiences in the familiar rather than the unknown, to drawing on local knowledge, to sharing and building knowledge together rather than relying on the 'expert' to hand down knowledge.

These guidelines offer suggestions for activities that are low cost and require little in the way of travel 'away to' somewhere yet are rich, edifying learning experiences that will be remembered, and hopefully applied to life, by all participants.

Re-Visioning Principles

Outdoor education, often marginalised in the curriculum over time, is valued by most educators and parents/caregivers for the experiences it provides for their children. These guidelines aim to provide questions for teachers and other educators that facilitate reflection on, and discussion of, the purpose and outcomes for school camps and how they complement the children's learning in other aspects of school life.

Three documents and one organisation provide the anchoring principles for this re-visioning of school camps. Each will be discussed in turn followed by a series of questions educators and schools should consider when planning and preparing for school camps.

1. The New Zealand Curriculum 2007
2. The Health and Physical Education in the New Zealand Curriculum (1999)
3. Mātauranga Whakauka Taiao-Environmental Education for Sustainability: strategy and action plan 2017-2021
4. Education Outdoors New Zealand (EONZ), the national professional organisation supporting education outside the classroom (EOTC) and education outdoors

1. The New Zealand Curriculum 2007

The New Zealand Curriculum (NZC) is an enabling document that provides the framework, guidance and flexibility for schools in creating teaching and learning programmes that are meaningful and best suited to the needs of their students and communities. The ultimate goal is to meet the vision of the NZC, one aspect being that our young people become "confident, connected, actively involved, and lifelong learners" (2007, p.8). There is not the space in this document to explore the vision and principles of the NZC in detail, suffice to say that it is the front end of the curriculum – the Vision, Principles,Values and Key Competencies - that provides the focus and catalyst for challenge and change with respect to the efficacy of school camps.

Camps can be seen as opportunities to explore values, develop competencies and build knowledge that will enable them to have full and satisfying lives.

School camps provide opportunities for educators to develop in their students, confidence and resourcefulness, establish positive connections with peers, teachers and communities, take action, and take their experiences into their lived lives.

It is clear in the NZC that the 8 Principles must be the foundations for the development all learning programmes. The curriculum encourages learning which is student-centred,

and that engages and challenges students in a manner that is inclusive, future-focused and affirming of New Zealand's rich and unique identity. Each principle is fully explained online but listed here to remind educators of their importance when designing rich outdoor learning experiences.

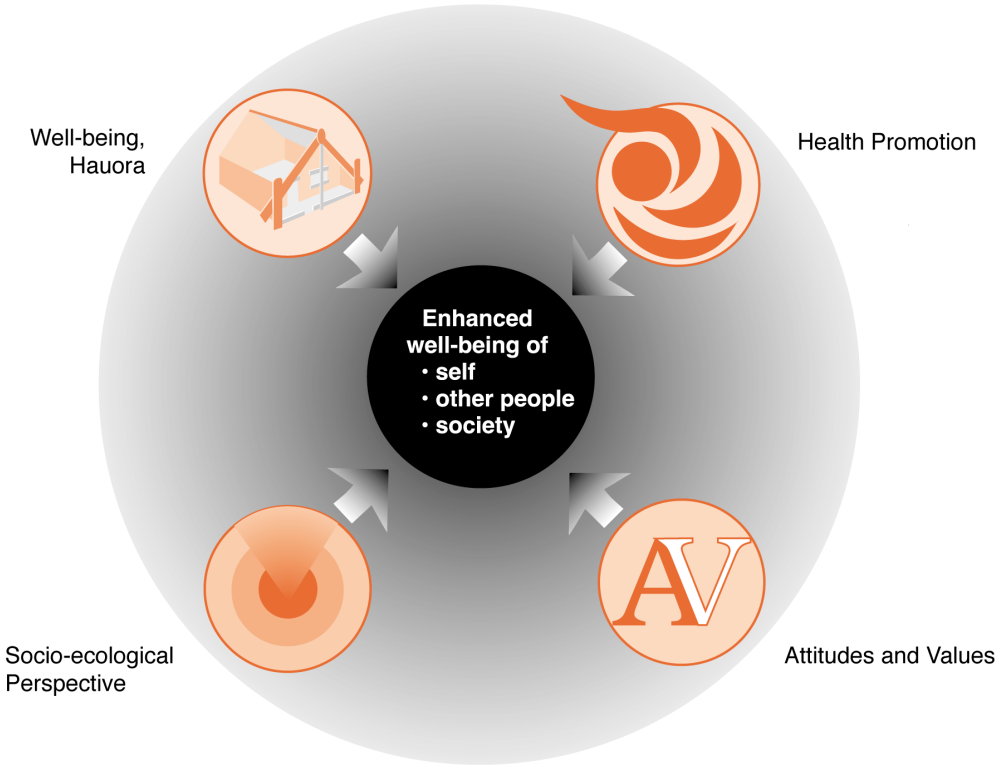
Principles	How they may be exercised through school camp experiences
High expectations	A camp programme that caters for diverse learner strengths and needs. A culture of respect, caring support, and safety created that enables student participation and builds their confidence. Participants know what is expected of them and how the experiences they have link to NZC related learning outcomes.
Treaty of Waitangi	Te Tiriti is a living document for all. The camp programme incorporates aspects of tikanga appropriate for the place even if not located on a marae i.e. the way people greet each other, the use of mihimihi, waiata, karakia (does not need to be religious), or instructional language such as e tū, e noho, hoihoi! The programme validates local knowledge and the history of the place.
Cultural diversity	Affirmation and incorporation of cultural the diversity represented within the school. Due recognition given to the constraints a cultural belief may place on a child when planning a residential camp i.e. undertaking mixed swimming or sleeping and eating arrangements. Liaise early in planning stages with family and community leaders. Practice culturally responsive processes of engagement with students. The paper entitled 'Towards a culturally responsive and place-conscious theory of history teaching' by Michael Harcourt is particularly thought-provoking .
Inclusion	To ensure all children (no matter their physical, emotional or mental abilities, gender identity, ethnicity, religious affiliation) can attend and participate in camp experiences, timely shared planning is important particularly with the child's parents and teacher aid (if they have one assigned). It is useful for educators to reflect on what biases each may hold and to consider the key insights from the report of the Office of Children's Commissioner i.e. are the needs of both girls and boys being met in the planning of activities. Don't leave planning for inclusion to last minute; know the place you're going to and consider such things as toilet and shower facilities and whether they are appropriate for use by students with physical disabilities or by transgender or by gender-diverse students. Visit http://inclusive.tki.org.nz/ for the range of guides on inclusive education.
Learning to learn	Include students in the design of camp programmes; provide them with opportunities to consider options, make decisions, evaluate actions and to reflect on outcomes in the light of the principles and values of the NZC and school. A camp programme would then be more student-centred and holistic as it would engage them in problem-oriented learning from the outset.

Principles	How they may be exercised through school camp experiences
Commuwnity engagement	School camps that are locally based provide greater opportunity for engaging the support of families/ whānau and connecting to the wider community in which the students live.
Coherence	A school camp programme is an opportunity to provide an integrated focus around school values and the development of key competencies. All teachers involved with the class(es) attending camp work together to plan and implement an across-the-curriculum learning focus. Coherence also means both vertical and horizontal integration with the school and even with across a cluster of schools i.e. as students move up the year levels they go deeper into certain aspects, and across a year level shared experiences happen.
Future focus	During camp students have the opportunity to explore sustainability, citizenship, enterprise and global perspectives. They are given opportunities to participate and contribute through pre-camp planning, i.e. plan a menu that is plastic packaging free and uses healthy food options and is within budget; plan and price alternative low carbon travel options; work with a community group to plant riparian margins or assist Department of Conservation (DOC) with pest monitoring; discuss 'local to global' interdependence e.g. with respect to where our food or gear comes from. Such planning provides opportunities for learners to collaborate on task/develop strategies to overcome obstacles as well explore their own strengths and weaknesses as they contribute to their team.

2. Health and Physical Education (HPE) Learning Area within the NZC

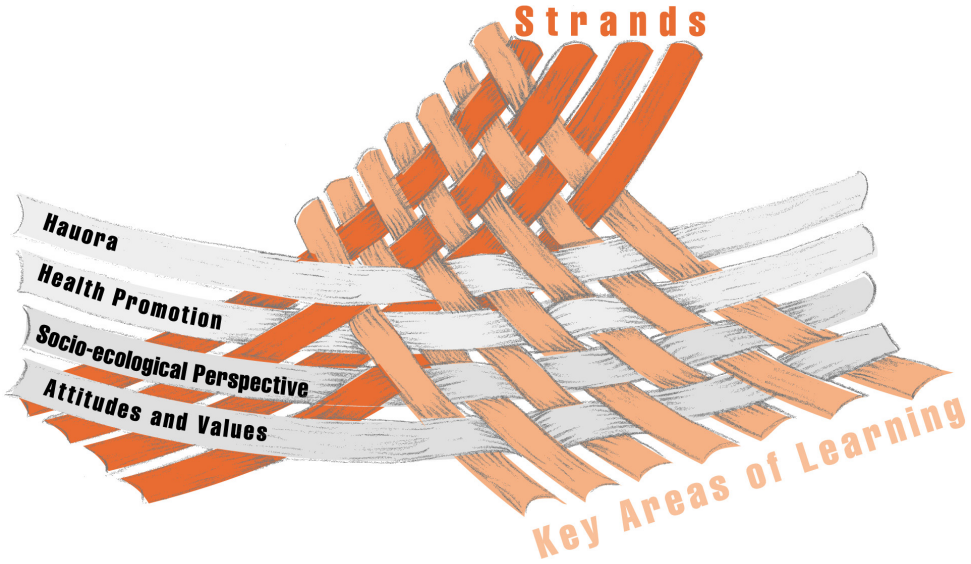
Teachers of health and physical education are guided by two interrelated curriculum documents, *The New Zealand Curriculum (2007) and Health and Physical Education in the New Zealand Curriculum* (1999). The HPE learning area focuses on personal as well as collective (societal and environmental) well-being . It values diversity and participation by all.

Four underlying and interdependent concepts are at the heart of this learning area (see diagram on the following page) and thoroughly explained on Te Kete Ipurangi (TKI), at Health and Physical Education Online.



Source: http://health.tki.org.nz/Teaching-in-HPE/Health-and-PE-in-the-NZC/Health-and-PE-in-the-NZC-1999 (p30)

Within HPE there are also seven key areas of learning, of which outdoor education is one. All are required to be revisited at different year levels and in different contexts within primary and secondary schools, up to year 10. Additionally, outdoor education programmes must follow safe practice and meet legal requirements.



Source: http://health.tki.org.nz/Teaching-in-HPE/Health-and-PE-in-the-NZC/Health-and-PE-in-the-NZC-1999 (p35)

Four learning strands for inclusion in programme design make up the last component and, alongside the underlying and interdependent concepts, interlace with the key learning areas as the previous diagram depicts.

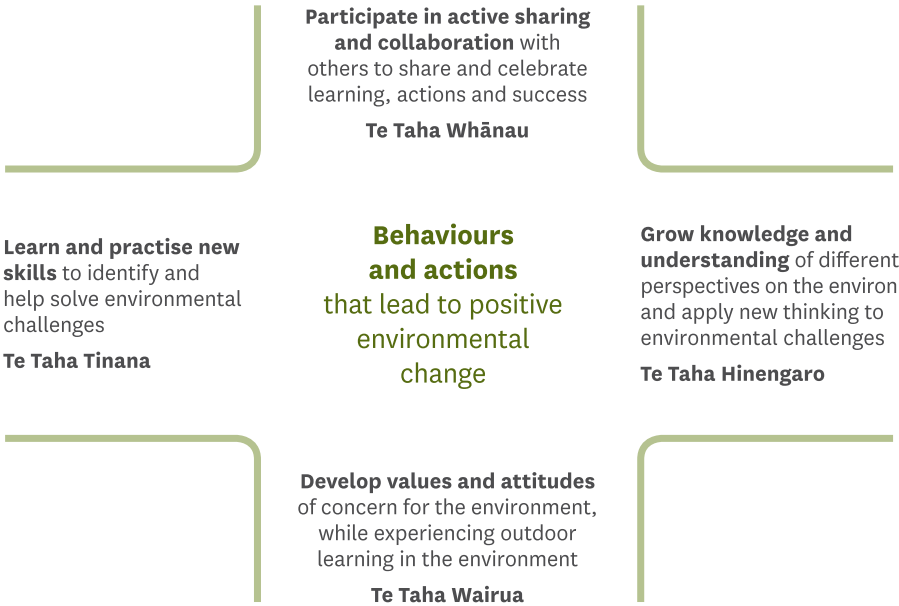
The four learning strands within HPE, being Personal health and physical development, Movement concepts and motor skills, Relationships with other people, Healthy communities and environments,each has associated Achievement Objectives for every level of the curriculum. These strands can be incorporated into and explored through camp teaching and learning programmes by teachers and students working in partnership.

Useful resources for the development of camp programmes are the *Curriculum in Action* series, found online on TKI. Three resources are particularly useful: *In the Outdoors* provides educators with a range of ideas for planning outdoor or camping experiences for year 7-8, *Adventure Experience in the school grounds* targets year 4 to 6 students, and *Group challenges in the local environment*, which is aimed at year 9 and 10 students and provides further ideas for stimulating activities.

3. Mātauranga Whakauka Taiao-Environmental Education for Sustainability: strategy and action plan 2017-2021

This strategy was developed during 2016-17 and refreshed the national strategy published in June 1998. The main supporting resource for educators within the compulsory sector is available on TKI and hosts a wealth of information and activities useful for educators planning camp experiences. The Guidelines for Environmental Education in Schools (1999) also offers useful information – an online version is available if there are no copies within your school.

"Environmental education for sustainability (EEfS) helps individuals and communities to grow their understanding, skills and motivation to work together to develop solutions, act as kaitiaki, and advocate for a healthy environment and society.....As well as developing practical skills and scientific understanding, EEfS incorporates a strong human element, including respecting a diversity of perspectives, reducing inequality and promoting cooperative effort." (2017, p.3)



Source:
p3, Mātauranga Whakauka Taiao-Environmental Education for Sustainability: strategy and action plan 2017-2021

There is a strong connection between the formal curriculum learning area of HPE and EEfS; they complement each other and provide a sound basis for any school camp programme.

The basic concepts that underpin EEfS are kaitiakitanga, interdependence, equity, sustainability, responsibility for action, a sense of belonging, and intergenerational connections. The guiding principles for the EEfS Strategy shown to the right complement well the Vision and Principles of the NZC and can be used as headings when planning school camp programmes.

The three documents mentioned here are all germane to outdoor education and are recommended as vital reading for educators planning school camps.

Source: p8, Mātauranga Whakauka Taiao-Environmental Education for Sustainability: strategy and action plan 2017-2021

4. Education Outdoors New Zealand (EONZ)

EONZ is a national professional organisation supporting education outside the classroom (EOTC) and education outdoors. It fosters and advocates for quality outdoor learning and safe practices and is committed to building the capacity of those working with young people in the outdoors. EONZ supports educators with expert advice, resources and networking opportunities. Their vision is "*That people in New Zealand have lifelong opportunity for meaningful experiences and learning in the outdoors.*" (See https://www.eonz.org.nz/)

EONZ views sustainable practice as underpinning good practice in the outdoors. If through our actions or inactions, we degrade or deplete the resources of the world then we will lose the very thing that we cherish. Sustainability is about considering all elements of the environment, biosphere and living organisms on the planet when making choices or decisions about how and what we do. To that end the organisation encourages schools, organisations and individuals to carefully consider the rationale and purpose of their activities and programmes, and how they can fit within a model of sustainability. See the sustainable action ideas on the EONZ website.

EONZ offers a number of supporting resources via the website, particularly access to the EOTC Guidelines-Bringing the Curriculum Alive (2016), a guide to good practice with respect to EOTC management and safety in outdoor learning enviroments. To find out more about what EONZ can offer you and how you may become part of the network contact their central office or see their website.

SECTION 2:

TEACHER PROFESSIONAL LEARNING AND PRACTICE

A landscape whose story is told is harder to dismiss.
(Park, 1995, p. 11)

Re-visioning anything, aside from school camps, requires a certain amount of introspection. At its deepest it can be seen as an opportunity for wide professional reading and for pedagogical discussions with colleagues. Not everyone has time to go deep – this section offers an introduction to two key pedagogical approaches that are fundamental to the development of a more localised, place-responsive, student-centred school camp programme. When camp planning is driven by a 'place' approach rather than by a subject discipline or a 'challenge' approach there may be a sense of freedom as well as unexpected opportunities for achieving a range of curriculum related goals.

Pedagogical Approaches

A: Place-Based/Place-Responsive

Place-based education *might be characterized as the pedagogy of community, the reintegration of the individual into her homeground and the restoration of the essential links between a person and her place. Place-based education challenges the meaning of education by asking seemingly simple questions: Where am I? What is the nature of this place? What sustains this community? It often employs a process of re-storying, whereby students are asked to respond creatively to stories of their homeground so that, in time, they are able to position themselves, imaginatively and actually, within the continuum of nature and culture in that place. The become part of the community, rather than a passive observer of it."* (Laurie Lane-Zucker in Foreword to David Sobel's book Place-based Education: Connecting classrooms and communities, p.iii)

A ***place-responsive approach*** *moves the focus from viewing outdoor education as a set of activities to outdoor education as a way to view relationships; both with people and place(s). There is a strong body of literature detailing the role that places play in individual and collective identity. As Wattchow and Brown (2011) argue, "outdoor places are much more than mere sites for human activity. They make us and we make them. They are the sources of our identities" (p. ix). Thus, a place-responsive approach requires that educators take seriously the significance of place(s).* (Brown, 2012a, p.5)

Four terms central to a place-responsive approach are: Authenticity; Agency; Uncertainty; and Mastery. Each is discussed in detail in *Adventurous Learning: A Pedagogy for a Changing World* by Simon Beames and Mike Brown (2016) and provide a framework around which diverse camp programmes can be built.

Let's look briefly at each term.

Authenticity is about what feels real. At a personal level it is being true to one's self, knowing who we are and how we are in the world. In education authenticity "is concerned with learning that takes place in the real world and which can be usefully applied in everyday life. This applies to the setting, the content, the methods and the learning outcomes." (Beames & Brown, 2016, p.51)

Inherent within authenticity are the ideas of interaction and continuity. Learners will feel their experiences are authentic if the interactions they have are stimulating and enable them to create 'personally relevant meanings' (Ditto, p.53). Here the educator's role is to choose settings in which such stimulating interactions can occur naturally, with perhaps some facilitated guidance to ensure the learners are reflective and continue to be open to new experiences. Continuity is the notion that experience is a many layered thing, built up over time through engaging interactions and ongoing connections. With respect to place-responsive learning this means building on the experiences a student has each time they attend camp.

Agency goes hand in hand with responsibility. The capacity and propensity to take purposeful action, is one of the keys to success in life; it is the opposite of helplessness. Young people who have agency tend to seek challenge and to take responsibility for the choices they make. It must be acknowledged however that student agency is restricted somewhat by "the contextual features (e.g., institutions, social relations, policies) in which individuals find themselves." (Ditto, p.63)

By shifting the emphasis toward more collaborative planning with the learners there is greater opportunity for them to develop some sense of agency and responsibility. This will mean a shift in relationships between the learner and the educator whereby the educator "will need to relinquish some of their power and influence over learners", acknowledge their feelings and supply "positive feedback on competence, and by fostering opportunities for choice while minimizing external pressures." (Ditto, p.66). Beames and Brown go onto state that "(t)he types of choices we offer need to be well thought out and should drive the activity on offer rather than the other way around" (Ditto, p.72) as too often student choice is limited due to the inherent risks in many adventure activities.

Uncertainty is an essential ingredient for powerful, creative learning experiences; it is not the same as 'risk', which can foster a fear response in some. Uncertainty may provoke student curiosity and provide them "with opportunities for intelligent deliberation which arises from indeterminate situations" (Ditto, p.76). It can be viewed as an opportunity for purposeful team work using critical reflection and creative thinking to overcome obstacles or solve problems. To this end the educator as facilitator helps the group(s) to consider different courses of action, to reflect on mistakes, and "to refine ideas and come up with solutions that have value" (Ditto, p.78) as well as help the students develop competencies that enable them to cope with uncertainty or unfamiliar experiences. In this regard it is important that the students feel, and know, that when facing uncertainty they are in a safe, supportive space in which to explore ideas, where relationships of respect and trust have been established.

It is important to note here that whilst the educator may have some outcomes in mind the educational endpoint remains discoverable; it will depend on a number of factors such as group dynamics or weather.

Mastery of something indicates "a level of commitment and application over a sustained period" (Ditto, p.94), it does not mean that there is nothing more to learn. As students progress through their schooling the learner-centred challenges they face at camp should be appropriate to their age and stage, build on or extend their skill level, and give them the confidence necessary to take the next steps toward mastery, to perhaps experience 'flow'. The educator's role here is involve the learners in "negotiated or co-constructed challenges' (Ditto, p.97) to reduce the possibility of fear responses or anxiety that may restrict personal growth or reduce their openness to new possibilities or experiences. In short, the challenge, problem or issue being addressed by a particular group must not be so complex and full of choice that it is overwhelming or frightening for them.

If a place-responsive pedagogy is to be applied then, by implication, one trip to a particular place is not enough. Time and effort are needed to develop a sense of connectedness, to provide space for authentic relationships with the place, and people of that place, to progress from mere acquaintance to a more caring intimacy. On one level this may be through sensory awareness and imaginative play but care is needed to ensure the relationship moves beyond the anthropocentric toward a rich understanding of natural history and ecological processes. Harrison (2010; p.5) challenges educators with queries such as in "what ways might we come to know places—how much time would we spend, and with what approaches? ..... what is the nature of the place we are engaging with" and with what specific intentions such as discovering the Māori history of the place or identifying medicinal or edible plants in the bush?

Harrison (2010) after much research describes place responsive education as usually consisting of:

- a series of visits to one locality;
- a diverse, and increasingly participant-directed, experiential approach to understanding the place—through ecology, cultural history, geology, geography, place-names, story, interactions with local community, work projects and more. This results in a variety of ways of recording and linking these experiences to wider issues, such as through discussions, journals, or artwork, therefore building up a body of work to which participants and community members contribute;
- an action research approach, where students direct and shape their own learning, contributing to the place in various immediate or long-term ways. (p.7)

It is acknowledged that the challenge for many schools is to find a local place they can 'own' and return to often. A number have established relationships with outdoor centres or own an outdoor facility to which they travel to annually. In these cases, educators have a role of helping their students identify the things they learn whilst 'away' that could be applied in their home area, such as food composting or working in community. As Harrison (p.10) comments, "this implies both that the learning can take account of other places, and that the end result is care for these distant areas" and " if the outcome is healthier living within these wider ecosystems, then place-based learning needs to help the students acknowledge their agency in the ongoing story of the wider ecosystems that they are in".

Another factor to be considered when developing programmes is the potential for place-responsive approaches to be more inclusive of Maori students. Penetito (2004, as cited in Brown 2008, p.18) argued that "advocating for place-based educational practices, which are already a well rehearsed and historical reality for many indigenous peoples including Māori, is educationally and culturally beneficial for all students." This argument is expanded upon by Penitito in this 18 min video on TKI.

Wattchow and Brown (2011) provide a series of 'place-apprenticeship' questions as a guide for teachers and learners:

- *What is here in this place?* What can we seek to learn here through our senses and through our knowledge systems? How do we remain watchful, attentive and listening to this place whilst we are here? Who (human and non-human) lives here? Who relies upon this place? What was its past, how has it changed and what is it becoming?

- *What will this place permit us to do?* What wounds does this place carry? Who cares for this place now? How can we insure that our experiences do not wound this place further? How can our actions help to heal this place?

- *What will this place help us to do?* How does this place sustain us whilst we are here? How do we design an experience that is attuned with this place; that works with it rather than against it?

- *How is this place interconnected with my home place?* How is this place influenced by my home place? How is my home influenced by this place? Can we reveal and experience the threads of these connections? Are there ways of experiencing and knowing this place that return us to the first question when we return to home: What is here in this place? (p.192)

By using these questions as guidance when planning a camp programme many opportunities for deep learning experiences may emerge that could include immersion in cultural experiences, nature studies, real-world problem solving with community and even social entrepreneurship possibilities.

Brown (2013) refers to Nikki, a teacher implementing a place-responsive approach in her outdoor education programmes, who saw "place as integral to fostering students' cultural connections that had a bearing on identity and sense of belonging. The shift in emphasis to a place-responsive approach had a direct bearing on student engagement and behaviour." (p.7) while another teacher, Peter, found that his students were "challenged in a way that they feel comfortable in, to enable them to see what is in their local environment, and because it is more local, they are more likely perhaps to do it again, and again, and introduce other members of their family too, or whatever"(p.8). Brown also found that lower costs, reduced environmental footprint and lower teacher stress levels were clear benefits articulated by teachers along with an increase in active involvement by their colleagues from other subject areas. The teachers he interviewed also valued the positive relationships with people in communities that had been established (p.9). There is much to be gained by implementing a place-responsive approach when developing outdoor experiences for learners.

Straker (2014) found that research revealed understanding a place "usually requires talking with, observing, or gathering stories from those who live, work, or recreate there" but "that what is shared through observing and talking with others is only partial, as another level of meaning resides in the bodily experience of being there and being fully engaged". She also found that learning to live well in the world and to care for its diverse environments does require experiences beyond the *known*, local area "as it encompasses learning to appreciate the subtleties of living within different environments including National Parks and other natural areas ...." (pp.27-28).

B: Environmental Education for Sustainability Pedagogy

> *"For the most part. . .we are still educating the young as if there were no planetary emergency…the environmental crisis is first and foremost a crisis of mind, perception, and values - hence, a challenge to those institutions presuming to shape minds, perceptions, and values. It is an educational challenge.* (David Orr, 1992. Environmental Literacy: Education as if the Earth Mattered)

Environmental Education for Sustainability (EEfS) is by its very nature future focused. It is about learning to think and act in ways that will safeguard the future wellbeing of people and our planet by exploring the relationship between people and the natural world through the 4 aspects of sustainability - environmental, social, cultural and economic.

Research undertaken by Lugg (2007) demonstrated the potential for educational outdoor experiences to enhance environmental knowledge and empathy where nature is used as a 'text', particularly where the activities involve active inquiry about the layers of information to be found within that place. Such inquiry requires participation by all, joined-up thinking and strong reflective practice in order to better understand the human relationship with that place ecologically, socially and aesthetically.

Tilbury (1995) describes EEfS as having "a holistic curriculum approach, ... (it) combines and develops scientific enquiry, social science thinking and practical skills together with the creative and aesthetic sensibilities of the language and arts. As a result, EEfS also contributes to the education of the 'whole person'" (p.200). It has been described as being 'in, about and for' the environment involving the trinity of 'head, heart and hands' learning but Tilbury takes it further stating that it is "mostly developed through fieldwork, has a strong experiential orientation, developing environmental awareness and concern by encouraging personal growth through contact with nature" (p.207).

Stirling (2001) asserts that EEfS is transformational learning, "education for change" (p.35) informed by values and purpose, and where there "is a keen sense of emergence and the ability to work with ambiguity and uncertainty. Space and time are valued, to allow creativity, imagination, and cooperative learning to flourish" (p.61). It is in essence a participatory, empowering and action-oriented educative process of citizenship for positive change. A Landcare Research study (2009) found evidence that students responded favourably to a transformative approach and that they had a heightened sense of confidence to participate in decision-making and act on those decisions.

Values exploration, particularly those values required for living sustainably, is therefore a big part of EEfS as is the development of a "personal environmental ethic" (Tilbury, p.201). This is not dissimilar to the importance the NZC places on encouraging, modelling and exploring values, and 'acting on them that we are able to live together and thrive.' (NZC, p.10). For the educator it is a matter of designing learning experiences that will challenge learners to deeply reflect on attitudes, values and behaviours that may lead to significant personal and collective changes. Camps provide a space and opportunity to explore different world

views as well as the relationships that we have with each other, with non-human species and with the planet generally.

When living as a camp community, sharing tasks and experiences, there is a greater potential for personal growth and even profound transformational shifts, particularly when everyone has a responsibility to participate in all aspects of the camp rather than things being done for, or to, the participants. The sharing of ideas and reflections may also occur naturally as people chat while doing simple group tasks such as helping in the kitchen, clearing common areas, or planting gardens. Transformational learning is also more likely to occur where participants are co-creators of the programme; this is a negotiated process – a balance between the expertise of the educator and the perspectives, hopes, or ideas of the learners. It is allowing for 'emergence[2]'; of order arising out of what may seem difficult and chaotic but, the efficacy of that 'emergence' will be determined by the dynamics of the intent and learning pedagogy of the educator, the state of readiness or openness of the learners to a new way of doing things, the size of the group, the length of the camp as well as the intangible quality of the environment in which the camp is located.

A large part of the EEfS pedagogical approach is the development of **Action Competence**.

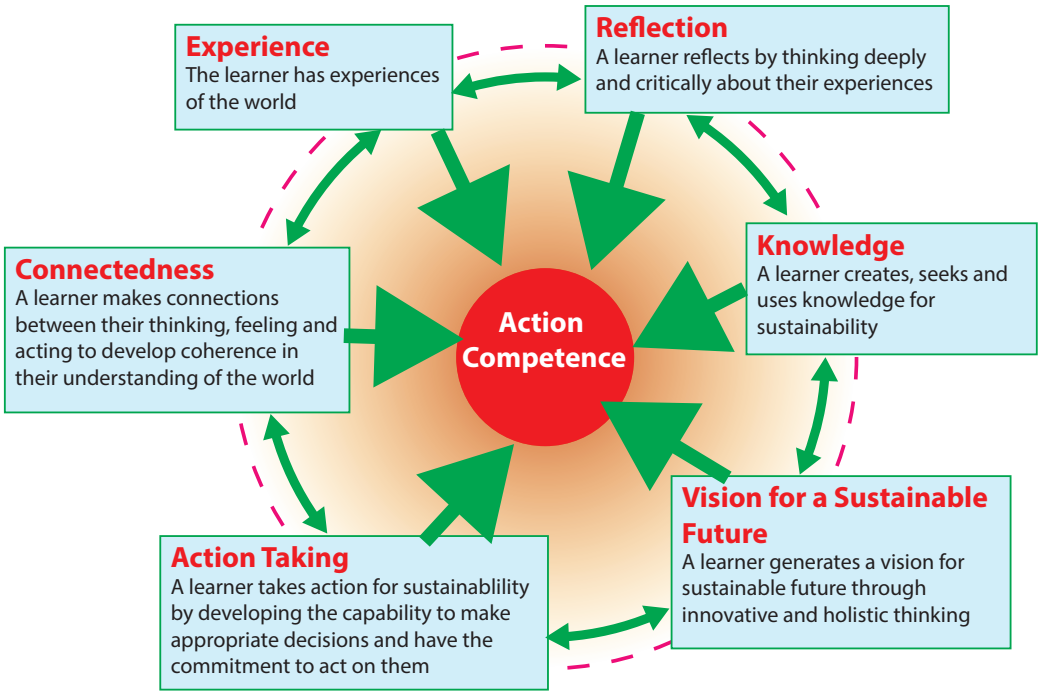
A TLRI study (Eames, Barker, Wilson-Hill & Law, 2010) found that the NZC key competencies converge well with the action competence literature and this is well documented on TKI. The study also quotes from pre-eminent researchers in this field, Jensen and Schnack who 'define action competence most simply as "the ability to act with regard to the environment", which they argue goes well beyond pro-environmental activity or behaviour modification. Instead it incorporates intentional, participatory and authentic action taking that requires knowledge about underlying causes of unsustainable practices and is guided by students' experiences, attitudes, values and local contexts'(p.1).

In an update on the research into Environmental Education (Bolstad, 2015) found that "(i)n terms of action-taking and 'action competence', the literature and workshops consistently affirm the need for adults, teachers, and schools to think critically about how to support children and young people to take action in ways that have the potential to be meaningful both from the perspective of environmental and sustainability impact and meaningful in the sense of being owned by the learners. Several workshop participants reiterated that EE/EfS has to be seen foremost as an educational process, and not just students doing environmentally 'good' things" (p35).

The diagram below is based on an Education for sustainability framework for students developing action competence and located at Curriculum Online. The diagram illustrates the six key elements of action competence (AC), each as valuable and integral as the other to ensure an effective process. Notice how they feed into each other and are often iterative as educators and learners gain new knowledge and understandings through the process.

[2] https://en.wikipedia.org/wiki/Emergent_curriculum

Framework for students developing action competence



Source: http://nzcurriculum.tki.org.nz/Curriculum-resources/Education-for-sustainability/About-EfS#collapsible4

With respect to the AC process, a camp experience could be an end point of an action learning cycle, a middle point or the catalyst for developing an action plan. Through implementing the plan, relevant and varied competencies are developed. In this way a camp would not be a stand-alone entity but be an authentic, integral component of the learning cycle, connecting head, heart and hands through activities, reflection and the planning of 'next steps'. The students should be able to see the dual value of their learning in that it is important right now as well as for the future.

If the students are involved in the co-creation of their school camp experiences they have the opportunity to devise fun challenges, explore ideas and build skills in sustainability and the outdoors, simultaneously providing options for group situations. They could explore ways of getting to a destination, of devising a menu that is plastic packaging free, the methods by which waste will be dealt with on camp, or low-carbon ways to undertake their adventure.

Note: If your school is an Enviroschool enlist the support of your facilitator in working with the students as they plan for camp.

A similar Action Competence Learning Process (ACLP), developed for teaching and learning processes around health promotion within Health and Physical Education, can be found here. The ACLP provides a framework that enables students to take critical individual or collective action based on identification of an issue, followed by developing knowledge and insight, developing a vision, understanding, planning, acting, reflecting and evaluating. In addition to the ACLP are a series of critical question prompts that are helpful as learners move through the action competence cycle.

The two pedagogical approaches of place-based/pace-responsive and environmental education for sustainability are not exclusive and in fact weave together well; they could be used together or separately, or, combined with other student-centred approaches.

Providing children and young people with outdoor experiences through camps can act as a catalyst for place-responsive, sustainability education. Being out in the environment offers a more holistic mode of learning through direct, sensory, affective and cognitive engagement with ecological systems and processes, particularly so if the focus is on the place and the environment rather than a challenging or risky activity. Over time, if the learner is able to visit particular environments regularly, in different seasons and conditions they will gain a more intimate understanding of the place, the people and non-human life forms that inhabit it. They may be more likely to 'read' it and begin to appreciate the value of learning in the outdoors and even come to see 'nature as a friend' (Martin, 1999 and 2004). As mentioned before, stimulating such relationships of care and respect for, and comfort in, nature takes time and familiarity. It rarely happens during a one-off, quick visit but is built up over time with frequent visits, and through experiences that ensure participants gain a sense of their dependence on nature for their well-being.

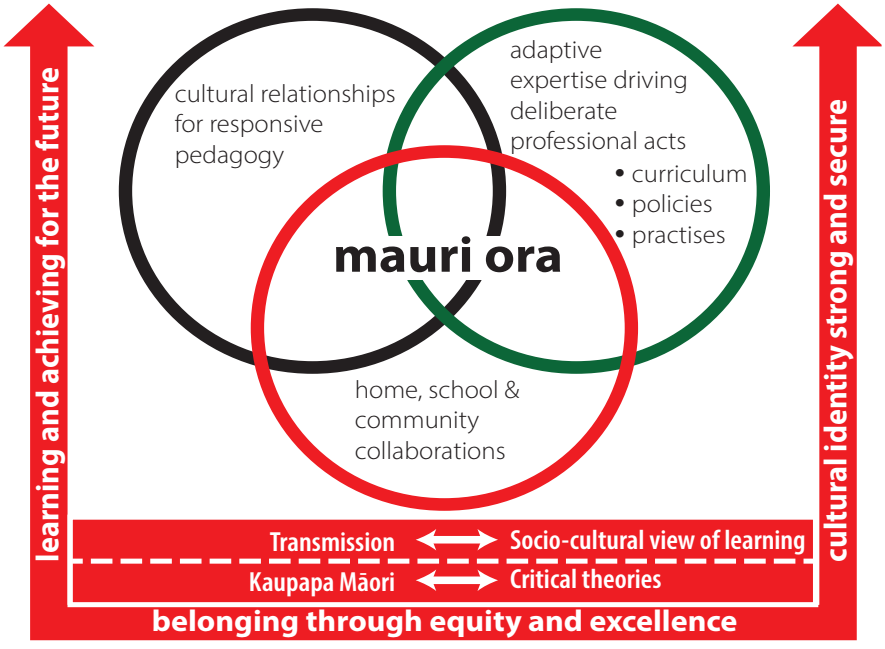
The educator's role is vital here, particularly when fortuitous and invaluable opportunities arise for developing place-responsive learning and/or sustainability literacy. The knowledge, skills and comfort level they can bring to the framing and facilitation of such learning may maximise the experiences for participants. Merely taking children and young people to the outdoors in the hope that they become infused with environmental awareness or sensitivity is not enough. The DOC paper, *Effective approaches to connect children with nature*, offers a number of practical ideas as how natural environments can be explored through different mediums.

Mātauranga Māori

No matter which pedagogical approach is used in developing a camp programme it is vital that **Mātauranga Māori** is incorporated. This is especially important if wishing to address the Treaty of Waitangi principle of the NZC and the bicultural partnership on which our nation is founded. Exploring Māori ways of being and engaging in the world, through learning about

and using appropriate kawa (marae protocols) and tikanga (cultural principles) during camp opens learners to different perspectives about knowledge and knowing, particularly in relation to place and our connection to the natural world. Māori value connections and relationships between all things human and non-human first - the importance of whakapapa - rather than looking at something or a person in isolation. As explained in Voices 7-16, *Mātauranga Māori*, for Māori "(a)n initial question is, 'who or what is this thing I am seeing in this world and how do I relate to it?' Western knowledge's initial question is, 'what is the role that this person or thing has?'" [Kia Eke Panuku, 2013-2016]. Penitito (2009) connects the integral nature of place based learning to Mātauranga Māori, providing insights as how place based pedagogy is educationally and culturally beneficial for all students. In the section entitled 'How to decide what differences matter' (p.22) he poses questions for educators to consider. They are well worth reflecting on as are the questions he ends on in relation to place and identity, which ask "how we fit in, what the place means to us, and what we mean to the place" (p24).

In exploring such questions we enter into a dynamic form of shared learning that is encapsulated in the term 'Ako', a term that sits comfortably within the pedagogies of place-responsive and EEfS learning. The diagram below demonstrates this dynamic



Simultaneous Success Trajectories

Source: Professor Mere Berryman, Poutama Pounamu Director, https://poutamapounamu.org.nz/mauri-ora/ako-critical-contexts-for-change

The Poutamu Pounamu website where the above diagram is housed carries rich material from Kia Eke Panuku, an initiative for secondary schools giving life to the Māori education strategy Ka Hikitia: Accelerating Success 2013-2017. The resources section contains four documents that unpack the three critical contexts for learning, as well as other helpful information supporting the incorporation of Mātauranga Māori into your programmes. Examples include the Voices: Mahi Tahi collection and the pamphlet called Culturally Responsive and Relational Pedagogy , which is further expanded in a Dimensions brochure.

Your school may have a kaumātua who may be able to assist with incorporating Mātauranga Māori into your camp programme or, failing such a connection having been made, a starting point would be to contact the local runanga office to begin the process of establishing a relationship of reciprocity.

For teachers in the South Island, in the takiwa of Te Rūnanga o Ngāi Tahu, the geographicaland historical atlas of place names for Te Waipounamu - Ka Huru Manu - provides a great deal of information about sites of significance and restores the mana of historical names where they may have been misspelt or 'replaced' by English names. http://www.kahurumanu.co.nz/ Other valuable websites supporting culturally responsive connections can be found on the EONZ website.

In furthering the idea of partnerships, consider establishing working relationships with community organisations or government agencies such as the Department of Conservation (DOC). **Community relationships for learning** broaden the whole-school approach beyond the school gates, bringing family members, community and professional experts into the realm of reciprocal learning. Such partnerships open up opportunities for action projects that have true meaning and worth such as those developed through the DOC's collaborative community education model as captured in these two articles on Greening Taupō linked below. In the Taupō projects students are producers of knowledge not just consumers of it, and are able to articulate their achievements as well as demonstrate the competencies they develop along the way.

The Kids Greening Taupō (KGT) initiative is based on the work of Greening Taupō, a community organisation on a mission to increase the native flora and fauna in the area. It is a partnership between Greening Taupō, the Department of Conservation and the Tūwharetoa Māori Trust Board. Presently there are twelve schools involved – two secondary, five primary/intermediate, four kindergartens and one area school – with students aged 3-17 contributing. KGT uses a collaborative community education process based on the following key components:

- Education institutions partnering with the wider community;
- Authentic teaching and learning opportunities;
- Ethos of student-driven learning;
- An integrated learning journey.

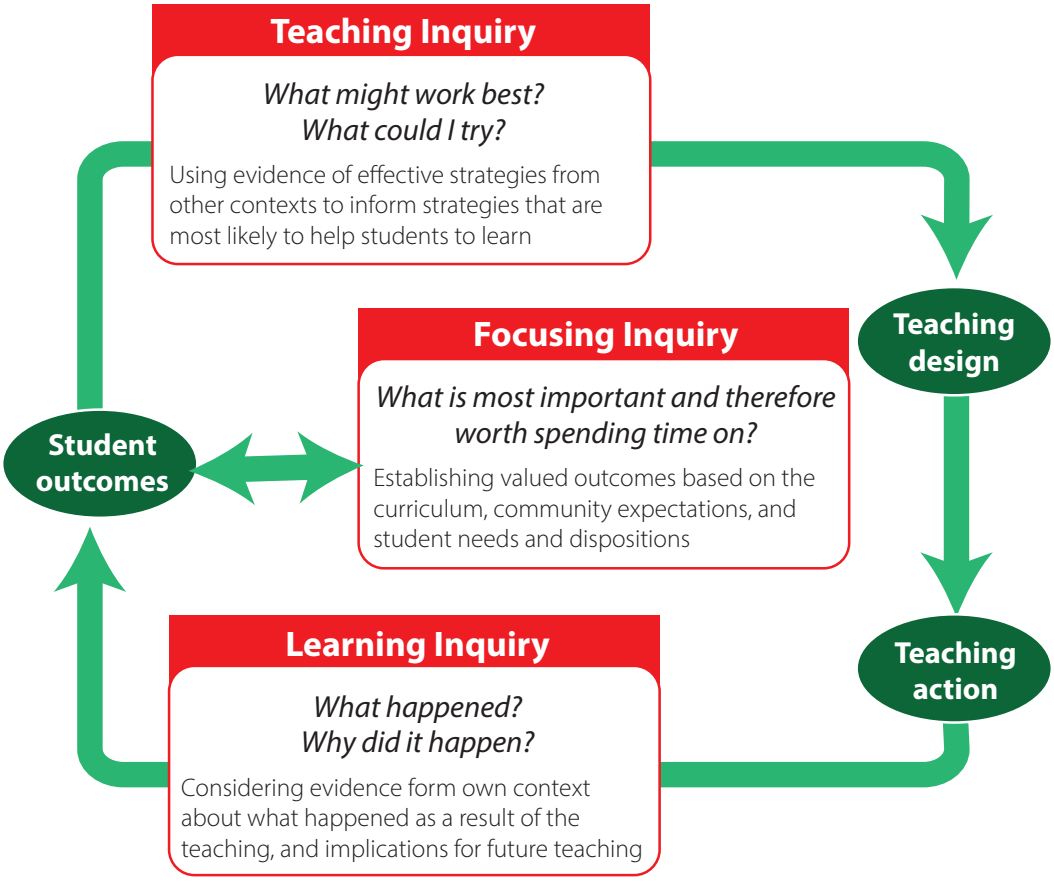
This ethos of students as leaders means that they are seen as active citizens in their own community; they are empowered to make a sustainable difference to their town. Tauhara College's involvement started with year 9 and 10 students developing an ecological corridor at Spa Park followed by the restoration of a council-owned reserve within walking distance of the school. Principal Keith Buntting says he's proud to be involved with the project: "It continues to be one of those programmes that highlights how powerful learning is when it happens within relevant, real-world contexts and with an emphasis on making a positive difference in the world. For the full articles visit: Sciblogs 2016 or Ed Gazette 2017

Teaching as Inquiry

The shared development of a new approach to school camps within your schoolis an excellent focus for a cycle of *Teaching as Inquiry* shown by research to positively impact student learning.

The Teaching as Inquiry cycle was developed by writers of Effective Pedagogy in Social Sciences/Tikanga ā Iwi: Best Evidence Synthesis Iteration [BES], a series ofMinistry of Education commissioned research papers on policy, research, and best practice in education.

The key elements are all there – teaching design, teaching action and a focus on student outcomes – of evidence informed pedagogy.



The Four Mechanisms

This symbol comprises four interlocking elements that represent the mechanisms of effective pedagogy outlined in this BES: connection (pink), alignment (blue), community (yellow), and interest (green). The same four colours are used throughout the document as a means of cueing the reader to the mechanism in focus. The elements interlock to symbolise the interrelatedness of the mechanisms; each operates in conjunction with the others.

Connection
Make connections to students' lives

Alignment
Align experiences to important outcomes

Community
Build and sustain a learning community

Interest
Design experiences that interest students

Diagrams sourced from Aitken, G. & Sinnema, C. (2008) Effective Pedagogy in Social Sciences / Tikanga à Iwi Teaching as Inquiry (p.53) The Four Mechanisms diagram (inside cover) | [See Chapter 2: Overview of Findings for details]

SECTION 3:

PROGRAMME DESIGN AND PLANNING

Student voices: Brown (2012b, pp.75- 76)

Yeah, the main thing for me, it was like, it was just really good to be close to home. All this surrounds you and you didn't even know it. Experiencing it - it's pretty wow. (2:S2)

We saw like a lot of the area here where we live. Like I didn't see any of it before so it was pretty cool. I think without a camp I wouldn't have seen all that stuff that we saw, so it was pretty good. (3:S1)

This trip kind of taught of the meaning of the place that we live in and we should actually appreciate it more. (1:S1)

When beginning the process of planning for school camps an important first step is deep reflection on the purpose and worth of beyond the classroom activities such as camps. Depending on the size of the school, this could involve the whole staff, BOT and PTA or just those people associated with the year group a particular camp is designed for. The discussion can also be open to members of your wider school community who could be champions of specific aspects or catalysts who open doors to new ways of seeing and thinking. It is important to consider how each camp builds on that of the previous year; here it may be useful to meet with staff from contributing schools to map out progression and connections, particularly when developing a localised, place-responsive approach.

Overarching Purpose Questions

- What is our school's vision and how is it related to the NZC – how does/could that vision impact on the purpose and programmes of our school camps?
- What strengths and opportunities, as well as limitations and challenges, are there in the way our school includes camps in the school curriculum?
- What would a graduate from our school typically possess i.e. skills, attributes, knowledge? What kind of person would they be?

Key questions when revising the overall OE teaching and learning programme:

1. What previous outdoor or camp experiences have students at our school had?

2. What knowledge, skills and experiences do our staff have to contribute to an integrated camp programme? (experiences and pedagogy – the 'why', 'what', 'who' and the 'how')?

3. How does student voice shape the location, look and feel of our school camps?

4. How can parents and community contribute to the development of camp programmes? What partnerships can be forged?

5. What is currently of concern and interest for students at our school?

6. In what ways is our current camp programming connected to the NZC? How could connections be made?

7. How do the camp programmes and experiences at each level build on each other and prepare students to actively participate and contribute as they move through school?

8. What student-led, inquiry learning, critical thinking opportunities can we develop to ensure our learning programme encourages learning at higher levels and incorporates learning in cognitive, affective and sensory domains (e.g. the use of such tools as Blooms or SOLO taxonomy)?

9. How can we introduce the idea of history and culture across year groups i.e. through ongoing restoration projects that explores what a place was like long before and why some aspects were valued over others by different cultural groups?

10. How will we ascertain what learning has occurred and what could we, teachers and students, report on and to whom?

11. How can we collect student, other teacher and whānau voice in an ongoing way to inform the development of our school camp experiences every two years?

12. In what ways could we use external providers or other external support to enhance our school camp experiences?

13. How do we ensure our camp programmes and procedures are culturally responsive?

14. How do we ensure our camp programmes and procedures are inclusive of all students?

Planning considerations

Pay attention to the local while also looking for powerful curriculum connections that enhance the Principles, Values and Key Competencies of the NZC and perhaps some outcomes from targeted learning areas. Plan a staff outing to look at possible locations; this could be a fun group activity for a teacher only day or a couple of days in the mid-year 'holidays' (with stops at excellent cafes along the way!)

There are many things to consider and weigh up in your planning, such as which pedagogical approach(es) you may wish to take and how students may be involved in the planning. Could planning be something more senior students in the school do with you as part of preparing to welcome new students to the school and help them get to know their area? How well do you know the students you will be taking on camp; is camp an opportunity to get to know them better whilst also engaging them with learning about place? What needs does the group you are planning for have? How can you support them so everyone is included? How 'unplanned' are you prepared to let some time on camp be? How could such time lead to powerful, positive experiences? How can camp experiences be scaffolded over time, building on the legacy of previous years?

And, on top of those myriad of considerations there are the EOTC Guidelines to adhere to. A sub-group, working closely with the organising team, may need to be assigned the necessary paperwork around this to ensure all the correct health and safety procedures are met. Here again, some students may find this an interesting process to be involved in and they may be more readily able to communicate the need for, and importance of, Safety Action Plans/Safe Operating Procedures, consent forms and incident reports and reviews to other students and their community.

Early on in the planning provide an opportunity for parents/caregivers to be involved and contribute. They may well appreciate understanding something of the goals, objectives and outcomes of the proposed camp, and what type of evaluation will follow. When planning for 'emergence' and 'uncertainty' parents/caregivers will need to have those processes explained to give them confidence in the teachers or educators leading the process. They will want to understand the likely connections to curriculum and student development as well as the camp location, expectations, policies and procedures relevant to the activities. Parents/caregivers could engage with their child during pre-camp preparations as well with any learning reflection and reporting that happens post-camp; they too may be opened up to new learning and gain a sense of wonder through their child's experiences.

The telling back of these stories will be made easier for the learner if they have been required to keep a journal leading up to, during and after camp. Journal keeping corrals a number of skills; the process teaches students to become keen observers and recorders of the natural world through drawing and writing about plants, animals, people etc on location. They can use a number of techniques beyond pen and paper, such as video and photography too if they prefer. Journals need not be just a factual gathering of information as they can also be invaluable troves of impressions and creativity where the students create varied stories of place through poetry, song, art, or even treasure maps.

Idea Starters

Below are some ideas to 'kick around' as themes or kaupapa for a camp in a particular place

- **Good food/No Plastic** – Here is an opportunity to explore local food options. Prior to camp, organise a visit to a vegetable farmer who grows for a Farmers' Market to find out what and how they grow produce followed by visit to a restaurant or caterer who uses locally sourced food. Students may also have watched and discussed videos that highlight the issue of plastic use and waste particularly in our oceans. In preparing for camp, student groups are tasked with preparing, sourcing and pricing menus for camp that use mainly locally sourced food that is free of plastic packaging. Whilst on camp they may learn about food that can be foraged and how it may be prepared either over open fire or in a camp kitchen. Learning about medicinal plants could also occur here. By investigating food and packaging they would consequently need to learn about food safety and hygiene. Here are some good ideas from a family camping in Gippsland, Australia.

- **Living Lightly:** This is similar to the above but wider in scope. Our actions and choices have an effect on any environment hence planning for a camp that has a focus on reducing that impact is a positive step i.e. pollution prevention, habitat protection, resource re-use etc. Traditional school camps are often held at a venue where there is a large kitchen and all the food is trucked in and prepared by cooks either employed in the role or by parent volunteers. The accommodation and ablution blocks are just there with little appreciation of their connection to the real world - water comes in through the taps and waste just goes out somewhere else. The students usually have little understanding of their responsibility to reduce that impact through relatively small changes in behaviour such as short showers, carrying out rubbish or composting green waste. Find out whether the camp venue uses solar power for electricity or water heating, or has a rainwater capture system in place. Camp could be an opportunity to assess a centre's sustainability in form and practice, or for learning about low impact wild camping. Students could also travel for camp using a low carbon method or two. Leave no Trace principles are useful here.

- **Giving Service:** This theme is about 'getting involved' and actively returning something to the environment or to a community. Your school may well already have involvement with a community group or marae undertaking riparian planting or restoration of a wetland for example. During such a camp the learners get to work alongside adults in a local community or at a marae learning about ecological communities, best practice planting techniques, or perhaps painting skills is building restoration is the being undertaken. Using this theme as a camp focus could lead to the exploration and development of a number of Key Competencies and Values. One nationwide service a school could engage with is the Predator Free NZ project, or work with the Department of Conservation in their area to Adopt a Conservation site and support work in enhancing biodiversity.

- **Sensing Place:** This theme is about nature and place as the ultimate sensory experience – smell it, taste it, see it, hear it. A camp focused on using the senses is

about taking a slower approach to the outdoors; having time to sit and listen, smell, touch, and feel .... maybe taste! Students would be exposed to bird sounds, the wind on their face, and the play of shadows as time moves on. With good facilitation, it should engender a sense of wonder in the students and be an opportunity for them to capture their experiences in a journal – using art, poetry, story, song, natural rubbings, photographs etc. It is an opportunity for students working in teams to experience the environment they find themselves in by climbing trees, making forts, exploring mud puddles, bubbling streams, rocky pools or walking barefoot over grass. They would learn safety skills, experience different textures, and be engaged in teamwork as they put their problem solving, creativity, and planning skills to work. There are many possibilities here for cross-curricula activities and approaches. For an 'ad' to set the scene, this Nature video from the US and this article from the Marlborough Express in March 2017, sum up our need for nature.

- **The Journey:** In this theme it is the journey that matters, not a specific outcome. It is the journey that teaches - similar to the great journeys of ancient times such as Odysseus or the Polynesian waka journey to Aotearoa! The process of creating a journey, of journeying, trying new things, hearing stories along the way and reflecting on the experiences had, can make a journey transformational. A school may create and use the same journey plan for each Year 9 group but the combination of people, weather, challenges and opportunities that arise will differ each time. This is where the concept of 'emergence' plays a part. There are some lovely examples of journeys schools have created from which you can draw inspiration (see Case Studies section).

- **Ngā hau e wha:** – Using the concept of the four winds, what can be discovered whilst on camp? What comes at us from the different directions or what can we find when we follow the winds? Through this theme, weather patterns such as cloud formations, and seasons could be explored. Alternatively, this concept could be a way of exploring the 4 elements of ancient times - earth, wind, fire and water - and mythology related to them, particularly Māori mythology (Tāwhirimātea) but also within other cultures such as Chinese, Hindu or Ancient Greece.

- **Peeling the Onion:** The focus of such a camp would be the pulling back of the layers of history that cover the current lived place. There is great potential for storytelling, drama, art work, and semi-archaeological activities by tapping into local historical societies, cemeteries, pa sites, coastal fortifications etc. The 'peeling of the onion' can also uncover the food history of an area with the students experiencing different ways of cooking before the advent of the electric oven and microwave. In some areas they may be able to collect wool, learn how to dye it, spin it and make it into an article, or different modes of transport could be woven into such a journey back in time. There really is no end of possibilities!

- **Be a Citizen Scientist:** This approach could occur throughout the year and incorporate seasonal learning, rooting students in time, place and natural cycles. There is plenty of opportunity to bring in teaching colleagues from the science disciplines as well as experts from government agencies, mana whenua, NGOs and community groups. Hands-on activities learning about the bugs, birds, reptiles, amphibians, and perhaps mammals found in an area are all possible. It could

be a very localised bioblitz with purposeful science being undertaken as well as an opportunity to find out about threatened species and human impacts on the environment. Students could capture their knowledge and experiences in a journal and share their new understanding once back at school.

- **Watershed explorer** – The health of waterways in Aotearoa-New Zealand has exercised many people recently. Exploring an entire watershed or catchment can take time influenced by a river's length and floodplain area. Depending on time and depth of focus students will be exposed to the diversity of geography, biodiversity and stream ecology along its length as well as how people have used the waterway over time. Māori emphasise the need to have a holistic understanding of a freshwater environment through the concept of ki uta ki tai (from the mountains to the sea), which also encapsulates how the health and well-being of people are intrinsically linked to the natural environment. Through exploring a catchment, by walking, biking or canoeing its length, students discover the importance of water in their lives and may express through poetry, art, drama, speeches, posters what they have observed, felt and learnt. It is an opportunity to create rich sensory experiences whilst exploring the natural and cultural history of a catchment.

Global Examples of Integrated Outdoor Learning

Friluftsliv: Friluftsliv literally means "free air life" in Norwegian, but like hygge, its cultural connotations go far beyond any English translation. Both words refer to uplifting ambience, but while *hygge* focuses on coziness and human relationships, *friluftsliv* is expressed through a life lived consciously in harmony with nature, with an almost childlike curiosity to know it better. This video Finding Friluftsliv https://vimeo.com/64425721 gives you some understanding of the concept and how exposure to nature supports mental and physical health (note: this particular example does involve a long car trip to get to the place where the experience is to be had).

Green River Preserve is a 3,400 acre private wildlife preserve in the Blue Ridge Mountains of Western North Carolina, USA. It provides summer and school camp programmes that connect children with nature. Their programmes aim to inspire children and young people to have a greater understanding of themselves, their environment, and their humanity, nurturing character development and fostering skills like perseverance, curiosity, communication, optimism, creativity, and tenacity.

Aprovecho based in Oregon, USA provides an Elemental Exploration Education programme for young people that is place-based. They are not camps but their day programmes enable participants to explore sustainability as well as develop communication and collaboration skills.

Earth Mountain Education Farm is a working permaculture farm and recognized Ecovillage. The farm's by-line is *Inspiring Awareness through self-discovery, Independence through challenge, Social Responsibility through community, and Stewardship through intimacy with nature.*

Camp Kernow is an off-grid environmental adventure centre near Truro, Cornwall that provides both summer and school residential camp experiences of up to 5 nights. Children take part in programmes such as wild food foraging, technical tree climbing and bat detecting. Each school camp is planned in consultation with teachers to ensure a tailored and curriculum linked experience.

Forest Schools: is a educative model in the UK where children visit natural spaces to learn personal, social and technical skills. It is very much a 'hands-on' learning approach in forests or natural environments. The UK Association provides background information and resources while in New Zealand a relatively new Forest School is found on the Hibiscus Coast, Auckland

Nature Play, Queensland, Australia provides resources for schools as well as its own programmes inspired by the ideas of American social commentator and journalist Richard Louv. Louv is co-founder of the Children & Nature Network, an organization helping build the international movement to connect people and communities to the natural world.

Project WET and their **Action Education** programme are Montana, USA based specialists in sustainable water education and resource provision with a future-focus.

The resource section: Now for something a little different! The advocates of going barefoot emphasise the direct connection to nature one gets to nature by kicking shoes off. This website by Lorenz from Germany advocates going barefoot in nature both to improve flexibility and muscle tension as well as gain a direct sensory connection to nature.

New Zealand Case Studies – Sharing Experiences

A number of case studies have been collated to demonstrate the range of approaches schools have used to provide their students with place-responsive or education for sustainability experiences in the outdoors. More stories will be added as they are shared; feel free to pick and choose from the podcasts and videos offered by EONZ. Some teachers have provided their contact details and welcome inquiries from interested teachers anywhere else in the country. EONZ periodically holds or collaborates on conferences, providing opportunities for educators to share their programmes, experiences and reflections.

To access the contributions educators have initially submitted to a growing repository of resources visit the resource pages at www.eonz.org.nz where this document, Revisioning School Camps, is housed.

SECTION 4:

RESOURCES AND REFERENCES

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