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00:00:00,090 --> 00:00:04,920

It may inspire Wildflower Garden or pollinator garden or a butterfly garden,

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00:00:04,920 --> 00:00:09,120

you know, so people who have balcony gardens in the middle of downtown Toronto,

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00:00:09,120 --> 00:00:26,470

the pollinators still find their tomato plant out there on the balcony, so we know that you can encourage that connection anywhere.

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00:00:26,470 --> 00:00:35,380

Hi, everyone, and welcome to the staff lounge, a place to unwind, reflect and connect with the faculty at Hunter College in Toronto, Canada.

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00:00:35,380 --> 00:00:41,740

In each episode, we'll be having casual chats, interviews and tips from our teaching and learning support team.

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00:00:41,740 --> 00:00:49,130

I'm your host, Shirantha Beddage. I'm a saxophonist, composer and faculty in The Bachelor of Music Program.

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00:00:49,130 --> 00:00:56,240

Today's episode focuses on land based pedagogy and two wide seeing Humber College is located

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00:00:56,240 --> 00:01:02,270

within the traditional and treaty lands of the Mississauga of the credit known as AdobeRGB Oak,

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00:01:02,270 --> 00:01:05,690

the place of the altars in which you saw geek language.

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00:01:05,690 --> 00:01:13,580

The region is uniquely situated along Humber River Watershed, which historically provided an integral connection for Anishinaabe,

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00:01:13,580 --> 00:01:23,450

Haudenosaunee and wind up peoples between the Ontario Lake Shore and the Lake Simcoe Georgian Bay regions, now home to people of numerous nations.

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00:01:23,450 --> 00:01:29,030

Adobe continues to provide a vital source of interconnection for all.

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00:01:29,030 --> 00:01:36,350

September 30th, 2021 is the first national truth and Reconciliation Day in Canada.

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00:01:36,350 --> 00:01:44,450

On this day, we honor the lost children and survivors of residential schools, their families and communities.

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00:01:44,450 --> 00:01:53,210

Since colonization, education has been weaponised as a tool to inflict and commit cultural genocide against indigenous peoples.

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00:01:53,210 --> 00:01:56,060

As educators, we have a professional duty to repair.

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00:01:56,060 --> 00:02:06,180

The damage is done by education and to understand that educational institutions are often conflicted and unsafe spaces for indigenous people.

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00:02:06,180 --> 00:02:10,050

To work towards better relationships and to do so in a good way.

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00:02:10,050 --> 00:02:14,770

Is there a moral or ethical and our professional duty?

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00:02:14,770 --> 00:02:21,070

Specifically, we have a responsibility to uphold the Truth and Reconciliation Committee's calls to action,

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00:02:21,070 --> 00:02:28,520

in particular call number 62, which focuses on how we can work towards reconciliation through education.

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00:02:28,520 --> 00:02:35,630

Today, we're speaking with Louise Simone, professor of Early Childhood Education in the Faculty of Health Sciences and Wellness.

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00:02:35,630 --> 00:02:43,970

And Lynn Short, indigenous education specialist for land and culture based programs at Indigenous education and engagement.

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00:02:43,970 --> 00:02:51,660

She's also the Environmental Stewardship Coordinator for the Center for Urban Ecology and Humber Arboretum.

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00:02:51,660 --> 00:02:57,780

Lyn and Louise have partnered together to create a land based pedagogy initiative through early childhood education,

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00:02:57,780 --> 00:03:01,430

which uses the framework of two wide seeing.

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00:03:01,430 --> 00:03:12,610

In this episode, Louise and Lynn speak about how they met their new initiative and how to avoid seeing informs their perspectives.

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00:03:12,610 --> 00:03:26,310

So we we met in 2017. So through a shared interest in nature, we had launch, so when I say we the early childhood education program,

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00:03:26,310 --> 00:03:33,000

we had launched a force nature program in the Child Development Center in 2016.

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00:03:33,000 --> 00:03:41,820

And some of the work that we were doing and that I was doing around my Ph.D. work was looking at how do stories change,

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00:03:41,820 --> 00:03:50,880

how to young children's experiences change when you also look at the land from an indigenous perspective.

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00:03:50,880 --> 00:04:02,370

And so someone suggested that I meet with Lynn and we met and went for a walk in the forest where Lynn did point out 79 things that I didn't see.

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00:04:02,370 --> 00:04:12,270

And I invited her to walk with us in the Forest Nature program to see what, what, what,

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00:04:12,270 --> 00:04:19,410

because Lynn has knowledge and teachings that are different from mine and from my perspective at the time.

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00:04:19,410 --> 00:04:26,490

So that's how we came to meet. Lynn, anything to add to that.

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00:04:26,490 --> 00:04:37,020

I guess when we met, we were we started walking together, and I think that our personalities really clicked.

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00:04:37,020 --> 00:04:45,750

We we got along really well. In fact, when we started walking together with the with the children, they thought we were sisters.

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00:04:45,750 --> 00:04:55,530

And and so if one of us was not there and one of us came walking with the children, the first thing they did was say, Where's your sister?

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00:04:55,530 --> 00:05:00,630

And so we we kind of adopted that we're sisters from different mothers.

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00:05:00,630 --> 00:05:15,960

But yeah, yeah. And we're also we are also co-leads on it's a pan-Canadian project that's funded by the Lawson Foundation on outdoor play.

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00:05:15,960 --> 00:05:24,150

This an outdoor play strategy 2.0 to build adult capacity to support children's outdoor play.

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00:05:24,150 --> 00:05:30,210

And we have a team we have other faculty on the team Olga Rizzo, Scott Borg, Kim, Lindsay MacDonald,

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00:05:30,210 --> 00:05:35,670

Regina Hartwick from Indigenous Education, Engagement and their team support us so.

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00:05:35,670 --> 00:05:41,430

So we're part of the court. We're co-leads on that, on that particular work as well.

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00:05:41,430 --> 00:05:46,860

Yeah, yeah. Based on the relationship that we developed while we were walking with the children,

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00:05:46,860 --> 00:05:54,180

when this opportunity came up, Louise came and asked if I would be a co-lead on this project.

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00:05:54,180 --> 00:06:06,830

And since it's something that I think is very important from the perspective of children's development and I agreed to to be the co-lead as well.

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00:06:06,830 --> 00:06:15,600

Yeah, and I imagine that this has been a very fruitful and meaningful partnership for both of you,

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00:06:15,600 --> 00:06:22,650

but also for the people that your your teaching and the results of this this partnership.

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00:06:22,650 --> 00:06:29,130

And correct me, if I'm wrong is, is this a new course that you're working on with the early childhood education program?

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00:06:29,130 --> 00:06:33,240

So I was wondering if you all can tell me about what's involved with this course?

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00:06:33,240 --> 00:06:38,100

What did the students experience? What did they learn and and how did this course come about?

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00:06:38,100 --> 00:06:43,500

I think maybe we'll just start with the idea of what is to aid seeing.

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00:06:43,500 --> 00:06:50,520

And so at what Mark is the mcmorrow word meaning to aid seeing.

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00:06:50,520 --> 00:06:58,890

And basically the translation is that it's it is seeing with one eye the strengths of indigenous knowledge is

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00:06:58,890 --> 00:07:06,750

in worldviews and ways of knowing and seeing with the other eye the strengths of non-Indigenous knowledge,

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00:07:06,750 --> 00:07:13,440

as in ways of knowing. And it's elder Albert Marshall, who is Mike Magee.

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00:07:13,440 --> 00:07:22,410

He has been working with us actually since February 2019, and he's been our advisor on on building this,

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00:07:22,410 --> 00:07:26,550

this course that honors the best of the both world views.

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00:07:26,550 --> 00:07:33,840

And he he talks about the two worldviews when one is pushing, the other one is polling and the opposite way.

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00:07:33,840 --> 00:07:40,590

So it's a way of of grading the two without saying one is better or one is not better.

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00:07:40,590 --> 00:07:50,310

It's just it's a way of taking the strengths together. And and so we're also besides, in addition to Albert Marshall,

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00:07:50,310 --> 00:07:58,210

we're also working with other indigenous elders and knowledge holders in the development of the course and in the delivery of the course.

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00:07:58,210 --> 00:08:03,960

Mm-Hmm. Mm-Hmm. Yeah. So building on what Lynn was saying.

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00:08:03,960 --> 00:08:16,650

Knowledge holders and elders that are in Ontario and are, you know, are connected to the lands that the Humber Arboretum is also connected to.

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00:08:16,650 --> 00:08:19,460

And. You know, what's different about this course,

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00:08:19,460 --> 00:08:26,180

so it does build on other courses that we have taught in early childhood around the importance of outdoor play as we teach a play course,

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00:08:26,180 --> 00:08:35,660

we teach curriculum design. It's in other other courses the right to play from a social justice perspective, you know,

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00:08:35,660 --> 00:08:41,930

Article Thirty One is on in the in the U.N. Rights Convention for Children is the right to

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00:08:41,930 --> 00:08:51,950

play and the right to be playing outdoors and to be to be able to be connected to the land.

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00:08:51,950 --> 00:09:02,840

An important part of the course is that it? It is holistic in a way that it integrates your spirit, your heart, your mind and your body,

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00:09:02,840 --> 00:09:09,740

so the spirit piece is often not necessarily included in a lot of the early childhood work.

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00:09:09,740 --> 00:09:14,000

You know it would be cognitive and social, emotional development, physical development.

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00:09:14,000 --> 00:09:20,450

But the spirit piece that there's energy in the land, there are medicines in sticks and water.

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00:09:20,450 --> 00:09:26,540

All the things that children really connect to are the same things that adults connect to when they're on the land.

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00:09:26,540 --> 00:09:34,970

And it could be different. They could, you know, we might connect to water or connect to leaves or flowers or birds.

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00:09:34,970 --> 00:09:46,520

So, so the course. Is applied, it's a hybrid course right now because of COVID, but the students are on the land four times in the course,

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00:09:46,520 --> 00:09:56,880

and we're hoping in the winter that it is what it was meant to be, which is every week we're we're in the Humber Arboretum or on the land.

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00:09:56,880 --> 00:10:03,090

That's an important part of of the course that we move beyond online learning and that a

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00:10:03,090 --> 00:10:09,330

land based course means that we're connecting to to nature throughout all the seasons.

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00:10:09,330 --> 00:10:21,480

Yeah. And and the and and the important, I guess the big difference is in our situation is that being on the land also means

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00:10:21,480 --> 00:10:27,450

connecting with it and respecting it rather than just going out and using it,

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00:10:27,450 --> 00:10:38,460

just viewing the land as as a, you know, as a teacher, as an asset, as an actual spirit that is to be considered and respected.

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00:10:38,460 --> 00:10:45,450

Mm-Hmm. I'm wondering what are some of the the key learnings that you've noticed the both that your child,

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00:10:45,450 --> 00:10:49,980

the children who are experiencing this course and also the students who you have under under your

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00:10:49,980 --> 00:10:56,700

tutelage have been taking away from this that you've been noticing or that they've been reflecting on.

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00:10:56,700 --> 00:11:03,510

I think one of the things is that it helps students be more present.

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00:11:03,510 --> 00:11:12,480

One of the students said so we were we were in the Humber Arboretum in week two and one of them said, it's so interesting.

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00:11:12,480 --> 00:11:24,060

It's so great to be able to notice things. And so Lynne had shown the students Poison Ivy how how to identify Poison Ivy.

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00:11:24,060 --> 00:11:30,570

And so for us and for many people who are allergic, it's not a great thing to be, you know, affected by Poison Ivy.

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00:11:30,570 --> 00:11:41,130

But there's a plant, a dual weed plant that is orange and also often grows close to the poison ivy.

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00:11:41,130 --> 00:11:46,170

So learning about the connections between plants, the deer really like poison ivy.

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00:11:46,170 --> 00:11:54,720

It's a nutritious plant, and we were walking back to the Center for Urban Ecology, and one of the students noticed and Lynne pointed out,

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00:11:54,720 --> 00:12:02,040

there's the jewel we plant and was talking about the how the seeds pop and the children like popping the seeds.

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00:12:02,040 --> 00:12:08,700

And so. And she mentioned that she's so nice to know there's so many things to notice.

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00:12:08,700 --> 00:12:17,560

So this idea of. Being in kind of wonder or orb of of what's happening,

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00:12:17,560 --> 00:12:27,580

and also that you can come out on a regular basis and see different things at the same place will look a little bit different every day.

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00:12:27,580 --> 00:12:34,030

So that's that's certainly an important thing around connections and relationships.

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00:12:34,030 --> 00:12:41,990

And what that looks like, the more you walk, the more you are connected to a place and that that place becomes special.

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00:12:41,990 --> 00:12:47,960

Lynn, anything to add on that front, other things that you've observed.

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00:12:47,960 --> 00:13:00,620

Well, some of the teachings that I've been sharing on the land have been just having people understand how everything is interconnected and and just,

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00:13:00,620 --> 00:13:10,370

I, you know, I try to talk about how you know, the the deer and the dogwood and the, you know, the birds and the pollinators.

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00:13:10,370 --> 00:13:19,370

And you know, just how everything is so interconnected and how important it is to honor those interconnections and be respectful of those things.

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00:13:19,370 --> 00:13:25,070

And I think that there have been some we've just found out on the land one one time,

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00:13:25,070 --> 00:13:36,230

but I I walk with lots of times with adults doing those kinds of teachings with with the sustainable building technologies.

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00:13:36,230 --> 00:13:41,780

I've had those students come out and and I think that for a lot of the students,

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00:13:41,780 --> 00:13:56,180

it comes as a real revelation that things are not just stand alone, you know, and that they actually do have relationships with each other.

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00:13:56,180 --> 00:14:02,840

And from an indigenous perspective, all of the things that are out there the plants, the animals, the water,

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00:14:02,840 --> 00:14:09,320

the land, you know, those are all our relatives and we have a relationship with all those things.

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00:14:09,320 --> 00:14:14,900

And I think for other individuals to to start thinking about that,

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00:14:14,900 --> 00:14:23,660

it comes as a real revelation to them that there are relationships beyond just human to human relationships.

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00:14:23,660 --> 00:14:34,010

And so I think it's really important that that that is appreciated when you're connecting to the land because it means that whenever you do something,

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00:14:34,010 --> 00:14:38,870

you're affecting the relationships that exist everywhere.

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00:14:38,870 --> 00:14:52,670

And and so I for a lot of people that I I walk with, that's that's often the thing that I hear is I had no idea that that was the case.

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00:14:52,670 --> 00:14:59,770

Mm-Hmm. And so and I think that translates to what?

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00:14:59,770 --> 00:15:07,780

You know, your individual responsibility or a collective responsibility to maybe not pick things or not take things out of the forest,

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00:15:07,780 --> 00:15:13,960

so not pick the dandelions. Those are the juice for the first bees in the spring or leave the sticks where they are.

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00:15:13,960 --> 00:15:15,640

You might play with the sticks, but maybe not.

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00:15:15,640 --> 00:15:23,470

Take them out of the forest or the acorns want to be near that oak tree there for the for the squirrels or future generations of trees.

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00:15:23,470 --> 00:15:28,960

Or if you squish that bug, well, that bug is really important to that plant.

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00:15:28,960 --> 00:15:32,750

And now there's one less of that bug or the berry, right?

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00:15:32,750 --> 00:15:36,810

If you're going to eat the berry, maybe so.

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00:15:36,810 --> 00:15:43,870

So the principles of the honorable harvest, you know, you never picked the first, never pick the last, you know, ask for permission.

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00:15:43,870 --> 00:15:52,780

Say Thank you. Share. Show your gratitude. So I think that that builds on what Lynn was saying around, you know, respecting the land,

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00:15:52,780 --> 00:16:00,910

having a reverence for the land, for the water, you know, helping children and adults connect to wild water.

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00:16:00,910 --> 00:16:08,210

So knowing that that. Water has life in it, so when you throw the rocks into the water, which children love to do,

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00:16:08,210 --> 00:16:13,750

everybody loves to throw rocks in the water, but you might be hitting something in the water that's alive.

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00:16:13,750 --> 00:16:22,150

So when you think about that and rocks are the oldest beings on the Earth, so we want to respect rocks as well.

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00:16:22,150 --> 00:16:32,410

So I think, as Lyn said, that's really quite mind blowing for a lot of, you know, to just such a rethink or reframe,

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00:16:32,410 --> 00:16:41,140

even like the respect for water or being out in the rain or not saying, Oh, we don't like rain, we don't go out in the rain when it rains.

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00:16:41,140 --> 00:16:46,120

In fact, children really love going out, and when it rains, it's different.

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00:16:46,120 --> 00:16:52,000

It's quiet, you know, it's a different, just a different sensory.

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00:16:52,000 --> 00:16:59,980

So we're trying to help students also love the rain and go, how would it rains?

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00:16:59,980 --> 00:17:07,240

I'm just I'm struck by the concept of interconnectedness and relationships because I think in any learning context,

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00:17:07,240 --> 00:17:13,690

having that relational sense just makes the learning so much more more deep and personal.

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00:17:13,690 --> 00:17:21,970

And it's one thing to say because I think when, when in in in our society, we often talk about, you know,

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00:17:21,970 --> 00:17:28,360

sustainability as things like you don't use as much paper or, you know, things like which is good.

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00:17:28,360 --> 00:17:29,710

I think, you know, obviously,

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00:17:29,710 --> 00:17:39,310

but it makes it really hits home when you say you have a relationship to that tree that you would need to cut down in order to make that paper.

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00:17:39,310 --> 00:17:48,860

It does make things much more real in that sense, to know that you are, you are part of the world around you as opposed to as you know,

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00:17:48,860 --> 00:17:55,540

it just it's a much more tangible to me that way when you when you can feel that sense of of interconnectedness.

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00:17:55,540 --> 00:18:08,380

I'm really sorry. Go ahead. Sorry, we did have that discussion about how the concept of honorable harvest actually transfer to consumerism as well,

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00:18:08,380 --> 00:18:14,710

and that that whole idea of, you know, only only taking what you need and sharing.

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00:18:14,710 --> 00:18:19,360

And you know, those are those are concepts that exist like that.

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00:18:19,360 --> 00:18:23,560

It's it's a whole nation teaching the honorable harvest.

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00:18:23,560 --> 00:18:28,150

But those concepts apply to consumer behavior as well.

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00:18:28,150 --> 00:18:34,960

We had that conversation in our in our class and and they were starting to the students were starting to think,

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00:18:34,960 --> 00:18:38,560

Oh yeah, because if everything is interconnected,

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00:18:38,560 --> 00:18:50,320

then what I do, even when I'm shopping is is also going to be reflected in in how I respect the Earth and the products of the Earth.

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00:18:50,320 --> 00:18:54,820

Because the Earth sustains us, we can't survive without it.

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00:18:54,820 --> 00:18:59,620

Mm-Hmm. Mm-Hmm. I'm really curious to, you know, in this season,

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00:18:59,620 --> 00:19:08,050

your teaching partially outdoors and then you're partially having to teach through a screen because of the circumstances of our world right now.

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00:19:08,050 --> 00:19:14,560

And that's how it is. And I'm wondering, you know, for those of us like myself who are teaching through a screen,

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00:19:14,560 --> 00:19:20,350

you know, almost entirely this semester and we'll see what happens in the future.

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00:19:20,350 --> 00:19:27,610

What are, you know, some some ways that you able to encourage, teach,

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00:19:27,610 --> 00:19:33,010

encourage that sense of awe and interconnectedness and wonder or other things that you that you would

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00:19:33,010 --> 00:19:40,860
that you would like faculty to perhaps reflect on as they as they teach
in other subject areas?

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00:19:40,860 --> 00:19:51,760
Well, I was thinking that one of the things that we have done and are
continuing to build on this is that we have been.

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00:19:51,760 --> 00:20:01,390
Videotaping elders and and so that the students can, although we can't
bring the elder into the classroom,

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00:20:01,390 --> 00:20:09,760
the students can listen to an elder discussing things and you know.

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00:20:09,760 --> 00:20:13,930
Delivering other teachings on online,

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00:20:13,930 --> 00:20:25,390
so that's that's one of the ways that we've tried to encourage that
connection as well is and bring in elders on the online.

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00:20:25,390 --> 00:20:38,020
And we also have mentors. We have indigenous mentors working in the
community doing language revitalization or cultural land based family
programs.

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00:20:38,020 --> 00:20:49,390
So they'll be working with the students around co-creating a land based
experience as if they were going to be delivering that outdoors.

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00:20:49,390 --> 00:20:58,780
We have what's really great is that Humber is also working the Faculty of
Health Sciences and Wellness in collaboration with Indigenous Education

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00:20:58,780 --> 00:21:12,790
Engagement to hire Indigenous faculty both part time and full time
because this course is uniquely taught by Indigenous and non-Indigenous
faculty.

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00:21:12,790 --> 00:21:22,750
So Care Aloft is the new professor of indigenous determinants of health,
and we have Andrea Williams, who is teaching part time with us.

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00:21:22,750 --> 00:21:27,820

And both are bringing their lived experience to the course.

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00:21:27,820 --> 00:21:29,900

So that is a really interesting.

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00:21:29,900 --> 00:21:41,650

And then Lynn supports by being on the land with us, you know, for all seven sections, we have seven sections of students for for the fall.

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00:21:41,650 --> 00:21:51,460

So that is really an important part of, you know, how this course is implemented.

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00:21:51,460 --> 00:21:58,150

And also, you know, the assignments, even if you're not, you might be out of province, you might be international.

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00:21:58,150 --> 00:21:59,320

We have a couple of students.

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00:21:59,320 --> 00:22:08,380

I have a couple of students who are learning from Guyana and from outside of Shanghai, connecting to land where they are.

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00:22:08,380 --> 00:22:12,730

So also, the assignments are connecting them to land where they are.

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00:22:12,730 --> 00:22:18,490

So I might, you know, I do a little video tutorial on the assignment and I do it from my garden.

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00:22:18,490 --> 00:22:23,350

So just go outside, you know, so that you don't have to have two hundred and fifty acres to connect to land.

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00:22:23,350 --> 00:22:28,900

You can go down to the water if you if you're connecting to water or a garden

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00:22:28,900 --> 00:22:37,390

or a tree or a park that that you can find nature in urban settings as well,

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00:22:37,390 --> 00:22:43,690

I think is a really important part of. Communicating that to to students.

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00:22:43,690 --> 00:22:48,040

Yeah. Humber is so blessed to have the Humber Arboretum behind it.

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00:22:48,040 --> 00:22:56,260

But not every classroom or school or location has has access to that kind of situation.

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00:22:56,260 --> 00:23:06,310

But that doesn't mean there aren't pollinators coming to the dandelions in your field behind the school or your child development center.

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00:23:06,310 --> 00:23:08,500

And it doesn't mean that there aren't, you know,

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00:23:08,500 --> 00:23:20,230

other signs of things that that students and children and facilitators can can look to to find that connection.

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00:23:20,230 --> 00:23:30,820

And and so maybe it is, you know, maybe it may inspire, you know, those kinds of organizations to mow less or,

187

00:23:30,820 --> 00:23:38,200

you know, to encourage wildflower garden or pollinator garden or a butterfly garden, you know, so.

188

00:23:38,200 --> 00:23:46,030

So it doesn't doesn't mean that you have to have a beautiful 100 hectare space behind your property.

189

00:23:46,030 --> 00:23:53,030

It's, you know, even if you have people who have balcony gardens in the middle of downtown Toronto,

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00:23:53,030 --> 00:23:58,550

still get the pollinators, still find their tomato plant out there on the balcony.

191

00:23:58,550 --> 00:24:07,600

So on the 20th floor? Yeah. So we know we know that, that you can encourage that kind of thing that connection anywhere.

192

00:24:07,600 --> 00:24:14,230

Mm hmm. We have the students growing seeds in a couple of weeks, you know, grow a little herb seeds.

193

00:24:14,230 --> 00:24:19,060

So the importance of knowing, too, that you can you can grow things.

194

00:24:19,060 --> 00:24:22,060

You can connect to nature through having a little garden.

195

00:24:22,060 --> 00:24:29,180

And and you know, one of the other things that the students do is they whatever land they're connecting to,

196

00:24:29,180 --> 00:24:35,740

they also find out what are the indigenous histories on that land. What you know is that a treaty land, is it unceded territory?

197

00:24:35,740 --> 00:24:44,350

So they're starting to to think about where they live, work, play, maybe born, where they travel and what that means.

198

00:24:44,350 --> 00:24:47,980

There's one student, two students are actually from Ghana.

199

00:24:47,980 --> 00:24:53,980

They met, they're both from Ghana. They didn't know each other before they they took the early childhood course.

200

00:24:53,980 --> 00:25:02,140

But one of the students was talking because the Humber River runs through the Barbican and Zibi, which means the place of the flat rocks.

201

00:25:02,140 --> 00:25:04,540

It runs through the Humber Arboretum.

202

00:25:04,540 --> 00:25:13,510

And we were so was taking us down to the river and was going to talk about Hummer's land acknowledgment down at the river.

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00:25:13,510 --> 00:25:20,020

And she and so the student Lydia, she was saying that in Ghana, first of all,

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00:25:20,020 --> 00:25:25,490

you don't identify yourself from the city, roebourne, you identify yourself with the tribe.

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00:25:25,490 --> 00:25:31,930

So they're from Ashanti Tribe. Both of them. And she said, there's this sort of applies to nature in general, Ghana.

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00:25:31,930 --> 00:25:35,230

But she was talking a particular river, and she said, it's so for example, on Monday,

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00:25:35,230 --> 00:25:44,740

you could go to the river and enjoy nature and connect and picnic and and do all the things that you would do when you go down to the river.

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00:25:44,740 --> 00:25:49,450

But on Tuesday, for example, that would be the day that is for the river.

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00:25:49,450 --> 00:25:52,000

So it is taboo to go on that day.

210

00:25:52,000 --> 00:26:02,560

You are there is a collective agreement that that the river needs a day to itself to recuperate from human interaction

211

00:26:02,560 --> 00:26:09,250

or whatever it is that it's by itself and have its own connections with with the things that are natural around it.

212

00:26:09,250 --> 00:26:14,270

Yes. And that was really that was so powerful. That was that was like the first day we're on the line.

213

00:26:14,270 --> 00:26:17,680

We hadn't even walked and we were just waiting for the other students to come.

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00:26:17,680 --> 00:26:21,880

And she was talking about, you know, this, this connection.

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00:26:21,880 --> 00:26:30,070

And I was like, Wow, this is such a powerful way.

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00:26:30,070 --> 00:26:36,370

To learn and those students is the first time that they have this, the third semester of both semesters were online,

217

00:26:36,370 --> 00:26:43,360

so it was really powerful right wing like you could just feel like something was happening in and we were just really sad.

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00:26:43,360 --> 00:26:47,860

They had had to walk through the the parking lot to get to the arboretum.

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00:26:47,860 --> 00:26:56,130

They walked by the pond, which was super beautiful, green, quiet, the blue hair and appeared.

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00:26:56,130 --> 00:27:07,790

And yes, it's really. Quite special, so for other faculty to be able to think about how can I connect land weather seasons,

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00:27:07,790 --> 00:27:15,900

stories, build relationships with indigenous elders, knowledge holders to there is a way to connect your.

222

00:27:15,900 --> 00:27:23,010

Your course to some of the same things that we're doing, it's not just related to early childhood education, you know,

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00:27:23,010 --> 00:27:31,440

in terms of sustainability, it the work that we're doing links to at least five of the goals, if not more, health and wellbeing education.

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00:27:31,440 --> 00:27:40,560

There are early childhood targets within that sustainable development goal life on land, life below water climate action.

225

00:27:40,560 --> 00:27:44,110

You know, there's many ways to weave in.

226

00:27:44,110 --> 00:27:50,220

And as Lynn was saying that the both the perspectives right, not just the science of nature,

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00:27:50,220 --> 00:28:04,260

but what stories and teachings those have and that, you know, Lynn talked about Grandmother Maple in the Arboretum, who's older than Canada.

228

00:28:04,260 --> 00:28:10,420

She's about 200 years old and how she's connected to many, many things in the forest.

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00:28:10,420 --> 00:28:18,340

Yeah, and I also I also talked about how, you know, we were I was trying to put her in perspective,

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00:28:18,340 --> 00:28:22,420

you know what she has seen over the last 200 years.

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00:28:22,420 --> 00:28:29,830

But at the same time, I was thinking about how, you know, trees really, truly are engineers.

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00:28:29,830 --> 00:28:40,270

They they build they they create structures that can withstand high wind and weather and an insect attack and all kinds of things.

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00:28:40,270 --> 00:28:46,000

And but the thing about them is that when an engineer builds this, he and tower, he builds a building.

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00:28:46,000 --> 00:28:57,010

He builds a structure that doesn't change. So the parameters are always the same from the time it's built until the time it falls down.

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00:28:57,010 --> 00:28:59,680

It's not likely to stay up for 200 years,

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00:28:59,680 --> 00:29:08,260

but there's there's no constant adjustment that it has to be made by the structure to continue to withstand those things.

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00:29:08,260 --> 00:29:19,300

And whereas a tree which is continually changing and growing and and is on, you know, soil that is maybe not as stable as a concrete base, you know,

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00:29:19,300 --> 00:29:31,810

those those trees, those those personalities have to be engineers to continually adjust to changes in the shape and the size and the, you know.

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00:29:31,810 --> 00:29:36,400

And for 200 years, that tree has been making those adjustments.

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00:29:36,400 --> 00:29:42,370

And so again, I just think it's important to have perspectives like that.

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00:29:42,370 --> 00:29:52,830

And so maybe, maybe that will cause someone, you know, not to carve in the in the bark because they have a different perspective on the tree.

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00:29:52,830 --> 00:30:06,460

Mm hmm. So much to reflect on here, I should also say that this is aptly time because I've got my sea and tower.

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00:30:06,460 --> 00:30:13,780

But is it's so fascinating to me because I think that I feel like we could talk about this all day, but I want to just reflect on a couple of things.

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00:30:13,780 --> 00:30:21,910

I mean, first, the idea that just for any faculty member, I think the idea of having tangible kinesthetic learning experiences and learnings

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00:30:21,910 --> 00:30:27,400

that they can adapt their own backyards or front yards or properties or elements,

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00:30:27,400 --> 00:30:31,030

you know, whenever that can be encouraged for their students who are so valuable.

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00:30:31,030 --> 00:30:35,680

I still remember so vividly the times where as a student, as a young kid,

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00:30:35,680 --> 00:30:40,690

I went out to the garden and just dug my hands into the soil and planted something

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00:30:40,690 --> 00:30:46,720

or had had an ability to physically feel it and and be be in touch with it.

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00:30:46,720 --> 00:30:49,870

And and I just think that that's so powerful.

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00:30:49,870 --> 00:31:02,320

And I also just love the story and the idea that, you know, the rivers need their alone time to just like people.

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00:31:02,320 --> 00:31:08,450

I mean, I think that's such a valuable lesson as well is to be is to be aware of of the

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00:31:08,450 --> 00:31:14,410

of thinking about them and their surroundings and their interconnectedness.

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00:31:14,410 --> 00:31:20,740

In addition to the interconnectedness of us with them. So I think that's a really, really interesting.

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00:31:20,740 --> 00:31:27,130

I think that's a really important point that kinesthetic learning that whatever you learn is going to be deepened.

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00:31:27,130 --> 00:31:31,360

If you touch it, smell it, feel it. Feel the wind in your hair.

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00:31:31,360 --> 00:31:35,800

Touch the Earth. I remember a little a little girl who put her hands in.

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00:31:35,800 --> 00:31:40,920

It was the smell of the Earth after her rained. She was like.

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00:31:40,920 --> 00:31:46,500

Three and a half four, and she says it smells like Mexico in here.

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00:31:46,500 --> 00:31:53,250

And I said, why is it smell like Mexico? And she said, this is what because she'd come from Mexico.

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00:31:53,250 --> 00:31:58,730

That was where she was born, and she says, it smells like my where I lived.

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00:31:58,730 --> 00:32:07,030

I was like, wow, right? You know, she lived in rural rural Mexico, they garden, and that's very powerful because, you know,

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00:32:07,030 --> 00:32:16,780

lots of people said it's right when you when a smell might trigger something that you didn't even know you had forgotten.

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00:32:16,780 --> 00:32:24,250

It just triggers. And I think for the students, for the children, too, but for the students, for the adults who are outdoors.

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00:32:24,250 --> 00:32:32,230

And that could be like, you know, and we have such a range of ages in that in the course right from, you know,

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00:32:32,230 --> 00:32:38,380

from just out of high school to having already done a degree or a second career grandmother like there's such

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00:32:38,380 --> 00:32:47,110

an intergenerational group of people and international and so diverse that everybody has different memories.

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00:32:47,110 --> 00:32:50,710

And we had we asked a question in circle a couple of weeks ago.

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00:32:50,710 --> 00:32:54,100

And you know, how can you think about a connection to land?

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00:32:54,100 --> 00:32:58,210

Where were you born or where are you? Where do you feel most deeply connected to land?

271

00:32:58,210 --> 00:33:04,600

Very powerful. Emotions and.

272

00:33:04,600 --> 00:33:11,860

And how are you reflecting on your experience here at the end of the course and one of them said, You know, I feel safe, I feel protected.

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00:33:11,860 --> 00:33:15,790

That's a student who who we've met for the first time.

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00:33:15,790 --> 00:33:21,760

She's met a lot of these students in person for the first time, and that's what she said in circle.

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00:33:21,760 --> 00:33:29,440

I feel safe. I feel protected. Wow, that's pretty powerful.

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00:33:29,440 --> 00:33:36,970

Yeah, and I was thinking to we talk a lot about coal learning in this program.

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00:33:36,970 --> 00:33:47,980

And, you know, the fact that Lydia shared that information about the way the water is respected in Ghana, in her community.

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00:33:47,980 --> 00:33:54,970

But there's so much opportunity when we are encircled for a lot of cold learning within that

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00:33:54,970 --> 00:34:05,670

context of of being in the forest and and changing perspectives and and just knowledge sharing.

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00:34:05,670 --> 00:34:13,590

Just because we are that, you know, the so-called professors or teachers doesn't mean that we are the fountain of knowledge.

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00:34:13,590 --> 00:34:23,220

All of the students coming together, we have that opportunity for learning with with all of the students and and truly there's

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00:34:23,220 --> 00:34:28,440

a lot of learning that goes on when you spend a lot of time with children as well.

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00:34:28,440 --> 00:34:31,320

They have things that you can that you can learn from.

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00:34:31,320 --> 00:34:39,360

So I think we try to really stress that in the program that this is this is an opportunity for learning.

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00:34:39,360 --> 00:34:49,020

It's it and we're all out there experiencing. The forest in the in the things that it has to teach us.

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00:34:49,020 --> 00:34:55,240

You. Well, this has really been delightful,

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00:34:55,240 --> 00:35:03,190

and I have to say that looking at the pictures that you sent me about your your classroom from last week, I'm quite envious.

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00:35:03,190 --> 00:35:08,740

I think it's the most gorgeous classroom on the planet, possibly.

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00:35:08,740 --> 00:35:12,190

And and they're back in person teaching music.

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00:35:12,190 --> 00:35:15,940

You can spend some time in the forest. Oh, that's great.

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00:35:15,940 --> 00:35:21,400

I tell you, I every chance I get, I'm walking down to to the Lake Ontario.

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00:35:21,400 --> 00:35:26,920

I didn't take advantage of that as much as a student, but as much as an opportunity I get if I had ten minutes,

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00:35:26,920 --> 00:35:33,370

I have to take a walk and be in nature and be able to be present with it.

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00:35:33,370 --> 00:35:39,430

As as you said, because so much of our world is this high cognitive demand of stimuli from everywhere

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00:35:39,430 --> 00:35:45,130

and the ability to just go and be in that space and learn from it is so critical,

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00:35:45,130 --> 00:35:52,000

especially now. I think so. And that's about, you know, that's about spirit.

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00:35:52,000 --> 00:35:59,470

You know that there are four elements to being healthy and spirit is always at the center.

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00:35:59,470 --> 00:36:10,060

And and I think experiences like like that being outdoors and being in the moment really does a lot for you, for your inner spirit.

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00:36:10,060 --> 00:36:15,400

Mm hmm. Mm hmm. Well, thank you to you both.

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00:36:15,400 --> 00:36:19,840

This is delightful and all the best in your new adventure.

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00:36:19,840 --> 00:36:25,780

With this new course, I look forward to hearing more. And we invite people to come out and see what we're what we're doing.

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00:36:25,780 --> 00:36:32,230

Absolutely. It's an open invitation to you to.

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00:36:32,230 --> 00:36:38,170

I guess to see what what this could look like for your own, for your own practice.

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00:36:38,170 --> 00:36:48,040

Yeah, yeah. And with seven sections, there are lots of opportunities this semester for anyone to join us because we're on the land Monday,

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00:36:48,040 --> 00:36:52,000

Tuesday, Wednesday, Thursday. So excellent. I'm up in the north.

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00:36:52,000 --> 00:36:57,250

I'll give you a call for sure. Thank you for the opportunity. Appreciate you both.

307

00:36:57,250 --> 00:37:03,310

Thanks very much. The staff lounge is brought to you by innovative learning,

308

00:37:03,310 --> 00:37:09,550

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00:37:09,550 --> 00:37:15,010

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00:37:15,010 --> 00:37:19,270

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311

00:37:19,270 --> 00:37:24,610

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312

00:37:24,610 --> 00:37:33,740

Thanks again for listening, and we'll see you next time. On the staff lounge.