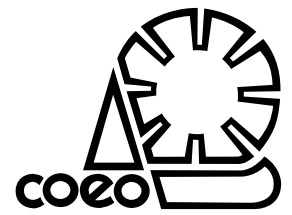


# Pathways

THE ONTARIO JOURNAL OF  
Fall 2018, 31(1)

OUTDOOR EDUCATION



# Pathways

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## Pathways

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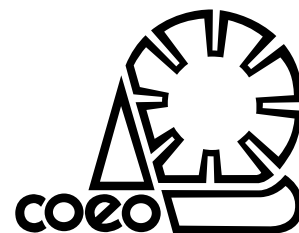
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# Pathways

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION

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I am pleased to present this special issue of *Pathways* that explores many different perspectives from school and community gardens. Literature on the employment and importance of school and community gardens is particularly well-developed in Canada, and in North America more broadly. A brief review of past research and writing on school and community gardens can be distilled into the following scholarly themes: 1) gardens promote ecological, community and nutritional literacies, and an understanding of food sourcing (where our food comes from); 2) gardens and gardening provide engaging experiential learning opportunities for students and community learners; 3) through gardening, students can connect with nature and begin to understand human dependency on the natural world; and 4) exposure to nature through gardens can improve mental health and emotional wellbeing while encouraging physical activity, which helps with obesity, type two diabetes, asthma, pain reduction, and vitamin D deficiency. Despite these ostensible benefits, writing about and conducting research on and in a garden is mired with obstacles and challenges and should have critical considerations. While some text in this issue can be located within ongoing scholarly conversations related to school and community gardens, there is much work that speaks *differently* to how gardens can consider social ills and social and environmental injustice.

In some of our work from the McGill Community Garden Collective located in Tio'tia:ke/Montreal, we have been using gardens to host discussions on how gardens can address social ills (i.e., how food sourcing connects to food insecurity). However, we have taken these important and analytical considerations in other directions also, and I encourage outdoor and environmental educators to do the same. While gardens have the potential to promote wellbeing and increase ecological literacy, reflections from our work over the past several years present several issues that must be contemplated when using gardens. First, I would argue that use of

school and community gardens needs to be highly contextualized. The establishment and use of gardens require a discussion on consumption. For gardens to be installed at a public school, they need to appear neat, tidy and enclosed, which often requires store-bought material. Furthermore, for a garden to survive, a discussion on the history and politics of water (and land) use is something to be considered. Concurrently, while we have been creating, designing, building and installing gardens for social and educational purposes, municipal governments are using similar types of gardens as a tool for gentrifying neighborhoods in Montreal, in Ontario and across Canada. Lastly, as there are fewer community resources for schools and community organizations due to neoliberal government austerity measures, I question if our role helping establish gardens is a worthwhile endeavour as often educators and community workers are not in need of a garden. Rather, they need financial support, human resource support, more time, fewer students, curricular freedom and relevant professional development.

Similar to the reasoning above and inspired by prison abolition scholarship and activism, Julia Ostertag uses a narrative approach to outline past and ongoing lessons from school gardens and prison farms to cultivate fairness, awareness and integrity in garden-based educational practices and places. In this issue's opening feature article, Julia incisively and artistically considers the relationships amongst colonialism, racism, heteropatriarchy, and environmental injustices maintained by historical and ongoing school gardening and prison farming practices. This is a must read for garden-based, outdoor and environmental educators.

Next, Jayne Malenfant offers anarchist insights and conceptualizations from her free skool initiative. Here, she carefully deliberates activism, democratizing knowledge, resistance, community building and how, why, where and when education can and might take place. While

describing her anarchist praxis, Jayne implicitly reminds us that democracy is only as good as the education system that upholds it, and that as a society, we need to cooperatively question and be suspicious of the institutions that claim and seek to treat all people equally.

Interestingly, the third feature column of this issue showcases work from the free skool. In this column, Aron Rosenberg poetically invites readers into his creative writing workshops titled "Temporary Autonomous Zines." Aron uses wit, humour, and creative and collaborative processes to show how garden work can connect to larger social concerns. This emphasis on collective action is a refreshing reminder of the potential of alternative pedagogical approaches located outside of the educational institutions we inhabit.

The fourth feature from the garden, by Kate Harris, looks at her development of a workshop designed to increase an awareness of mental and emotional self-regulation and wellbeing. Different than most other pieces I've encountered that review wellbeing in relation to time spent in gardens/natural environments, Kate embraces cultivating relationships with the more-than-human world to promote and foster holistic relationships with ourselves, others and place.

Lastly, the final feature article of this issue comes to us from Salina Berhane. This article reflexively reflects on cross-curricular connections to gardens in an imagined project-based learning unit. However, in her proposal for authentic learning in and through gardens, she challenges traditional (and often damaging) tropes of character-building

and comfort zones by connecting curricula and education with the Black Lives Matter Freedom School in downtown Toronto. As an inspiring educator, Salina embraces gardening and education as political acts that ought to reflect the needs of society and democracy.

In this issue, an aesthetic fusing of thoughtful theorizing is present in the academic and artistic contributions. Equally important to this issue is the art. As an educator and researcher who works in the margins and liminal spaces of gardens, outdoor environmental education and the arts, I invite you to carefully consider the text in relation to the art. The art in this issue intervenes with perception and consciousness. In other words, through art, we as humans and learners can perceive something new, something new *differently*, or something familiar in a new way. Montreal artist Clark Kalel Alarcon Carreon (see *Sketch Pad* below for more information) has kindly contributed several complementary pieces to this issue. Further, 7ven closes this issue in the infrequent "Wild Words" column with an evocative and generative poem/song.

It is my hope that this issue inspires a co-cultivating of critical ideas with students, teachers, practitioners, community workers and community members about the intersections of gardens, social ills, education, nature, and culture to create a more equitable and sustainable means of living on this planet.

Thank you for your readership.

Mitchell McLarnon  
Guest Editor

For more information about the McGill

Clark Kalel Alarcon Carreon is an artist from Montreal, Quebec. His art appears on the cover and pages 4, 10, 12, 15, 28, 31, 33 and 34, and can be found online at: <https://www.instagram.com/kaleljbran/>

Fall offers a time of transition. For many, it means preparing for the challenges we know lie ahead. For all, I hope it is also a time to celebrate the many gifts offered from the earth, illustrated by brilliant colours, bountiful harvests and perfectly crisp evenings.

As the members of the 2018–2019 Board of Directors begin another year of serving the COEO membership, I want to share my gratitude for the hard work and motivation shown by these busy professionals who set aside hours of their time each month to devote to COEO. I would like to thank Emma Brandy and Jamie Innes for their service to the board last year. Although

they are no longer serving the board in a formal capacity, I am glad that both are committed to continue to contribute behind the scenes.

I would also like to welcome Bill Schoenhardt back to the board as treasurer and greet Hilary Coburn as a new member to the board, in the role of secretary.

You can find out more about the current board members

on the COEO website: [www.coeo.org/who-we-are/](http://www.coeo.org/who-we-are/)

and strengthening connections. I was proud to present awards to honour several individuals who have gone above and beyond in their contributions to COEO as well as the broader field of outdoor education. I feel fortunate that COEO has grown as an organization through the continued involvement and ever-deepening connection with elder Peter Schuler from the Mississaugas of the New Credit First Nation. Finally, many thanks to Jacob Rodenburg for his interactive keynote presentation and Henri Audet for sharing his passion for camp alongside his joy and talent for music.

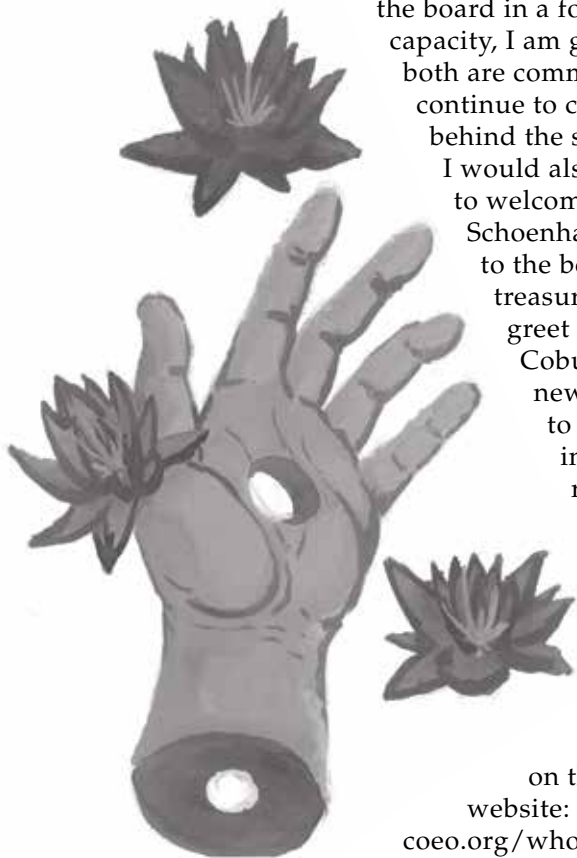
After two years of preparation, the document by Chloe Humphreys entitled “Dynamic Horizons: A Research and Conceptual Summary of Outdoor Education” was finally released in print at the September conference. There has been an enthusiastic response so far and I have no doubt this trend will continue. I look forward to hearing from members about how this document has or could be used within school boards and communities to move forward discussion around outdoor education initiatives. Please keep an eye on the COEO Facebook page and monthly e-newsletter to find out more about upcoming outreach opportunities where you can purchase a printed copy of your own.

Finally, I hope to see you at the next COEO event, Make Peace With Winter. This year’s winter conference is being held on the weekend of January 18–20, 2019 at the Bark Lake Leadership and Conference Centre—a place of significant meaning and long-standing connection to the Council of Outdoor Educators of Ontario.

Until then, enjoy all the special gifts that the season of fall has to offer!

---

*Liz Kirk*  
COEO President



I also want to acknowledge the tremendous work our Fall Conference Committee did to make the Unconvention II another incredibly rejuvenating, informative and inspiring COEO event. Conference attendees gathered at YMCA Camp Pine Crest for an incredible weekend of building

## Gardens and Enclosures: Lessons from School Gardens and Prison Farms

By Julia Ostertag

### Introduction

The etymology of the word “garden” is “enclosure.” This suggests that, for better or for worse, gardening can entangle humans and nonhumans in complex webs of words, materials, practices and beings that connect across time and space. For garden-based educators who see gardening as a pedagogical practice that gets us outside of the four walls of the classroom—and all the institutional baggage that comes along with teaching inside those four walls—this etymological connection between gardens and enclosures is unsettling. Through garden-based education, aren’t we gardening to escape our stifling classrooms and create new and different ways of knowing and being in the world?

If only it were so easy. As a white settler born in Germany, my ties with gardening come deeply entangled in my colonial presence on this land and the difficult history of school gardens during Nazi Germany, and I am constantly “tripping” (Haraway, 2004) on my journey down the garden path as a garden-based educator and researcher. Turning over the rocks in my own gardening practices, as Okanagan scholar Jeannette Armstrong suggests (as cited in Regan, 2010), has required explaining myself and decolonizing my Western systems of knowledge (Denzin, 2008), including my Western systems of gardening and relationships with land. While schooling and gardening have long and intertwined histories that begin as early as Epicurus’s Garden School in ancient Greece, my positionality has led me to focus on the history of school gardens and farms associated with the residential school system in North America (Bednasek & Godlewska, 2009; Miller, 1996; Milloy, 1999) and the role of school gardens in Nazi education in Germany (Jacob, 2002; Portheine, 1938; Walder, 2002). For instance, by forcefully removing Indigenous children from their families, lands, cultures, languages and

foods, residential schools attempted to assimilate Indigenous children through the twinning of Christianity and Eurocentric sedentary agricultural practices. While the notion of the “Kindergarten” (children’s garden) emerged in Germany in the 1800s (Herrington, 2001), the Nazi government required that all schools have gardens as part of its *Blut und Boden* (blood and soil) ideology, which sought to connect the German *Volk* to the German soil through gendered, racist, militaristic, eugenicist and colonial expansionist discourses.

These were some of the garden paths my teaching, research and cultivating practices went down during my doctoral research at the UBC Orchard Garden, an interdisciplinary teaching and learning garden that I co-founded with the Faculty of Education, Faculty of Land and Food Systems, and School of Architecture and Landscape Architecture. The arts-based research at the garden emerged through a series of site-specific installations that relentlessly returned to the difficulties of escaping enclosures, and some of the pedagogical possibilities offered by engaging with these enclosures as forms of ethical obligation, responsibility and relationships shaped by gift-giving practices (Ostertag, 2015). But that was the PhD. After completing the dissertation, my family and I moved to Gatineau and, since then, I’ve started “tripping” even further down these rocky garden paths.

Behind the housing cooperative where I now live is the southern tip of Gatineau Park, a 361-square kilometre park that enters into the city like a forested wedge. Also, behind my house and beside this forest are a restored historical farm and our new community gardens. Every day I am grateful to walk, bike and garden in (yes, *in*) these beautiful places with my children, students, friends and neighbours, in the heart of what is largely a rather ugly city of

busy boulevards, box stores and concrete office buildings. But when winter comes and the trees have lost their leaves, I can look out of our windows at night and see bright lights shining deep in the forest—because hidden in this forest is another enclosure: a medium security prison. The tourists driving or cycling through the park, in awe of the beautiful fall foliage, are unlikely to ever realize that a prison lies within the park boundaries, but as a local who wanders along all the little footpaths behind my house, I cannot forget its silent presence.

It is this prison that has “tripped” me up again in my garden-based educational practices and reflections. Although I grappled throughout the dissertation with reflections on gardens as enclosures, I never once connected school gardens to prisons. Until I moved beside a prison, that is, and I saw the expansive green lawns behind the high wire fences, and I started thinking about land-based prison education programs and the history of prison farms in Canada.

### Prison Farms

Prison farms in Canada are as old as the history of Canadian correctional institutions and also extend to the difficult history of Prisoner of War camps and internment camps during World War II (Auger, 2005). Similar to the use of school gardens and farms to “civilize” Indigenous children through hard, physical labour as well as provide economic benefits to the schools through food production,

*the farms started as a way to ensure inmates worked hard during their time at the institution, and that they produced food for their own needs, but evolved over the years into a skills training and rehabilitation program using labour and employability as justification to produce food to meet institutional needs* (Reeve, 2013, p. 4).

Although recent government cutbacks have resulted in the closure of most of the original prison farms in Canada,

contemporary projects, which focus on small-scale community gardening, horticultural therapy and ecosystems services, continue (Reeve, 2013), and the federal government is currently reopening some of its farm programs after extensive public consultation. In addition to employment skills, prison farms and institutional gardens are considered effective at rehabilitating inmates and reducing recidivism rates, for instance, through the contact they provide with living plants and animals (Reeve, 2013).

One project that has become a model for prison sustainability education in the United States is the Sustainability in Prisons Project, a model sustainability education partnership program through Evergreen State College and the Washington State Department of Corrections. In Little’s (2015) review of the Sustainability in Prisons Project, he notes that topics ranged “from fish, frogs, fires, wetland mitigation, biofuels, noxious weeds, streams and animal track identification, [however] environmental social science and humanities topics lacked attention” (p. 374). This absence brings Little (2015) to ask, “Is an ‘eco-justice pedagogy’ (Bowers, 2001) in prisons possible? Can the neoliberal eco-prison even welcome such a possibility *without* rethinking and rehabilitating the ethical and moral barometer of the penal State itself?” (p. 374). Little’s (2015) questions are of critical importance for ecojustice educators, since the enclosure of the prison necessitates that we frame these educational initiatives within this non-consensual context that impacts both humans and more-than-humans (see Fitzgerald, 2011; Neufeld, 2017 & Struthers Montford, 2016 for discussions on the relationship between humans and nonhuman animals in prisons/zoos). For instance, since most horticultural therapy or prison farm programs are structured around terms of employment and accountability (e.g., Purdon & Palreja, 2016), they are often made available as rewards for good behaviour to encourage inmates to continue to participate or they risk losing their place in the program (Reeve, 2013). Furthermore, rehabilitative programming such as prison farm education or art education are often

relegated to non-essential service status, leaving them more susceptible to budget cuts. Moreover, as Reeve (2013) states, for programs such as small-scale community gardens or horticultural therapy to flourish requires extensive civil society collaborations, which are difficult to initiate considering the perceived invisibility and impenetrability of the prison, as well as a dependence on increasingly neoliberal economics (Little, 2015; see also Feldbaum et al., 2011).

Considering that prisons are becoming Canada's newest form of residential schooling for Indigenous peoples (Macdonald, 2016) and Indigenous people are disproportionately represented in the prison system, the nature of land-based prison education in the context of the carceral geographies of colonialism that prisons perpetuate (Johnston, 2007; Monture-Angus, 1996; Thibault, 2016) must be carefully considered, particularly as the federal government moves toward reopening its prison farms (Mehta, 2016). However, further research is required to understand the specific experiences of Indigenous prisoners and their communities, historically and currently, in terms of land-based prison education programming, whether on prison farms, in horticultural therapy or in culturally responsive Indigenous restorative-justice programs (e.g., Donato, nd).

### **Responding through Arts-Based Ecojustice Education**

In reflecting on the relationships between gardens and various garden-based projects in schools and prisons, I am not suggesting that garden-based education is inherently problematic. Rather, it is to remind myself and other settler garden-based educators and researchers that teaching with gardens requires extensive ethical work to respond to the difficult histories that are entangled within colonial or other Eurocentric gardening practices and the very language and metaphors used to describe Western education. Arts-based ecojustice education (Martusewicz, Edmundson & Lupinacci,

2011; Ostertag, 2018) can offer compelling responses to these enclosures, particularly arts-based practices and theorizing informed by site-specific installation art and performances that seek to activate viewers as participants in creating individual and collective meaning from experiences that emerge through often ephemeral encounters with art in particular places (Kester, 2010). For instance, Ron Benner's (2008) garden-based site-specific installations challenge viewers to consider the parallels between the enclosures of Indigenous lands, Indigenous knowledge, capitalist appropriations of Indigenous plants, and Indigenous peoples in the prison systems. Indigenous artists and performers, such as Rebecca Belmore, Melissa General and Meagan Musseau, confront viewers with unsettling accounts of the traumas of colonialism, particularly through the relationships between Indigenous women, their bodies and places. Although arts-based prison education programs engage in creative writing, drama, visual arts, music and dance (see the Prison Arts Coalition for extensive examples: <https://theprisonartscoalition.com>), there are limited examples of land art, site-specific installation art or contemporary performance practices in prison art or prison environmental education initiatives (Nadkarni, 2010).

Ultimately, going down the garden path in both prisons and schools illuminates unsettling parallels and connections between prisons and schools, which Stovall (2016, 2018) and his colleagues increasingly characterize as a school-prison nexus, defined by many of the same conditions of containment, control, surveillance and segregation that disproportionately punish particular bodies (people of colour, Indigenous people, people with mental illnesses, etc.). Taking this school-prison nexus to include gardens suggests that these dynamics of containment and control also shape relationships with the land and non-human bodies, including plants, animals, microorganisms and so on. As such, responding to the place of gardens in schools and prisons must be informed by Nocella, Parmar and Stovall's (2014) position

not to reform the school or criminal justice system, but rather “a radically intentional, deep, concerted reimagining and rethinking of both” (p. 4). This abolitionist framework (Davis, 2013; Stovall, 2018) must of course include garden-based education as we seek to radically reimagine our schools, prisons and gardens.

Whether we consider schools or prisons, these “correctional services” are aimed at the betterment of individuals and society. Gardens, as another kind of enclosure, are diverse spaces where individuals and societies explore the “betterment” of land for human use. As Mukerji (2010) writes, “the landscape is at the heart of human life—a site of ongoing experiments in survival and betterment. Landscapes are models of human governance of things” (p. 546). Betterment discourses, however, are deeply problematic in terms of social and ecological injustices and reflect entrenched colonial practices of controlling and containing both land, Indigenous people and people of colour (Kuokkanen, 2007; Tuck & Yang, 2012). For Indigenous peoples during the residential school system,

*the government’s policies for improving the genetics, environments and morals of Aboriginal peoples in the prairie west were applied through residential schools and the imposition of agricultural lifestyles... Residential schools and agricultural programs demonstrate the weight of influence of the betterment discourses on the DIA [Department of Indian Affairs] (Bednasek & Godlewska, 2009, p. 458).*

Attending to education within, and in response to, enclosures, whether these be gardens, farms, prisons or schools, are ethical responsibilities that compel my work as a garden-based educator. The implications of ethical, creative and radical responses to the school-prison-garden nexus are wide-ranging, but I believe that they begin by considering relationships with people and places based on what Michi Saagiig Nishnaabeg scholar Leanne Betasamosake Simpson (2014) calls a form of visiting, emerging from consent. Consent in education, in justice, in gardens.

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## Cultivating Anarchist Praxis: Reflections on an Outdoor, Anarchist Free Skool in Tio'tia:ke/Montreal

By Jayne Malenfant

*This reflection stems from my experiences participating in, organizing and cultivating a series of free-skool workshops, an initiative that took place in and around the McGill Faculty of Education Community Garden, where I have been involved since the summer of 2017. The McGill Faculty of Education Community Garden and related initiatives are located on the traditional and unceded land of the Kanien'kehá:ka people. The free skool is related to broader efforts in the garden to expand meaningful relationships and learning opportunities between McGill and members of different Montreal communities.*

What is a free skool? By their very nature, free skools are highly adaptable and shift to respond to a given context, issue or place, and are thus difficult to define in a uniform way (Rouhani, 2012). They are often informal learning spaces built around anarchist ideals, which attempt to maintain a structure of anti-hierarchical (or collective) decision-making, reject neoliberal forms of standardized education and “apolitical” teaching, and hope to educate for action around social injustices and issues. Difficulties in finding a singular or static definition of a free skool emerge regularly when discussing, working with or writing about anarchist forms of organization more broadly—there is intentional resistance to a singular way of defining what anarchism or anarchist pedagogies are or do (Suijsa, 2006). This particular free-skool initiative is also difficult to define in static ways, and activities and workshops have often sat between spaces (of the broader garden project and the free skool) but maintain a link to our shared desire to embody certain positions (ethically, socially and physically) and to challenge where and how education can happen. For anarchists, education (moral, social, vocational, critical, etc.) is often seen as *the* driving force of social reformation and necessary in our efforts to push for positive social change. In

addition to a rejection of rigid state control of education, anarchist educators aim to address a vast amount of different (though intimately connected) social issues. While some may have more individualized notions of anarchism (see Goodwin, 1987, for this anarchist, as well as the free-skool initiative I am reflecting on here, collectivism, mutual aid and community are integral (see Bookchin, 1999). Together, we subscribe to the idea that both direct actions and “micro-level strategies of resistance” are key in understanding and executing an anarchist praxis (DeLeon, 2008, p. 124).

The common themes and goals of anarchist free skools are built on the idea that the state (and state-mandated schooling) is necessarily part of creating and maintaining social inequalities and hierarchies, and that in order to realize a free and just society, the state must be abolished—for some, that is the only way that students’ innate “benevolence” will “flourish” through education (Suijsa, 2006, p. 77). For us, this flourishing involved the creation of educational spaces that differed from a typical classroom, and individuals of all ages, skill levels and identities were encouraged to join in ways that served them, where outcomes were fluid and individually mandated, and where we collectively reflected on how real social changes could happen through teaching and learning. I attempted, with varying degrees of success, to invite individuals and groups who were not accessing the Faculty of Education Community Garden. Activities that were organized under the free-skool initiative—which was less of a concrete school and more a series of workshops—fell on different sides of this anarchist rejection of state schools. For many of the participants (those who were facilitating workshops, as well as those attending), we were simultaneously working in institutional spaces of learning,

as high school teachers, graduate students, and the like. Navigating our positions inside and outside of these spaces was a regular topic of conversation. However, whether or not we agreed on the abolition of the state, we did agree on some basic values and ethics as learners and educators: that meaningful learning should be accessible to all, regardless of class, race, gender, sexuality, age or ethnicity; that we should create more spaces to reflect on our own educational praxis within neoliberal education spaces that often undervalue this type of work; and that we will be stronger working together than alone.

Did this initiative make sense in an outdoor space like a community garden? I believe that not only was it an unsurprising fit for a free skool but that this unique setting pushed forward our ideas and work in ways that other spaces could not. Historically, issues of food security, animal rights, DIY gardening and potlucks are often part of free-skool programming (see Shantz, 2013), and groups like Food Not Bombs—a global activist group that offers vegetarian meals consisting of scavenged and donated foods, for anyone, free of charge—are often involved in partnerships or directly integrated into free skool and anarchist spaces. Similarly, community gardening has a long history of DIY politics, critical citizenship and activism at its core (Certomà & Tornaghi, 2018; McKay,

2011). In fact, it was these existing aspects of our gardening project—for example, sharing food from our gardens with both members of the McGill community as well as with day centres for people experiencing homelessness, like the Benoît Labre House—that suggested that these gardens would be particularly fertile spaces to work on a free-skool initiative. As our team has noticed

throughout this project, gardening and sharing food from our outdoor spaces has been a fruitful way to engage different people in a variety of important conversations about food security, DIY food sourcing and global ecologies, but also provides a meaningful space to share experiences and discussions of social issues more broadly. The gardens became intimately tied to conversations about ethical responsibilities of academics and teachers, privilege and global capitalism, mental health and wellness, housing and institutional access, as well as many other topics grounded within the day-to-day lives of participants.

For our budding free-skool community, situating lessons and collaborations within the garden spaces has afforded unique political and educational possibilities—and indeed has been a driver of work that is grounded in action. It is worth stating that while we have been trying to foster the accessibility of the primary garden space, in terms of physical, linguistic, cultural and social accessibility, we have a long way to go, particularly in creating an inviting space within a university campus that has historically excluded many communities that we



are collaborating with today. Part of this has been an increasing effort to expand gardening, as well as workshops, to other spaces (off-campus) and base them firmly in what people are saying they would like or need. The free skool also supports anyone who wishes to host a workshop, with no set qualifications, restrictions or rules that dictate how or what they can teach.

It is not possible to say that the outdoor/garden spaces meant the same thing for everyone who participated in free-skool workshops. During the first meeting of creative-writing group “Temporary-Autonomous Zines” (facilitated by Aron Rosenburg, see his article on page XX), we were asked to imagine memories we had of gardens. Some of us never had gardens and grew up in spaces that didn’t afford the physical, social or economic means to access them; some of us grew up in northern woods, where things grew all around us and boundaries of gardens were unclear; some described gardening behind white picket fences; and some remembered questionable gardening advice from relatives in places that were far away. This exercise explicitly brought up the role that our individual histories in gardens could play in our affective experiences in the outdoor space we found ourselves in that moment, as well as its links to social issues—these reflections stimulated discussions of homelessness, immigration, land sovereignty and class divisions. Perhaps one of the most radical potentials of the ongoing free skool initiative is to create these spaces of vulnerability, joy, reflection and co-learning anchored in spaces that may not typically allow for this opportunity nor value this aspect of education.

At the risk of sounding like a hippy, there are lessons we have learned as students, teachers, facilitators and contributors to the free skool that were uniquely linked to the space we worked in throughout the summer—from the plants, insects and creatures that occupied that space with us. Some of these can be found in parallels

that my colleague Mitchell often draws between community support and growth: for example, our tomatoes have grown to monstrous sizes with our ongoing attention and will grow as tall as they are supported—something particularly pertinent as we work with young people in the garden who may currently be having trouble accessing essential educational (or other) supports. As my colleague Kate pointed out in a workshop we carried out with young children, herbs that some may think of as simple seasonings can be used for a variety of different purposes, including medicinal, cultural and symbolic. These lessons should be included when we speak about gardens and how gardens are accessed and experienced in ways that shift and migrate.

But for me, the garden also held lessons that lent themselves directly to the anarchist spirit of the free skool. Over the summer months, the garden grounded our work firmly in action and reaction. When plants were thirsty in the midst of a heatwave, we would stop to water during our evening workshops. Workshops were often happily interrupted by critters and birds or noticing something interesting happening around the beehive. The garden also reminded us of the inconsequentiality of any titles or roles we held—we could exercise any power and privilege we had (which often wasn’t a whole lot), and it wouldn’t change groundhogs or hot weather or mildew on our squash or the corn not coming in or mushrooms not growing. Rather, what did make an impact on these outdoor spaces was the love and care we gave to assessing what was needed from us—what the bees, the plants and each of us needed. As teachers, researchers and educators, free skools allow us to resist some of the rigid identities and hierarchies that we are supposed to maintain in universities, and this outdoor space and our connections to it inspired us to think of building and growing new pockets of resistance within shells of institutions that we realized did not serve many of us, and excluded many more. Reacting and acting on the everyday requirements of

the garden provided a connection to the immediate environment around us but also fostered a conversation about broader issues and our implication in them—big issues like global capitalism and food (in) security, land theft, educational inequities, consumerism, commodification and many other intersecting social problems.

There is also this complexity of issues in the garden—a reminder that abstract theorizing holds little weight in the everyday actions of people and the world around us. We allowed for spaces for people to sit in discomfort with the contradictions of complex and interconnecting issues. These spaces push and prod at what we can theorize and ethically support. The best academic theorizing and intentions can fall apart when a groundhog and squirrel work together to decimate your three-sisters garden—along with the food that is promised to a shelter kitchen—and you start to question the moral soundness of your critiques of anthropocentrism. This informed (and will continue to inform) our ongoing praxis, shaping our theoretical groundings and how we came together to learn each week.

Finally, in the gardens, there is never-ending work to do. This work is not always visible or valued. As I expanded my discussions of the free skool off campus, particularly in its relation to the concrete outputs of the garden, there was an incredible variety of diverse interests, skills and offerings, but infinitely more needs. Folks needed help in their own community gardens, and while my colleague Mitchell and the team worked in a variety of contexts, including amazing satellite garden projects in day centres, schools, youth centres and abandoned orchards, there was never a lack of work that needed to be done in the dirt, politically, or to build genuine community. Many issues and challenges with opening up academic space seem to occur because we fail to look past our own garden and see who is asking for (or needs) to share in our harvest.

*I want to acknowledge and thank everyone who facilitated workshops, contributed, created and participated in this initiative, particularly Mitchell, Aron, Kate, Clark, Sven, Lyne, Foster, Alex & Shane, Celeste, campers and counsellors at Camp Cosmos, Maria and the McGill Art Hive Initiative. For more information, see [www.mcgill.ca/garden/free-skool](http://www.mcgill.ca/garden/free-skool).*

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## Future Fruits: A Zine from the Kinder Garden

By Aron Rosenberg

“Our garden at McGill University is located on land which has long served as a site of meeting and exchange amongst Indigenous peoples, including the Haudenosaunee and Anishinabeg nations. Specifically, the Kanien’kehá:ka Nation is recognized as the custodians of the lands and waters on which we garden today. Tiohtiá:ke/Montreal is historically known as a gathering place for many First Nations. Today, it is home to a diverse population of Indigenous and other peoples. We respect the continued connections with the past, present and future in our ongoing relationships with Indigenous and other peoples within the Montreal community” (McGill Faculty of Education Community Garden).

It starts to rain and I ask if people want to go inside. “Creativity is everywhere, right? We don’t need to be in the garden to write.”

One voice jumps in: “Creativity may be everywhere, but I’m different in the garden.”

This never happened, or maybe it did. The point isn’t what happened but what was created in a space that you wouldn’t expect, that walking past you wouldn’t notice, that wasn’t super accessible, that once was swarmed by McGill’s plant operators who cut down its hammock, which wasn’t supposed to be there. Or really, really was.

The garden was jutting between two buildings: the Coach House—a little building with unclear entrances and exits that were often locked or blocked, where one finds crouching profs and grad students who don’t seem to fit into the regular Education faculty building, for one reason or another—and the Duggan House—a more elaborate but weathered building, where people from a faculty who aren’t affiliated with the garden lay enthroned. Once, someone from this palatial ruin came into the garden during

a smudge ceremony and told the facilitator that this was his property. Perhaps it was, in some way, but in another way, property certainly isn’t pro-parity, and the garden was.

And then there were the critters. They loved the garden but were its enemies. In the end, they feasted on a three-sisters plot of corn, squash and beans. It was decimated. They even figured out how to pull down the fence to let their dumber friends in to join their plunder. The three-sisters method is an Iroquois gardening technique in which a specific combination of plants are planted together because of the way they can build upon one another, structurally and in terms of regulating pests and the nutrients or moisture in the soil (Zhang et al., 2014). Our three sisters were so mutually beneficial, they even mutually benefitted the groundhogs and squirrels. But not the humans who cultivated them. It seemed unfair to us, but probably fair in the spirit of parity. Because whose land is whose and who’s serving who?



Everyone who came to the creative writing workshops in the garden was initiated into this history and thus felt part of the garden’s genealogy, rooted in its familiar trees. The creative writing sessions we held were billed as “Temporary Autonomous Zines,” parodying Hakim Bey’s concept of similarly labelled “zones” which can be achieved—unlike through revolution—in

insurrection, momentarily liberating and personalizing spaces before they inevitably slip back into impersonal conventions and stultifying patterns (Bey, 1991). Our temporary autonomous zone lasted over ten weeks in the garden and the resulting zine features work from over 30 people who joined for one or some of the sessions.

The workshops were part of the Free Skool initiative that is being organized by my friend Jayne Malenfant (see Jayne's article on page XX) around grassroots education—empowering informal educators and democratizing educational spaces on McGill campus. The weekly pursuits we embarked upon in the garden always began with writing and drawing games. A favourite of ours—inspired by early twentieth century surrealist games (Kochhar-Lindgren, Schneiderman & Denlinger, 2009)—was the one where everyone writes a phrase on the top of a piece of paper, folds it over and passes it to the person on their left; then that person peeks at the phrase and tries to draw it below the words, then folds that over and passes it to the person on their left, who peaks just at the picture, not at the words, and tries to guess the phrase, then writes it below the picture, folds it over and passes it to the person on their left, who has to peak at the phrase, draw it below, fold, pass, and so on. After games, we would spend some time on quick activities—like writing scathing haiku letters to Amazon, Netflix, Melania Trump, and Baby Justin, our prime minister; or coming up with dating profiles for old photographs found in dead strangers' albums; or crafting riddles about the things we saw around us in the garden; or doing cut-up poetry, taking articles from magazines and cutting them up, rearranging the lines and words into bold reformations. After sharing some observations about the process and samples of results, we would relax into some longer activities where, after discussing a prompt, we would disperse and each find our own space in the garden to write. We would end the session by coming back together and some or several people would read what they had written, and the group would respond with feedback.

We ended up creating a zine with cut-outs of artefacts rendered through our three-month summer of creative output. The results characterize the deeply felt, colourful absurdism of our writing sessions and of the garden, in its surreal space enmeshed within a university campus that otherwise shuns wildernesses. And of course, a garden is still cultivated, as our zine was still edited, but there is a way to organize life—in one's head or in a garden or in the spaces on a page—that honours patterns and builds reflectively while still allowing the wild within to wield its own weight, as we unfold.

The following are a selection of pages from our zine, in black-and-white:

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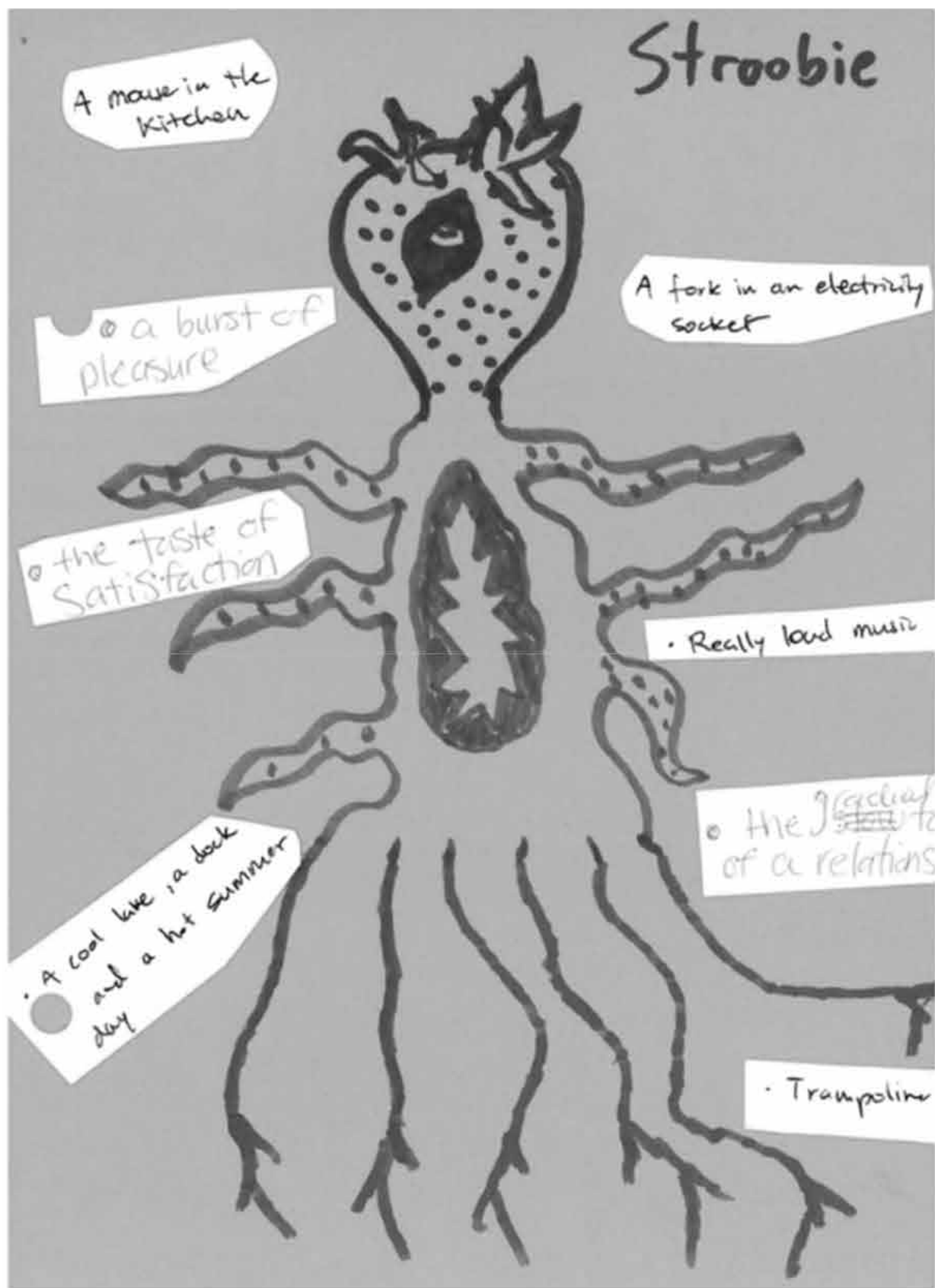
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Aron Rosenberg is a student and a teacher. He is currently living in Montreal and researching educational reform efforts that blend, connect or transcend conventional disciplinary divisions.



so tense there, right where my shoulder blades connect. If it's stiff there, I would say it's quite tense. I know that it helps to imagine the muscles, you know the tendons, anything covering the bones, relaxing. I am going really soft, become really tender, but once this, with my neck bend slightly, my head leaning to the left, I can feel it only get tenser, tighter. The round part of my right shoulder trying to pull my arm back into place, but the tension now is turning into a faint pain that right now feels bearable but might in a few seconds. It's in between the shoulder blades that an all too familiar feeling runs sometimes, or quite often I need a break, I need to pick up my pen, away from the paper and the computer, trying to relax, to ~~watch~~ visualize it, to be easy, but I'm not easy, I am not a person, and that spot between my shoulder blades just as complicated, confused and full as my mind.

glamour





You people are so obsessed with the future, yet  
 so blind. There is nothing but future ahead of me,  
 you can't even imagine. And so I would much rather  
 look to the past, and wonder, why you made  
 me so that I can never die.

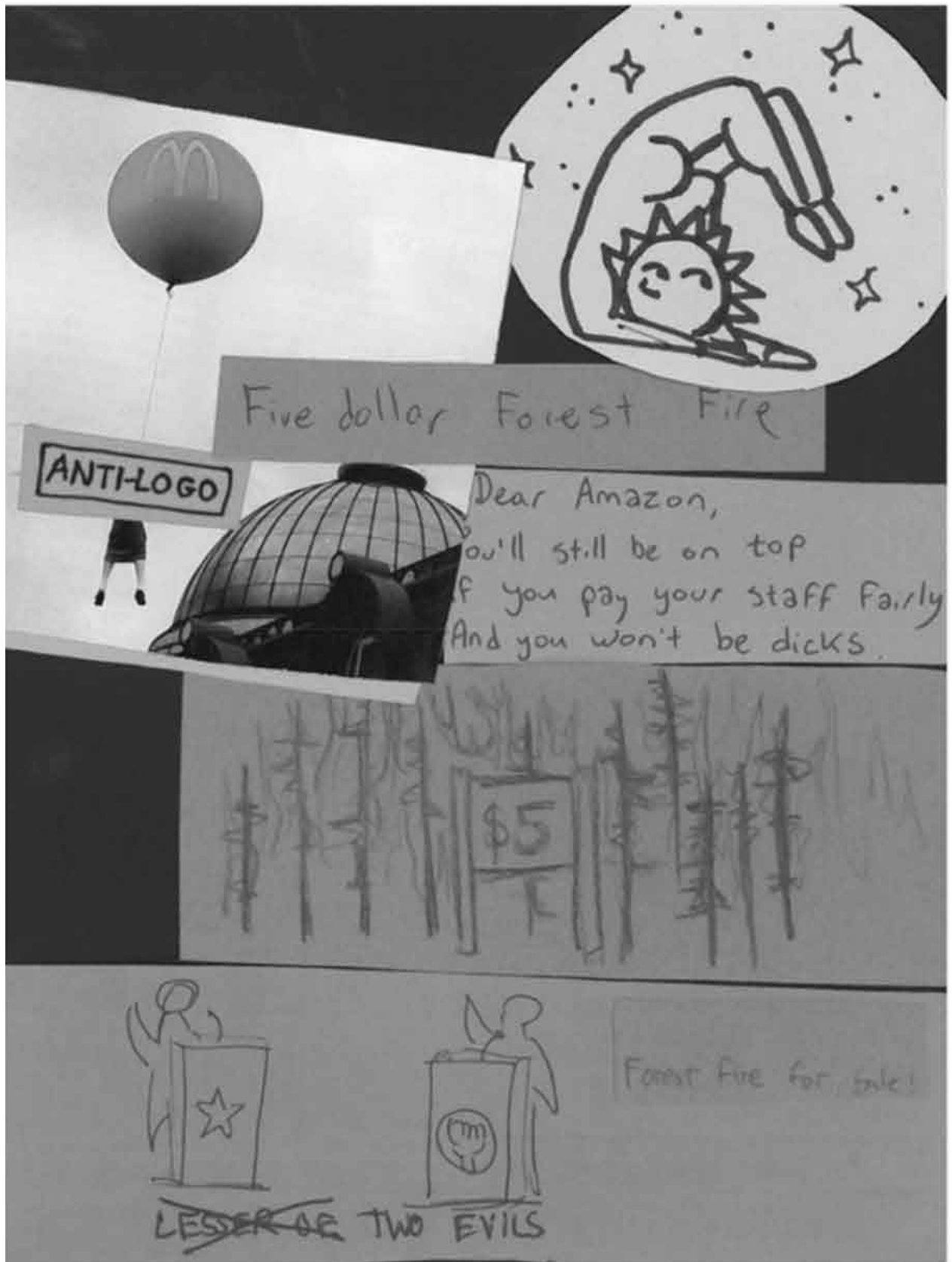
(dɪŋ wɒʃəʊzɪŋ)



built  
 to eat  
 flesh



well, a big headache



# A SONG

## Holding and Carrying



spilled.

one of two people

GOING TO ACHIEVE

hardly ever

Nevertheless,

throw confetti

applause,

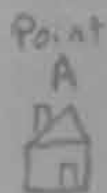
do a little dance

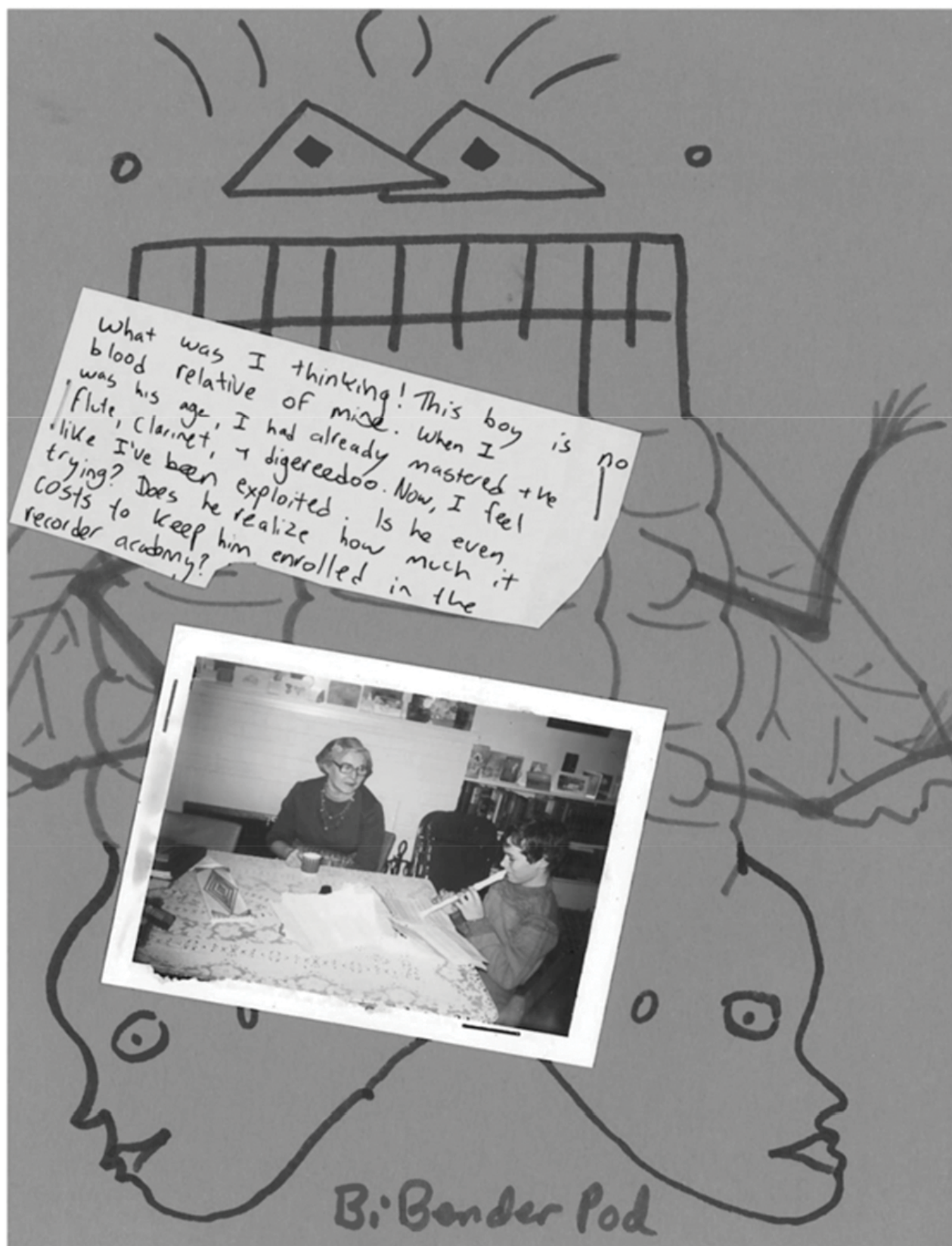


I've lost my home, an expert in the same country. I'm here to learn to build my own home, my own community, but all I've learned is how to survive in this sink hole. I'll have to find my own way."

- my conscience (?)
  - my toilet
  - ~~dirty~~ feet
  - bars on a Sunday morning.
- "Things I wouldn't want to clean"

## COMMUTING VIA HOTDOG







ELIZABETH ADAMS

WANTS: A CAREFREE INDIVIDUAL  
WHO DOESN'T WANT KIDS.  
OR A CAREFUL INDIVIDUAL  
WHO ALREADY HAS A KID.

ABOUT ME: AUNTIE; RESIDENT  
OF DAYTON, OHIO;  
WWII NURSE; FOODIE ♡

PERFECT DATE: ~~ANYTIME~~  
NIGHT OUT ON THE TOWN  
PRACTICING THE LINDIE  
HOP. LISTENING TO BIG  
BAND MUSIC. DINNER @  
THE BLUE TOP.

About me: My name is Florence.  
I am four years old.

Looking for: I like chocolate and  
ice cream Sunday.

My perfect date: My birthday because  
that's when Aunt Liz brings  
me a chocolate and ice cream  
Sunday.

## Mental Care and Well-Being in the Natural World

By Kate V. Harris

### Outline

The experience of seeking psychological care or support is often associated with certain expectations and appearances: A waiting room leading to an office. Bookshelves. A chair. A room that projects a detached comfort away from the normal day-to-day life. A sanctuary for open and unjudged emotional expression. It is designed to create a client-therapist interaction, that of a patient and a professional. However, there is often a disconnect between the room and the expected experience. The space creates a distance among those who use it.

The realm of mental care, increasingly integral in modern health and well-being, is still relatively inaccessible and unrelatable to many. Seeking mental care presents significant financial, emotional, and social burdens. Furthermore, there is a great deal of stigma with regards to seeking mental care, as social and economic classing continues to act as a barrier to care. One remedy, with the potential to mitigate this unnecessary strain, lies in the calming beauty and balance of nature. The use of shared outdoor community areas can bridge the gap of inaccessibility seen in traditional care, meanwhile offering the benefits of the natural world. This article will explore different elements of mental care in the natural world by examining humans within nature, as well as the informal and personal benefits of building relationships in the outdoors. I first describe the work of some of my influences in relation to promoting well-being in natural settings, then, I discuss my work this summer creating and facilitating a workshop designed to increase awareness of mental and emotional self-regulation and well-being.

Consider the insights of Rollo May (1953), an existential psychotherapist who examined the impact of partnering the physical experience of the natural

world with the metaphysical reality of psychological care. He proposed a solution: creating a metaphysical and physical connection with one's thoughts and existence and the existence with external things. The use of nature, then, demonstrates the impact and importance of addressing the natural environment in relation to cognitive thought. As one of the first psychotherapeutic minds to put any emphasis on the human-nature relations, May (1953) is considered to have significantly initiated the progression of psychotherapy within a natural environment. He believed that it was necessary to interact with the natural world in order to gain better awareness and understanding of oneself (Softas-Nall & Woody, 2017). Below, I showcase forms of environmental and outdoor therapies, expanding on the benefits and concerns therein.

### Human Interaction with Nature

Within these modern, Western industrial times, there is a limited link between the dualistic physical (the world of nature) and the individualized (or cognitive, individual) worlds that make up our urban society. Many humans are now living through technology. Computers, cell phones and the reliance on automobiles render individual human interaction with the natural earth rare at best and non-existent at worst. This follows much of May's thought with regards to the modern world, where he writes of concerns involving the "hollow people" (May, 1953, p. 14) drowning in anxieties and discontent due largely to their internal and individualized existence. He relates this to the disconnect people have built between themselves and nature: "Human connection to nature is an essential value that has steadily declined since the 1800s" (Softas-Nall et al., 2017, p. 244). With these concerns and the ever-expanding void between nature and people, returning mental well-being and psychological care



to more physical and natural settings could alleviate this neglected tension.

Using natural environments within a learning frame can produce positive impacts on perceived group relations, trust and self-regulation (Braun & Dierkes, 2017). It has also been suggested that the intensity of the interaction within nature can build a stronger bond between people and the natural world (White, 2012). Even if one is not the caretaker of the natural environment, being immersed in it exemplifies an excellent interaction and

alliance between the human and the earth (McCree, 2014). Working with nature is a grounded example of working within reality; however, there is little to no control over others and the prevailing forces in such a setting. It is an external reality that one is forced to experience and respond to. It is an illustration of people trying to work with what is there and acknowledging what is out of their control in order for them to do the best they can with what is available. This is reflected, observed and experienced physically through the use of outdoor environments and care. Sharing a space, despite initial reservations, is part of the reality of the world, although it is rarely framed as such. Beyond being intrinsically social beings, I contend that humans are meant to share their existence with others and the non-human world, be it animals or plants. With the existence of other beings separate from oneself, being exposed within a natural or wild setting that is uncontrollable, authentic and governed by the forces of nature, allows for the observable reality of the natural environment to be used educationally and pedagogically. This exposure to nature can facilitate learning in both an educational and therapeutic setting. Nature allows for grounded experiences where people can adapt to what is around them and recognize their place in the larger

ecology of the non-human world, and is simultaneously a unique learning and therapeutic opportunity.

### Outdoor Counselling

Examples of therapeutic techniques around nature are sparse; the natural world could be another path to making mental health and wellness therapy an accessible and adaptable form of care. Removing clinical characteristics often found in the fight for wellness and replacing them with exposure to nature and the natural work is more than a scholarly trope: it exemplifies the reality of humans sharing a space and connecting to each other, themselves and the natural world. Often, clinical psychological care and support seems cold and unrelatable in comparison, similar to that of visiting a doctor's office. For many patients seeking mental health support, the clinical connotations of traditional care can dissuade their involvement and thus impede their receptiveness to care. Nature-focused therapies are an effective bridge, using the natural environment to allow for real human connection. Outdoor therapies range from discussions in a garden to wilderness adventures with many interventions working to strengthen bonds between people on the road to mental health recovery, and nature.

Workshops and group activities held in outdoor spaces are positive steps toward informal and accessible care. Psychologists practicing in outdoor environments and focusing on the human-nature interaction and informal care are generally referred to as ecotherapists. It's the main form of therapy that acknowledges the benefits of using natural environments to facilitate the journey to wellness. Through an examination of different ecotherapy approaches, it was discovered that an overarching theme for the therapists' use of the outdoors was the potential it held for the relationship between the patient and the counsellor (King & McIntyre, 2018). Different natural environments present different opportunities and challenges for the counsellors, allowing them to meet and

adapt to the range of needs of individual clients, encouraging a more informal and more approachable interaction between the therapist and the client. Such natural settings remove much of the hierarchical predisposed effects of therapeutic care, allowing both parties to interact more openly with their own humanity toward the common goal of achieving mental wellness.

More intensive forms of therapeutic support include wilderness therapy and adventure therapy. These programs seek to build a relationship between people and nature while working towards overall well-being (mental and physical), offering participants a vigorously engaging natural life experience. Wilderness therapy is often used for those experiencing emotional or behavioural distress associated with their families and home life (Christenson & Merritts, 2017). The educational focus is experiential learning and self-improvement within a wilderness setting (Bailey & Kang, 2015). Similar to the global environment, psychological progress is difficult to predict. However, the uncontrollable realm of nature can work in tandem with the therapeutic process to facilitate wellness while exemplifying the unpredictability of life (Fernee, Gabrielsen, Andersen & Mesel, 2017). Adventure therapy, although very similar to wilderness therapy, can often forego the literal use and benefits of the natural environment (Taylor, Segal & Harper, 2010). While both therapies rely on experiential learning, novel experiences and challenging activities to create a new and engaging environment for the participants, I argue that adventure therapy often neglects the authenticity of experiencing nature and the beneficial properties therein. However, both forms of therapy generally offer a setting where the participants need to acknowledge and work through differences and challenges in order to excel and learn. Taken together, when addressing the need for authentic experiences in nature, both adventure therapy and wilderness therapy work to bring people together as well as closer to the natural world around them.

## Discussion

In relation to my work creating and facilitating a workshop designed to increase awareness of mental and emotional self-regulation and well-being, I discovered that the uses of outdoor spaces to facilitate mental wellness and human bonding can take on many forms. While working within community garden spaces over the summer, I observed this regularly. On one occasion, I facilitated a workshop on emotional regulation and well-being at the garden space at McGill University. The workshop was intended to act as a free and accessible form of psychoeducation. The topics discussed did not specifically pertain to garden commentary but revolved around ecotherapeutic techniques, using the physical space as a mode of commonality amongst participants. The discussions of regulatory strategies and responses to emotions were commingled with comments on sunny weather or the chasing of local groundhogs. The environment I observed, and thus the experience, was vastly different from previously attended emotional-regulation workshops that were held in different locations. While all the different spaces share a common goal of better understanding of the self and others, the garden workshop seemed to present a plane of equality and balance among all participants. However, as with many experiences, it is not easy to fully understand the process or credit results to one particular aspect of the technique, nor was this the point of this workshop.

With respect to ecotherapeutic and other psychoanalytic approaches, it is difficult to quantify or substantiate the multidimensional aspects of care. The range of settings and approaches to emotional-regulation workshops can be critiqued as the methods themselves do not have substantial evidence supporting their use. They do, however, offer a wider berth of in-depth holistic understanding. Many evidence-based traditional approaches, like that of cognitive behavioural therapy (CBT), have a tendency to ignore or miss

the root of a problem. The approach tends not to facilitate a deep and meaningful interaction with participants or a deep exploration of the concerns of said participants. The perceived disconnected care in those techniques can be a limitation for the bonds made within care (Castonguay, Youn, Xiao & McAleavey, 2018). Ecotherapy excels where CBT falls short, helping to foster strong therapist-participant relationships. The building of this relationship and the use of the natural outdoor space can work toward alleviating the divide between individuals and the mental care they need. Further, cultivating these relationships might contest what May (1953) considered human tension from our disconnect to the natural world.

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## Growing Even Higher Than Supported

By Salina Berhane

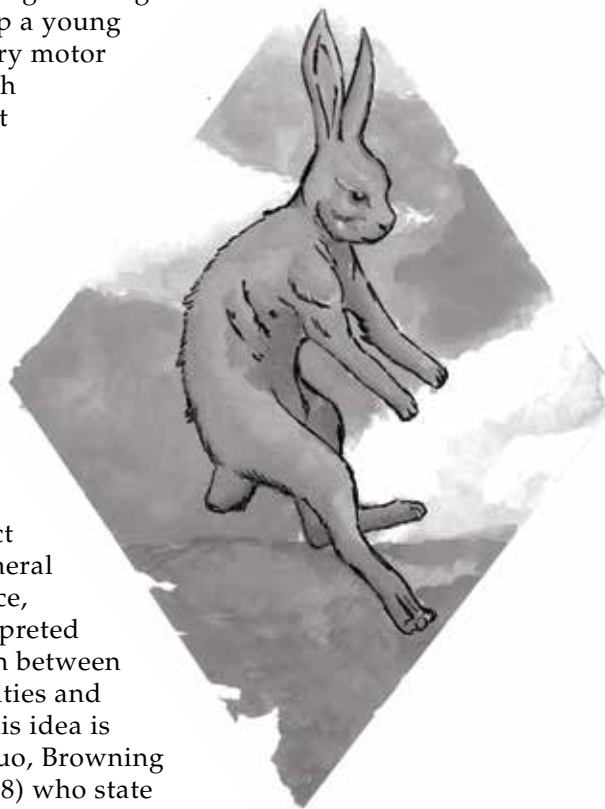
"Tomatoes will grow as high as they are supported" is a statement I have been hearing while gardening, throughout my entire summer. As a pre-service teacher, I believe this sentence is a great metaphor for the effect teachers can have on a student's potential. Considering this statement pedagogically, I ask: What can teachers do to encourage their students both within their comfort zone and beyond? I trust that if a teacher doesn't believe in the potential of change, by not supporting their students with enough tools, there won't be any growth. I don't believe strengths and weaknesses are innate, because students can be influenced enough to change.

Much like a garden, the plants depend on the actions of the gardener. These actions imply daily efforts. For example, watering seeds can also be a metaphor for the support a teacher should provide to their students. Supporting students should be a constant effort to ultimately bring forth much fruit. A way to maintain a healthy and fruitful classroom would be to fluctuate teaching methods. Whether that means having flexible seating (changing classroom design or allowing students to sit on the floor) or allowing the students to participate in peer-teaching, it is important to be everything except predictable. Adding to this unpredictability, since both teaching and gardening are messy processes, this could include teaching units outside of the traditional classroom and working in school and community gardens.

Implementing a project-based unit using gardening can be very engaging for students and has the potential to connect multiple interrelated curricular competencies within a single lesson plan. For instance, using a garden for curricular purpose could work with lesson plans in the following areas: (1) mathematics, through measurements, volume, area, and so on; (2) history, especially when

considering the historical and political use of land and water. Further, the planting of a three-sisters garden could allow students to consider alternatives to traditional Western agricultural practices; and (3) physical education, where gardening can help develop a young student's primary motor skills. In research conducted about the effects of regular classes in outdoor education, Becker, Lauterbach, Spengler, Dettweiler and Mess (2017) explained that "gardening had a positive impact on students' general school experience, which was interpreted as an association between gardening activities and self-esteem." This idea is supported by Kuo, Browning and Penner (2018) who state that gardens can concurrently and positively influence a student's engagement with nature and school. Taken together, I argue for the use of gardens for both cross-curricular connections and to increase student confidence and engagement. However, for gardens to be relevant in today's ever-changing and politically divided world, the educational use of gardens should reflect the needs of society and democracy.

One way of increasing student engagement and expanding education in today's political climate would be to broaden the subject matter traditionally taught in Canadian schools. Black Lives Matter Freedom School in Toronto is a great



example of an alternative in educational content and design. The school's vision stands as follows: "The program is designed to teach children about Black Canadian and diasporic history, to engage children in political resistance to anti-Black racism and state violence through a trans-feminist lens, and to offer children an entry point into the #Black Lives Matter movement." (Freedom School)

When Black Ontarians understood that their children were not receiving an education that reflected their contributions to Ontario and Canada, they created an educational program and curriculum to address this issue. By providing pertinent and authentic content to their students, the Freedom School seeks to cultivate a new generation of modern thinkers. As educators, when it comes to providing new content to our students, it doesn't mean that we must build new schools; we can also shift perspectives to align with the material needs of our students and society. The Freedom School example can be replicated in small ways as well. If we, as educators, are not satisfied with the curricular content about First Nations, for example, it is our responsibility to find critical ways to diversify the content. Perhaps you can address a subject that hasn't been taught yet in your schools—in my case, modern First Nations fashion, music, art, social movements and more. By opening the doors to various subjects not included in curricular documents, teachers can support students' imaginations and release the intellectual limits that students may have unconsciously built. Teachers need to support their students as they explore these areas outside of their comfort zone so that, ultimately, the students can discover the world on their own, with their own ideas, but have support when needed. By expanding a learner's horizons, we don't confine their understanding, and we can harness their curiosity.

In closing, much like a gardener, a teacher is accountable for their student's development of their full potential, but in an environment where so much is already

demanded from teachers, and where students depend on feedback and support, it might be difficult for some students to grow to their full potential, which it is upsetting to me as an educator. However, we can provide students with pertinent content and alternative, relevant and socially aware teaching methods that can be generalized and don't necessarily need to be individually programmed.

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## In the Garden

By 7ven

Chilling in the shade and I do it in the garden,  
bumped into a person while he chilling I say sorry,  
both have the same dream to get cars like Ferraris,  
Reinforcing the roots of the dream now they sprouting,  
He just found the one guess where in the garden,  
She loves all the bees all the trees he excited,  
can't wait for the garden to be night sky shining,  
There's hope for everyone just believe and ignite it,

There's potatoes and there's tulips they growing with each other,  
We can do the same like we blood related brothers,  
My accomplishments are yours while I start to build you up,  
When we make it to the top we can stop drink a cup,  
Making these trees pretty steady they won't fall,  
Making a foundation that won't break that's real tall,  
They say go in your box do work like a lonely bee,  
Well I say work together what you saying? man please,  
They like ground hogs they try to destroy all your work,  
But It won't work send them back down to the dirt,  
A community we made to build up one another,  
Will not be destroyed by those who favour the shredder,  
And I'm guessing you don't know about the McGill,  
The flowers they growing man it's the real deal,  
Ground hogs are coming but we got are shield,  
Look at the roses potatoes for meals,  
You feeling hungry let's cook up some diner,



Tomato tomAto just add you some ginger,  
In this bad life trust you go need some spice,  
cooking together we family for life,

Ain't no racism around me when I'm chilling in the garden,  
No discrimination around me in the garden,  
Forget about the money then the rich they say pardon,  
This service got no value anyway it's so garbage,  
Government take the land destroy all the gardens,  
Suffocating air ain't no food you surrounded,  
Everybody hates you can't breath and they starving,  
Cause you wanted the fame and the money not the smartest move,

7ven the guy one shout out to him,  
He has been helping the world take a win,

Working so hard and he said like a dog,  
Building empires through mists and some  
fogs,  
I'm doing this song and it's all from the  
heart,  
I heard that Salina is doing her part,  
Foster that athlete you will know him soon,  
The rest of the crew been working hard too,  
It's crazy a garden can relate so much,  
And touch on the feeling that never got  
touch,  
Like rich and the poor man I'm sure that  
you know,  
Were not above man I know that you know,  
Money's an object that can be destroyed,  
Plants and trees work without getting  
employed,  
If they had faces they crying no joy,  
Play with are lives just know we're not  
toys,  
Build a path that puts a smile on your face,  
Unleash and create for whole human race,  
Down in the garden you can bring a date,  
Sitting in trees in the shade and it's great,  
Drinking some water give some to the  
plants,  
Dropping some food just leave it for the  
ants,

Look at that proof that there's gardens for  
days,  
Wait to unite people for centuries, but  
WHYYYYY MONEY GOTTA TAKE THE  
WORLD OVER,  
OH MYYYYYY AT LEAST THE FAMS ARE  
HERE FOR OCTOBER,

Got some nice veggies for the kitchen from  
the garden,  
Momma cooking up the veggies with me  
now we starving,  
Invite old and new fams to enjoy it it's a  
party,  
We might die one day but the party's  
everlasting,  
I just made some friends and family in the  
garden,  
You say this song lit but66 the lyrics on  
horizon,  
Let's all bloom like flowers the beauty it's  
so blinding,  
One last thing to tell you is the grind never  
stopping no.

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*Sven (7ven) Creese is an artist full of positivity  
and creativity.*





### Purpose

*Pathways* furthers knowledge, enthusiasm, and vision for outdoor experiential education in Ontario. Reflecting the interests of outdoor educators, classroom teachers, students, and academics, the journal focuses on the practice of outdoor experiential education from elementary to post-secondary levels, from wilderness to urban settings. *Pathways* highlights the value of outdoor experiential education in educating for curriculum, character, well-being, and environment.

### Submitting Material

The *Pathways* editorial board gladly considers a full range of materials related to outdoor experiential education. We welcome lesson outlines, drawings, articles, book reviews, poetry, fiction, student work, and more. We will take your contribution in any form and will work with you to publish it. If you have an idea about a written submission, piece of artwork, or topic for a theme issue, please send an email outlining your potential contribution to the chair of the editorial board, [bhender@mcmaster.ca](mailto:bhender@mcmaster.ca)

We prefer a natural writing style that is conversational, easy to read and to the point. It is important for you to use your style to tell your own story. There is no formula for being creative, having fun, and sharing your ideas. In general, written submissions should fit the framework of one of *Pathways* 20 established columns. Descriptions of these columns may be found at [www.coeo.org](http://www.coeo.org) by clicking on the publications tab.

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### Formatting

Use 12 point, Times New Roman font with 1.25 inch (3.125 cm) margins all around. Text should be left justified and single spaced. Place a blank line between paragraphs but do not indent. Please use Canadian spelling and APA referencing.

Include the title (in bold) and the names of all authors (in italics) at the beginning of the article. Close the article with a brief 1–2 sentence biography of each author (in italics).

Do not include any extraneous information such as page numbers, word counts, headers or footers, and running heads.

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Submit articles to the Chair of the Editorial Board or issue Guest Editor, preferably as a Microsoft Word email attachment.

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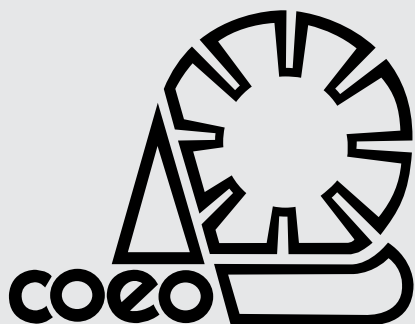
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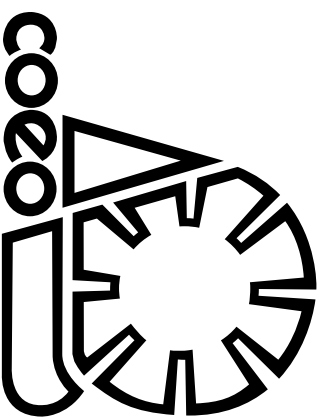
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