



# REFLECTIVE PRACTICE: CREATING BALANCE IN OUR OWN PROFESSIONAL LEARNING PROCESS



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# LEARNING THEORIES - PATHWAYS & CYCLES



**Kolb Experiential Learning Model<sup>1</sup>**

**McCarthy 4MAT Experiential Learning Cycle<sup>2</sup>**

**Coming Home (by Cheryl Charles & Bob Samples)<sup>3</sup>**

**Flow Learning (Joseph Cornell)<sup>4</sup>**

**The Natural Cycle (Coyote's Guide to Connecting with Nature)<sup>5</sup>**

**Natural Curiosity<sup>6</sup>**

1. Kolb, D. (1984). *Experiential learning: Experience as the source of learning and development*. Prentice-Hall.
2. McCarthy, B. (2000). *About Teaching: 4Mat in the classroom*. About Learning, Inc.
3. Charles, C., & Samples, B. (2004). *Coming Home: Community, Creativity, and Consciousness*. Personhood Press.
4. Cornell, J. (1989). *Sharing the Joy of Nature: Nature Activities for All Ages*. Dawn Publications.
5. Young, J., Haas, E., & McGown, E. (2010). *Coyote's Guide to Connecting with nature* (2nd ed.). OWLink Media.
6. Anderson, D., Comay, J., & Chiarotto, L. (2017). *Natural Curiosity 2nd Edition: A Resource for Educators: The Importance of Indigenous Perspectives in Children's Environmental Inquiry* (2nd ed.). The Laboratory School at the Dr. Eric Jackman Institute of Child Study.

## LEARNING MORE ABOUT WILLOW WEAVING...



**4.** Create a new way to work with willow, stretching the edges of people's thinking about how the craft can be integrated in your community.

**3.** Weave a willow basket yourself to understand and demonstrate one way it can be done and how a basket can be useful.



**1.** Ask a number of willow weavers why they started weaving and why they care about continuing the tradition. Draft or tell a story about why people care about weaving.

**2.** Research and conduct an analysis of the different types of weaving methods that exist. Document and report the results.

# LEARNING MORE ABOUT WILLOW WEAVING...



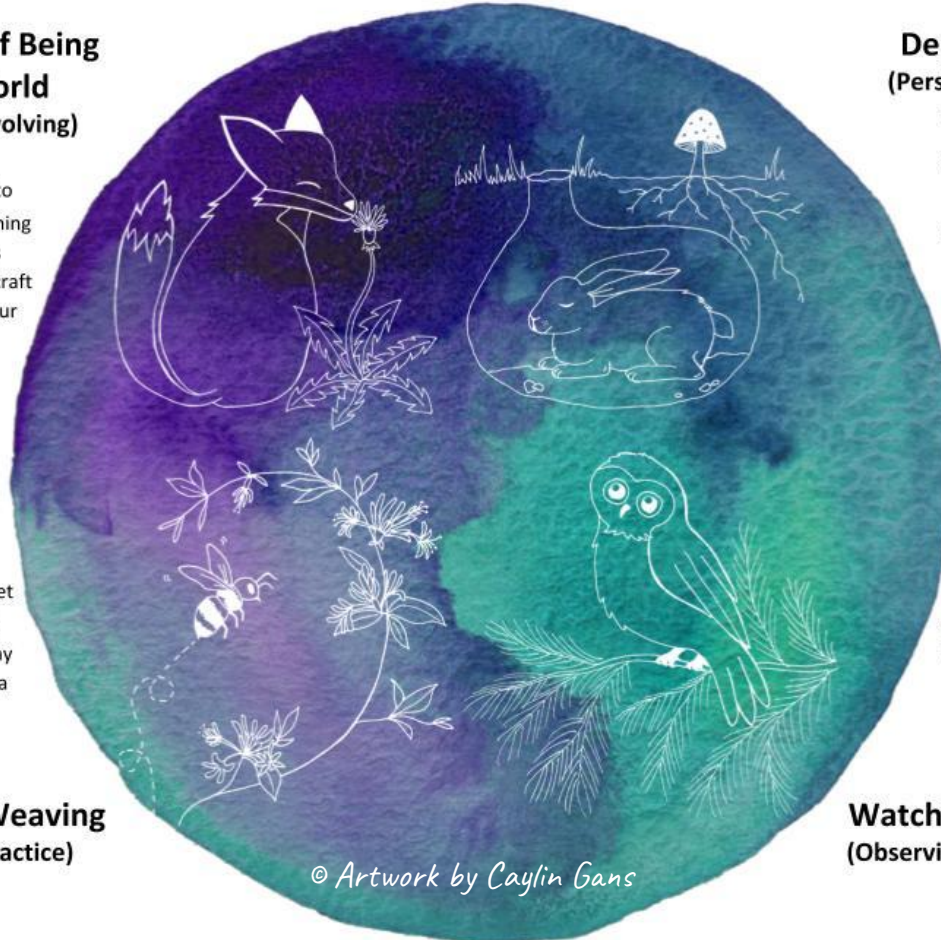
## New Ways of Being in the World (Growing & Evolving)

4. Create a new way to work with willow, stretching the edges of people's thinking about how the craft can be integrated in your community.

ACTIVE

3. Weave a willow basket yourself to understand and demonstrate one way it can be done and how a basket can be useful.

## Building & Weaving (Theory to Practice)



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## Depth-Seeking (Personal Meaning & Relevance)

1. Ask a number of willow weavers why they started weaving and why they care about continuing the tradition. Draft or tell a story about why people care about weaving.

REFLECTIVE

2. Research and conduct an analysis of the different types of weaving methods that exist. Document and report the results.

## Watching & Waiting (Observing & Considering)



*“Taking action has more popular appeal in a society that emphasizes productivity and results. It indicates that something is getting done... Moving too quickly to action can mean we did so without enough consideration of the consequences of those actions. On the other hand, too much reflection can mean immobility.”*

*(Charles & Samples, *Coming Home*, 2004, p. 149)*



*“Vulnerability is the gooey center of the hard emotions that we work full time to avoid feeling, much less discussing... - emotions like fear, shame, grief, disappointment, and sadness. But vulnerability isn’t just the center of hard emotions, it’s the core of all emotions. To feel is to be vulnerable.”*

*(Brené Brown, Dare to Lead, 2018, p. 42)*

Ted Talk: [www.ted.com/talks/brene\\_brown\\_the\\_power\\_of\\_vulnerability?language=en](https://www.ted.com/talks/brene_brown_the_power_of_vulnerability?language=en)

## Books ([www.forestschooled.com/books](http://www.forestschooled.com/books))

- *Forest Schooled, The Book*
- *A Practical Guide for Forest School leaders (or anyone, really!) to facilitating reflection in the outdoors*

## E-Learning Reflection Packages ([www.forestschooled.com/e-learning](http://www.forestschooled.com/e-learning))

- *The Value of Outdoor Play and Ways to Support it*
- *Encouraging Emergent and Learner-led Experiences Outdoors*
- *Reframing Our Perceptions of “Challenging Behaviour” in the Outdoors*