

A photograph of a sunlit forest path. The sun is shining through the dense canopy of green leaves, creating a bright, glowing effect in the upper center. The path is narrow and covered with fallen leaves and small plants. The overall atmosphere is peaceful and natural.

# *Learning From the Land*

**A Workshop Guide Compiled by the  
Knowing the Land is Resistance Collective**

### **Edition 1.1, 2012**

This work is anti-copyright. So share, distribute and replicate all you like, but we'd appreciate if you'd link back to us at *knowingtheland.wordpress.com* if you do. We are based in the wonderful city of Hamilton, Ontario, and are happy to facilitate workshops in the area.

Thanks to Holly Norris, Hilbert Buist, and most especially Claire Fluffy Ridge for the photography.

Contact us if you have any questions, comments, or suggestions about this guide. Most especially, please write to us if you use this resource, and let us know how it goes!

# *Learning From the Land*

## ***Introduction***

Everywhere we go, the stories about this culture's ongoing incompatibility with life are written on the land. To weave these stories into a process of connecting with the earth is to root ourselves in a hopeful place where it is possible to support the healing of both the land and ourselves.

*Learning from the Land* is a four-part workshop series designed by the Knowing the Land is Resistance Collective for Hamilton Freeskool's summer semester of 2011. Pieces of these workshops were also used to create the *Seeds of Resistance* workshop tour through ten different towns and cities in Southern Ontario.

Each workshop is made up of games and activities to help us build connections with the land where we live and find opportunities to support its health. These workshops also emphasize that to truly know the land is to also know the effects of capitalism and colonialism on the health of the natural communities we are a part of. We call this 'ecological learning in action', because we blend forest literacy skills with an analysis of ongoing colonial destruction deeply rooted in our own experience.

Our hope in sharing this resource is that groups use collectively it to take up the adventure of getting into the forest together and sharing what you know. We see *Learning from the Land* as way to encourage the spread of a place-based, water-shed scale resistance movement in defense of the land.

Anyone can facilitate this sort of fun! There is no such thing as experts or authority figures when it comes to beginning the process of deepening our connection to nature. When we build these relationships for ourselves, we can stand strong in the truth of our own personal experience when we decide to act.

Good adventures!

-Knowing the Land is Resistance Collective

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# Facilitator's Toolkit

*This section offers some advice on facilitating the Learning from the Land workshops, based on our experiences with them. We hope it's helpful!*

*If you have any other wonders about facilitating these workshops, you can send us an email at [knowingtheland@gmail.com](mailto:knowingtheland@gmail.com).*

## *Locations:*

Almost any wild space can work for these workshops. We've held workshops in the deep, cool, centre of the forest, and in road-side ditches too. Choosing somewhere close and accessible from the central parts of town can help ensure a good attendance. Getting into the workshop space at least a couple of times in advance can help in being able to lead from behind.

## *Leading from Behind:*

There are enough nature walks available out there where you get to follow someone around and stop behind them in the places they choose to stop. Leading from behind means allowing participants to move ahead at their own pace, following clear directions given in advance, until they come to an intriguing landmark clue. The facilitators bring up the rear, thereby making space for folks to actively create their own experience. For example, you might say, "stop when you get to the big tree on the left at the top of the hill. It has five leaflets on each leaf and the shaggiest of bark." It's worth practising giving really clear verbal directions and asking if they make sense – confusion about where to be going can derail an activity quickly.

## *Timing:*

We set each of the four workshops described in this guide to be a generous three hours long. This gives ample time for wondrous surprises and lots of group debriefs. Each activity in this guide comes with a timing estimate, so you can tailor your workshop to be longer or shorter by hand-picking the games you want to play. Leave lots of space for debriefs to run long and for transitions between activities.

## *Group Sizes:*

If possible, it's a good idea to limit group sizes to a maximum of about 15-20 people. Bigger groups are too difficult to have meaningful conversations with, and debriefs are a really important part of these workshops. There really isn't such a thing as a group too small. Even two people can play these games together! But, since playing outside and learning about our landbase together is such a highly awesome thing to do, you might be surprised by how many

people show up! Over time, we've developed a strategy of limiting group size by requesting that participants sign-up through e-mail and commit to being able to attend at least 3 out of the 4 workshops. This really helps to ensure continued attendance and a committed crew that grows and learns together over time.

#### *Debriefs:*

The biggest part of how learning happens in these workshops is by making lots of time for debriefs, whether in a go-around fashion or just in open sharing session. Use broad questions to initiate the debrief, like “What did you notice during that game?” It's also fun to ask follow-up questions after someone shares to encourage them to bring up more details, like “Neat! What was that bird doing?” Many of the themes and concepts you want to introduce can be brought out in the debriefs, which is another form of leading from behind.

We prefer 'popcorn style' debriefs, (which means that people can speak whenever they feel ready to 'pop', and not all participants – or 'corn kernels' – need to pop) though sometimes a go-around is good for including all voices. Don't be afraid of silences during debriefs. It can sometimes take a few minutes for groups to warm up to the idea of sharing their personal experiences.

#### *Base-camp:*

Another good way to facilitate without leading the group is to establish a base-camp, which is a spot to launch activities from and to reconvene at after. Facilitators can call folks back into base-camp when it's time by giving a bird call or animal sound.

#### *Facilitation style:*

Our facilitation values are based on Hamilton Freeskool's philosophies of non-hierarchical, radically inclusive, egalitarian learning. This means learning that is group guided, that actively seeks out other voices and perspectives to add to the group, and where everyone has an equal role in the process of learning. Check out [hamiltonfreeskool.org](http://hamiltonfreeskool.org) for their amazing manifesto. Not only is this type of learning ideal for building community, it's also an essential antidote to the notion of 'expert' taken up by many outdoor education models.

#### *What's in a name, really?:*

Instead of focusing on telling folks the names of plants, try and ask questions to further wonders and observations. For example, if a participant asks what a tree is, (whether you know the answer or not), you might ask, “what do you notice about the bark/ twigs/ leaf shapes, etc?” Everyone has the capacity to build relationships with plants, and listing species names is really quite the opposite of facilitating the building of those magic relationships. We always make space for wonders to be investigated after the workshop by bringing along some guide books and making space for casual 'library time'.

### *Trigger Warning:*

We need to note that activities relating to our personal experiences with nature can be triggering in many ways. We have experienced that it is not uncommon for people's memories to take them to wild spaces they used to cherish that have since been destroyed. It's important for us to validate these experiences and normalize them. This culture's disconnection with nature also includes myths that the destruction of wild spaces is not being a present day and on-going reality. The truth is, it's common for our childhood stomping grounds to have been developed or to be drastically different in many sad, scary ways.

As well, spending time in our senses and listening to our bodies can be very intense for some people, especially if they don't do this often. We've also noticed that many people experience guilt and frustration at their own alienation from the land – it can be good to meet this head-on when it appears by emphasizing that it's a common experience and it's brave and good that they're here today.

### *Colonialism:*

Our simple definition of colonialism is that it is the violent, racist, patriarchal process of breaking Indigenous People's connection to the land in order to destroy traditional lifeways and forms of communal living. This process is fueled by greed and a desire to dominate – it forces both people and the land into the logic of the economy for the benefit of the powerful. Humans become workers, trees become timber, and anything that remains outside of the colonial order becomes a threat to it.

Colonialism most violently impacts Indigenous Peoples and cultures, and these are the communities most active in resistance to it. Settler communities also have their roots in a more distant history of colonialism – a person must be uprooted themselves before they can be sent to uproot another. These physical and emotional clearcuts lead us to forget that things were ever different, and the wide diversity of human stories is replaced by a singular and narrow idea of progress.

We believe that an understanding of colonialism, both historical and ongoing, is a crucial part of understanding our own alienation from the wild, and how the land and human cultures here came to be the way they are. We see building a connection with wild nature as a form of decolonizing and as part of a wider struggle against the culture of death that continues to spread across every bit of our vibrant, living earth. When we are firmly rooted in the land where we live, we are well prepared to take a strong stand to defend it.

We believe that decolonizing is inseparable from broader struggles against capitalism, the state, industrial development, and all the forms of oppression and alienation these bring. We believe it to be particularly important to act in solidarity with Indigenous communities of resistance, who have long been the front lines of this struggle.



## Part I: Forest Literacy Tools

*Forest Literacy is the first workshop in the four-part series and in it we share the tools that future workshops will build on. What forest literacy means is learning to read the forested landscape. This doesn't mean learning the names of trees and plants, but rather of rediscovering how to look and listen and smell, how to slow down and notice. The activities in this workshop are simple tools that anyone can use, and they form the core of our how we continue to learn from the land.*

### 1.1 Mind's Eye Wander

#### *Activity's intentions:*

This is an imagination game that we like to use as an activity to get into introductions, as well as to build some excitement about sharing and reconnecting with the wild places closest to our hearts.

In this exercise, a facilitator invites participants to close their eyes and imagine a wild space they go to often. From there, the activity moves through a series of instructions and questions to guide a mental exploration of that space. This leads in well to an introductory go-around where folks can share whatever interesting things came to mind. Sure beats just telling people your name and where you're from!

#### *Timing:*

In total, this activity takes approximately 10 to 15 minutes. Leading the eyes-closed imagination part of the activity takes only a couple of minutes. The size of the group will determine how long the go-around takes. If there are just a few people, you can open up timing to include whatever folks want to share from their visioning. If the group is large, define a specific question for the go-around, for example, "What is one interesting thing you remember seeing in the space you were just imagining?"

#### *Location:*

In a quiet, sheltered space that isn't too noisy or near a road, or is indoors.

#### *Set-up:*

Invite participants to sit in a circle. Welcome folks to the workshop, and let them know this is the first of many games and activities you will be inviting them to join in today. Be clear with the group that it's a quick imagining game and that it will guide group introductions.



*Facilitator's Notes:*

Invite people to close their eyes and go to the first wild space that comes to mind for them. This can be their backyard, traintracks they cut through to get to work, back alley, etc. Invite people to get comfortable in this space, perhaps imagining that they are sitting in one particular place here. Now lead participants through some of the following set of questions, (or similar questions!):

*“What can you see there? What colours and shapes come to mind?”*

*“What do you feel? Are you in the shade or in the sun? Can you imagine the textures there?”*

*“What do you hear? Are there birds nearby? Can you hear cars from this spot?”*

*“What smells do you notice?”*

*“What do you know about this land? Who owns? What is its history? How old is the forest here? How do people use this space? Do you come here alone or with others? What sort of relationships do you form here?”*

*Debrief:*

Follow this visioning exercise with an introduction go-around. For facilitators, this is a good chance to hear what wild knowledge already exists in the group, and where folks are at in the process of connecting with the land. Ask each person to share their name, and some details about the place they imagined themselves in during the visioning exercise. We found that, despite just having imagined some unique and interesting details about favourite wild spaces, some folks tend to gravitate back towards the common “name, from place” format of response. One way to prevent this is to have one of the facilitators go first in the go-around to set the tone for a bit more detail sharing. For example,

*“My name is Sally, and I was imagining myself on this trail that I cut along to get to school. Usually, I'm riding my bike or walking quickly when I move through there, so patterns and colours are clear to me, but not so much shapes or particular plants. I was imagining it on a wet day, so I could smell the water and feel the mud as I walked. It's quite densely grown in, so it's shady and stays muddy for a while. I often hear birds singing, especially when I'm walking, and sometimes when I go through there at night I see fireflies. I don't know who owns it, I think it used to be traintracks?”*

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## ***1.2 Introduce the Workshop***

### *Activity's intentions:*

There is a bit of space at the end of the go-around that you might choose to take in introducing yourself as a facilitator, and speak to your own motivations for holding this workshop.

Here, we choose to take some time to explain what motivates our collective and what kind of work we do. The Knowing the Land is Resistance collective formed out of a desire to get to know the wild spaces around us better, and to be more deliberate in learning about the plants, creatures and ecosystems with whom we share this land. Often, we find that while social justice movements have a good analysis of oppression, privilege, capitalism, and the environment in a general sense. But we often find this analysis is not rooted in a real, personal connection to the land we live on. Conservation and naturalist groups have done a great job of gathering and spreading knowledge about local forest ecology, but they often adopt an apolitical stance and replicate bad power dynamics. Through our work as a collective, we aim to bridge this gap, and explore the ways that building a deeper connection with the land where we live can advise our participation in movements for social and ecological justice.

*Timing:* Two minutes.

### *Location:*

Within the same circle formed for the Mind's Eye Wander.

### *Facilitator's Notes:*

You are the facilitator this time, not us! So take this time to add details about your own intentions and motivations for holding this workshop.

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## ***1.3 Decolonizing the Senses***

### *Activity's intentions:*

This exercise can guide us towards shedding our city selves and slipping back into all of our senses. We call this process decolonizing because a huge factor contributing to our society's atrophied connection to our senses is the not-so-distant past and ongoing colonial violence. Both our connection to the land and to our own bodies are broken as a consequence of colonialism.

This culture really encourages behaviour that restricts and narrows our senses. How much of each day do you spend looking straight ahead, focusing on some task or on a glowing screen? In the noise and stink of the city, our ears and nose recoil and we don't pay as much attention to them. But the opportunity to get your hands in the dirt is always present! To decolonize our senses is to re-root ourselves in the intricate realities around us, of which our bodies are a part.

*Timing:* Fifteen minutes.

*Location:*

Try and find a space that is not overwhelmingly defined by city sounds and sights. Ideally, this activity can be done as soon as the group is able to slip just deep enough into the trees to escape the sound of roads and where participants are able to fill most of their field of vision with the intricacies of wild growth and life.

*Set-up:*

Before beginning, be sure to shed backpacks, hats, and even shoes, for the treat of a full sensory experience. We suggest asking the group to form a line looking into the forest or a circle facing outwards. This exercise transitions well into a round of the game *Infinite Slowness*.

*Facilitator's Notes:*

The facilitator's role in the activity is to space out each of the instructions slowly, leaving lots of space for this very full sensory experience. The sample cues below are a good guide for how you might choose to guide the group. The facilitator should position themselves behind the group in a central spot so everyone can hear. Speak slowly and clearly, leaving lots of quiet between cues.

*Facilitator's Cues:*

“Find a space where you can look out into the [forest, meadow, field] and not see anyone else, with enough room to stretch your arms out to each side of you” [this works well spaced out along a trail or in a backside-in circle]

“Feel your feet pressing down into the ground. Bend your legs a bit, get comfortable”

“Now I'd like to invite you to close your eyes...”

“and focus first on your sense of smell.”

“Take deep breaths, imagining that you have the keen sense of smell of a fox.”

“Now take short, quick breaths in through your nose. Does that change what you notice?”

“Imagine that you're a snail now, moving through the world by feeling and touching everything with your sensitive skin...”

“Can you feel the air moving around you? Can you feel the sun on your skin? The moisture in the air?” [or other relevant touch-related questions]

“Let's focus our sense of hearing now.”

“Imagine that you are a White-Tailed Deer, and your long, cupped ears are perked up. You can

even cup your hands around your ears like a deer to really focus in on all that you can hear in this space”

“How many different birds can you hear now? Can you hear any roads from here?” [and other relevant hearing-related questions]

“Now, as slowly as you can, open your eyes to all you can see in front of you.”

“Imagine that you are an owl, perched here, looking for the tiniest movements of your prey.”

“Put your owl eyes on by stretching your arms straight out in front of you with your palms facing together.”

“Now, keeping your arms straight, slowly move them apart, focusing on the space between your palms. Keep moving your hands back until you can just barely see your fingertips in your peripheral vision.”

“Keep that wide-eye vision and drop your eyes now.”

“What do you see?”

*Debrief:* [we transition directly into Infinite Slowness here, debrief follows that game]

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#### ***1.4 Infinite Slowness***

##### *Activity's intentions:*

To give ourselves the treat of moving slowly and noticing the most intricate details. To break down the rhythm of our city selves. To move quietly, on the balls of our feet with our weight forward. To practice attending to all of our senses while moving.

*Timing:* 10 minutes.

##### *Location:*

Moving along a trail, perhaps ending up in the space you might choose to **base-camp** for the rest of the workshop (see Facilitator's Toolkit, at the beginning of this guide).

##### *Set-up:*

In advance of the workshop, choose a landmark where you want the activity to end. We use about 500m of trail for this game. Describe the route and landmark in lots of details before sending folks out on this slow-moving adventure. Lead from behind (see facilitator's notes!) and give lots of time and space.

### *Facilitator's Notes:*

Now that the group has their senses fully opened after Decolonizing the Senses, invite them to continue down the trail to a landmark approximately 500m away. During this walk, participants should reduce their regular walking pace infinitely, so that each step is as slow as can be while always moving forward. We suggest a pace half the speed of a slow sidewalk pace, and then reduce that by half again. Encourage folks to walk on the balls of the feet instead of back on their heels, as both a way of escaping our city stride and to move more stealthily. Remind folks to keep their senses on and open, remembering the creatures (fox, snail, deer and owl) who help us connect with each sense.

### *Debrief:*

Invite the group to gather at the base-camp in a circle. Check in with participants by asking broad questions, like “How was that experience for you?” or “What did you notice on your slow walk in here?” It can be difficult to connect with all of our senses at once, or even to remember to keep checking in with some we don't use often, like touch and smell. It's surprising how much you can take in at such a slow pace, and yet still feel like you aren't seeing everything by continually moving, even slowly. This is the group's first big debrief, so take it slow and let the group get comfortable with sharing ecstatic wonders about wild things together!

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### **1.5 One Tree Love**

#### *Activity's intentions:*

Groups of three or four are encouraged to pick any tree that they feel drawn to and spend time with it. Partners work together to notice as much as they can about that tree. What does its bark feel like? What shape do the branches make? What details stand out about the leaves? Where is it growing? How old do you think it is? What's nearby? Does anything live in it? Emphasize that this activity is rooted in observation, but it's also fun to encourage people to give their tree a name and a personality if they feel like it.

#### *Timing:*

Leave 5 minutes for groups to find a tree, 10 minutes for them to get to know it, and 5 minutes per group to debrief. So

20 minutes plus debrief time.

#### *Location:*

A place with as mixed a diversity of tree species as possible. Sometimes we decide to extend the game to shrubs and plants too, depending on the site's diversity.



*Set-up:*

Encourage folks to group up with people they don't know very well yet. Ask that groups try to find a tree not too far from base-camp, so that it's easy to introduce their new friend after spending 10 minutes or so getting to know it.

*Facilitator's Notes:*

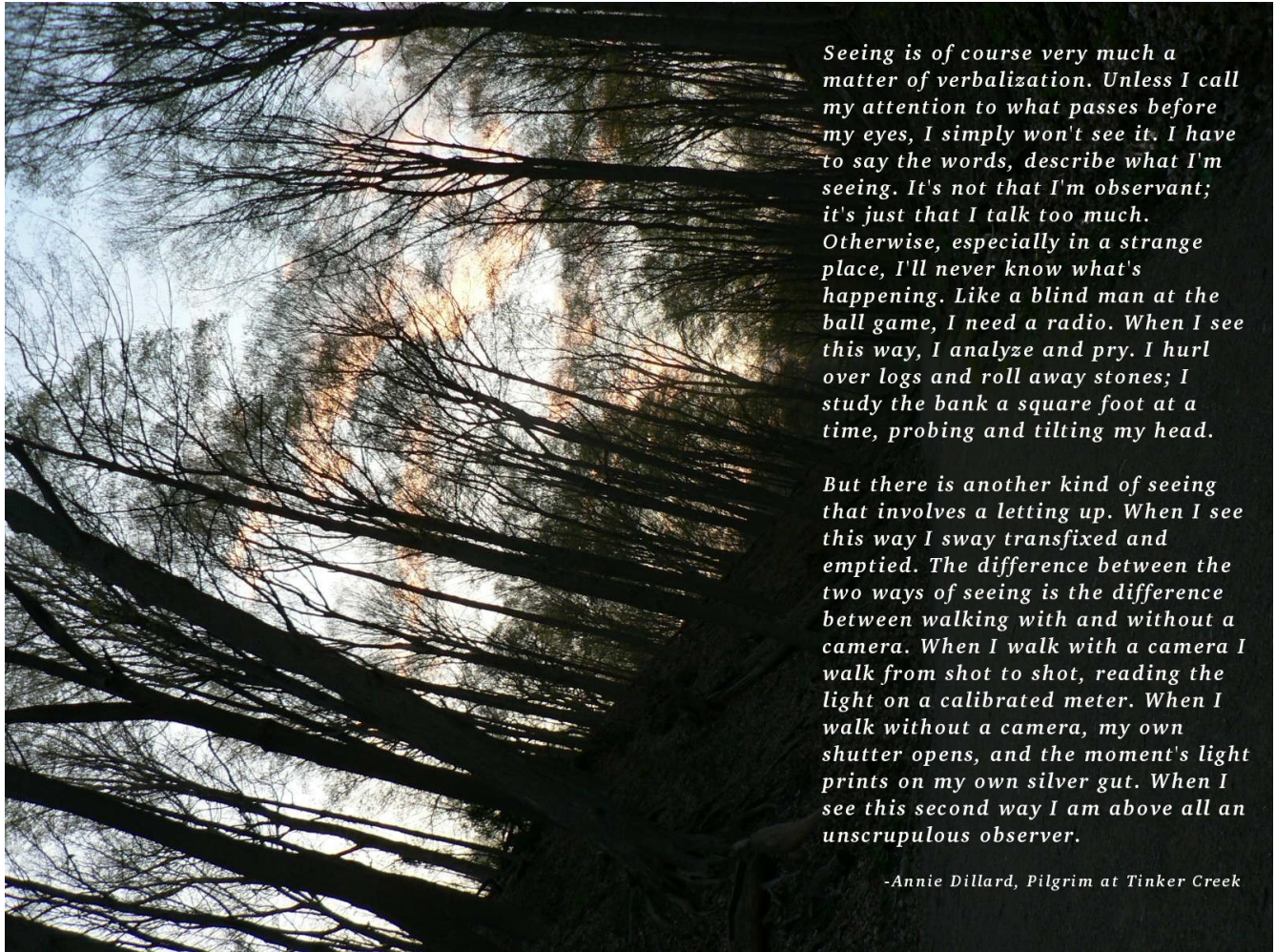
Remember to emphasize that formal ID'ing of the tree really doesn't matter, even if participants already know what the tree is called. Calling a tree by its formal name is often a way of turning off our curiosity. This game is a chance to get to know the tree as an individual and push the edges of what we've observed about trees before.

*Debrief:*

If the workshop has fewer than ten participants, we call everyone back in and ask groups to take turns presenting their trees to everyone. In larger workshops, we pair groups up as they trickle back to base-camp so that each group can introduce their tree to one other group.

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## 1.6 Sit Spot



Seeing is of course very much a matter of verbalization. Unless I call my attention to what passes before my eyes, I simply won't see it. I have to say the words, describe what I'm seeing. It's not that I'm observant; it's just that I talk too much. Otherwise, especially in a strange place, I'll never know what's happening. Like a blind man at the ball game, I need a radio. When I see this way, I analyze and pry. I hurl over logs and roll away stones; I study the bank a square foot at a time, probing and tilting my head.

But there is another kind of seeing that involves a letting up. When I see this way I sway transfixed and emptied. The difference between the two ways of seeing is the difference between walking with and without a camera. When I walk with a camera I walk from shot to shot, reading the light on a calibrated meter. When I walk without a camera, my own shutter opens, and the moment's light prints on my own silver gut. When I see this second way I am above all an unscrupulous observer.

-Annie Dillard, *Pilgrim at Tinker Creek*

### *Activity's intentions:*

Probably the most simple and important tool for deepening our connection to the land, the Sit Spot basically involves finding a spot, sitting still, and observing.

### *Timing:*

Leave five to ten minutes for people to find and get settled in their spots. While some people tell us that a Sit Spot needs to be at least half an hour long to be effective, we usually just send people out for about twenty minutes to 'try out' sitspotting.

### *Location:*

We often take a minute to describe a few exciting ecological niches that exist near the base camp, to build some interest. For example, "there is a low place over there, where the ground is moist and soft, and further up the trail that way, there's an open meadow, etc." Invite people to head out towards the one that sounds most interesting to them and stop to sit in a spot they feel drawn to, away from anyone else.

### *Set-up:*

Take some time to explain what a sit spot is, checking in to see if anyone has tried or maintains a practice of sitspotting. Ask participants to move down the trails (walking carefully and quietly) until they find a spot they feel drawn to, away from anyone else, and find a nice spot to sit there. Remind folks to try to stay still, observing with all senses open, until facilitators call them in.

### *Facilitator's Notes:*

It's often hard to focus on observing because our minds want to wander into unrelated things, like what's for lunch, or the work we need to do later in the day. So before beginning, we offer some simple tools for maintaining focus. If you find your mind wandering, focus on something far away, then on something close. Switch your attention between different senses. Maybe spend a few minutes focusing on what you can hear or smell, then explore the texture of different plants.

### *Debrief:*

Like in all debriefs, we like to start with some broad questions like, “Tell us about your spots! What did you notice while you were sit-spotting?” As people tell stories about their spots, a broad description of the area around the base-camp emerges, and we can all contribute to each others' understanding of the space: *“I saw that bird pass over too! It was carrying a worm when I saw it.” “I saw it scratching near a pile of old stone. That made me wonder if this area used to be paved, or if that stone was just dumped here, or what.” “I was sitting near a tree that was growing out of a heap of asphalt and there were a bunch of tires nearby too. I wonder how quickly an area like this could go from parking lot to scrubby forest?”*

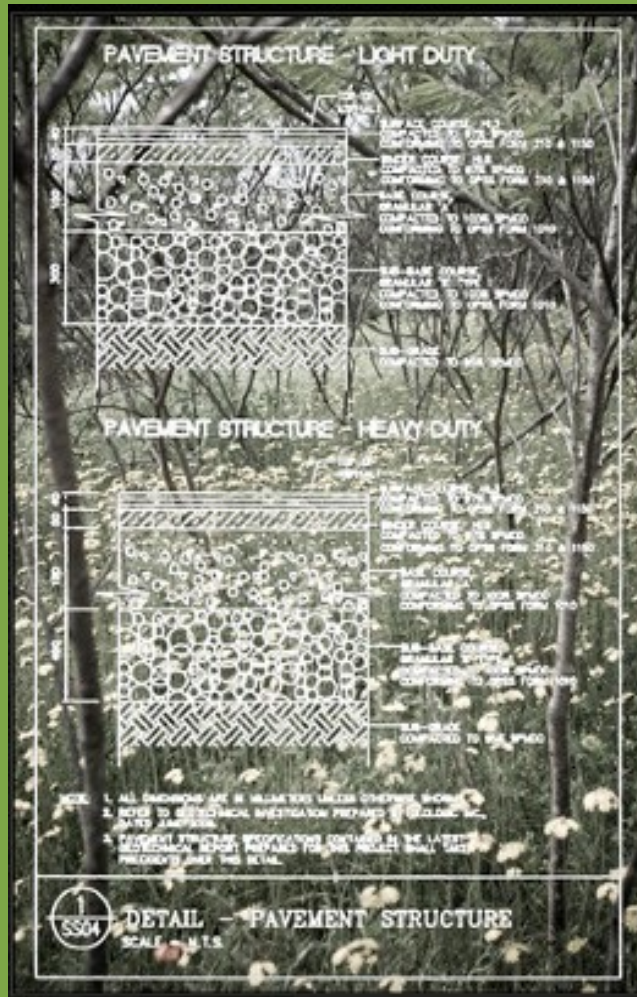
At the end of the debrief, we take some time to emphasize the value of sit-spotting as a regular practice. By choosing a spot near your home that you can visit regularly, it's easy to make spending time there a regular part of your day. It's amazing to get to know the different life strategies of plants throughout an entire season, or the migration patterns of wildlife through that area, or even just the way the sun changes position in the sky over the course of a year. Keeping a journal of your sit-spot time can help to keep track of changes over time.

**That's the end of the forest literacy workshop!**

**Tell participants when and where the next workshop will be held, and encourage folks to make space to practice these tools before then.**



## Part II: Forgotten Hills



*In the second workshop of the series, we like to dig into more detail about the history of colonialism on the land where we live. This story is still present, visible, and ongoing – we can use our tools of observation to read the history of settler occupation on the land.*

*The games in this workshop are designed to work well in covering a lot of ground. We set this workshop to travel across the section of the Niagara Escarpment in downtown Hamilton to ask questions about the history of roads and trails, early industry in the city, how certain areas came to be protected, and imagine how people of the Chonnonton nation moved through the area. Wherever you are holding a workshop like this, you can pick a few key ideas to research a bit in advance for sharing – for us, it was the development of roads along traditional trailways. For you, it might be scars of industry, the transformation of waterways, forestry and forest fragmentation, etc.*

*This workshop is also a celebration of the land's capacity to heal. It emphasizes challenging*

*dominant ideas of value – that land is not valuable unless it is being used by humans, and that healing wildlands are not worth protecting because they have already been disturbed. Walking the old roads along the escarpment's face, now criss-crossed by streams and cracked by the roots of Sugar Maples, we seek new ideas of value that include the resiliency of the wild and the ability of even the most damaged lands to increase in health.*

### 2.1 Adventure Check-in

#### Activity's Intentions:

Kick off the workshop with a go-around to share what experiences, adventures, and learning has taken place for participants since the last workshop. How has applying forest literacy tools been going? Did anyone get time to explore a wild space?

#### Timing:

It depends on group size, but about 15 minutes.

*Location:*

Stick close to the meet up location for the workshop, in case some folks come a bit late.

*Facilitator's Notes:*

- Ask questions to encourage more sharing and set the tone for lots of sharing during the workshop
  - Genuinely applaud the efforts people have made to practice the tools, and validate any challenges or difficulties they share
  - Share your own adventure story, emphasizing wonders to show that you are continuing to learn too
- 

## ***2.2 Senses and Infinite Slowness***

We use these two activities in almost every workshop we do, to open wide the senses, shake off our city selves, and to emphasize them as being part of a regular practice of nature connection. See the first workshop in this guide, Forest Literacy Tools, for detailed description.

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## ***2.3 Intro to Forgotten Hills***

Spend a little time talking about the games and activities you will play today, and discuss the themes in this workshop. Emphasize that the tools practised in the first workshop continue to be our base of practice, and that we are now working to build towards applying those tools in reading stories from the land.

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## ***2.4 Wonder Wander***

*Activity's intentions:*

We like to emphasize that questions are more important than answers, and to debunk the myth of expertise when it comes to connecting with wild spaces. While answers tend to terminate exploration, questions lead to more questions and deeper inquiry into things you already know something about.

Within the Forgotten Hills workshop, we suggest that the Wonder Wander game be focused on a theme of wondering about the history of the land-- how it has changed over time, and what clues we can find about how it is changing now?

Groups of 2-3 will move through the forest, **only** asking wonders and questions, and building on each others observations. For example, “*I wonder if this small tree is the offspring of this similar larger tree*”... “*I wonder which of these smaller trees will take the larger tree's place*” ...



*“Are there traces of the ancient tree that stood here once?” ... “I wonder how else this spot of forest will change when this big tree falls?” ... “What do you think this wide trail was originally used for?” “Does it affect this community of wildflowers?” ... “I wonder what has been munching on the leaves of those flowers!?”*

*Timing:*

This activity works well for about 15 minutes at the most-- and participants will likely find that an instruction as simple as 'wonders only' is really quite challenging!

*Location:*

Any wild space works. We find this activity particularly fun in transition zones between different forest communities; or in healing forests or scrublands on the edges of human landscapes: these spaces make it easy to wonder about how things change over time. In our workshop, we use this activity for covering some ground to get between two interesting points and lead from behind, but you can also use it from a base-camp.

*Set-up:*

Be prepared to move between groups and add in some questions to help wondering go a bit deeper. If you are doing this as a lead from behind activity, be sure to give really clear directions about the route and place to stop, otherwise people end up wondering about where to go!

*Facilitator's Notes:*

- Invite the group to split up into twos or threes and move along the trail while only forming wonders and asking questions.
- Be sure to remind participants to ground their wonders in their senses and experiences and a physical connection with the place they are in. Times when we have forgotten to emphasize this, we hear a lot of abstract wonders about, for example, what that big sugar maple is feeling, or if those dandelions like being where they are. These are important wonders in their own way, but this activity is specifically emphasizing the importance of questions as a tool for pushing us to notice more about what we see.
- Wonder Wander is best used with a specific theme in mind. For this workshop, we suggested that people work towards wonders about how the land has changed over time, in an attempt to read the history of the land through observation. At other times, we've chosen a theme of wondering about what work the plants growing in a place are doing to heal the land.

*Debrief:* Sharing wonders that came up, without giving answers, is a really empowering experience for all participants because it affirms their capacity to observe deeply and fall into wide, unscrupulous wonder-- the best state for learning! Towards the end of the debrief, you can open up the discussion to guesses about answers, with a focus on trying to piece together what different groups saw to read the history written on the landscape.

## 2.5 Careful Raccoons

### *Activity's Intentions:*

City raccoons are experts at navigating city space, unseen and quiet, along the shaded places where the city falls away. For this game, workshop participants are going to practice moving like these city-edge creatures. This activity encourages participants to practice moving low, staying quiet, noticing urban habitat, and giggling about being happy raccoons a little bit, too.

### *Timing:*

This is a good ground-covering activity, so timing depends how far you need to go from the location you were just *Wonder Wandering* in to a good place for the next activity, *Forest Storytelling*. Aim for 10- 15 minutes at most.

### *Location:*

Between forested spaces, along city fences, through alleyways, even right through city space. Whatever works for moving to the best spot for the next activity, which is quite site-specific. This activity can really happen in any city space, because no matter where you are, it's fun to consider the challenges and opportunities cities create for our raccoon friends.

### *Set-up:*

In order to lead this game from behind, take time before the workshop to find a route and a distinct place for this crew of raccoons to stop.

### *Facilitator's notes:*

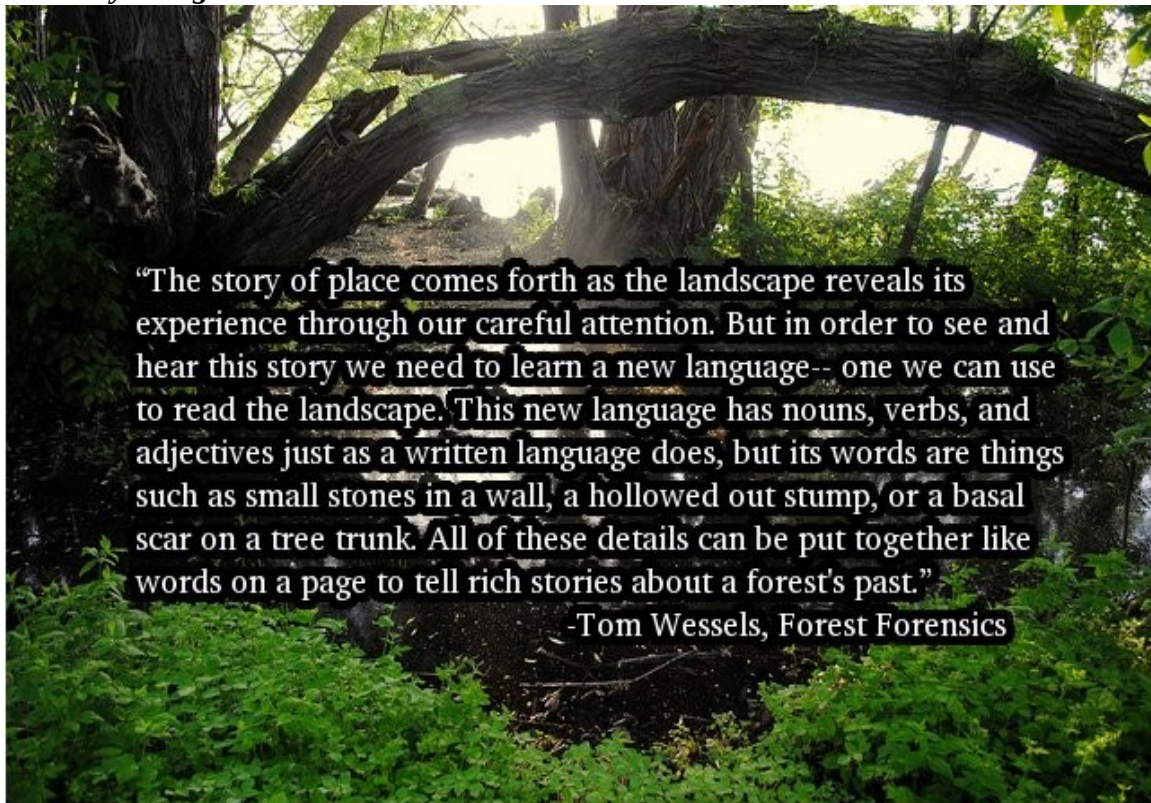
- Encourage folks to really try and get into the mindset of a raccoon. What do raccoons eat? How do they move? What senses do they use most to move through the world?
- Also encourage this game a way to think about urban habitat. Celebrate that forgotten corners of the city are corridors for the movement of wild ones!

### *Debrief:*

What did raccoons see and experience from behind their black masks? What plants, trees and creatures define city-edge habitat? How does this add to the story of forgotten spaces we are weaving together today?

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## 2.6 Forest Storytelling



### *Activity's Intentions:*

To take some time to read the history of the forest as a big group, using all of our forest literacy, wondering, observing and imagining skills! The group has done almost two whole workshops all together at this point, so let's turn ourselves loose into the woods and see what we can do with some guided but unstructured exploring.

### *Timing:*

10 minute introduction discussion, 30 minutes to play, or however long you have left in the workshop. This is a pretty informal activity with lots of sharing and discussion woven in.

### *Location:*

Any place where forest has a long history of existing alongside or expanding into more human-dominated spaces. We did this along the Escarpment trails in our city, but it would work well in woodlots adjacent to farms, protected areas that have returned to forest, rail trails, or really any forest that remains in heavily developed areas like South-Western Ontario.

### *Set-up:*

It helps a lot if facilitators do a bit of this activity themselves before the workshop, in order to give the group some more specific clues and guidance about what they might find. But don't feel pressured to figure everything out, since working in a big group and bouncing ideas off of each other is going to build a lot more knowledge and create a wonderfully elaborate

story. If the group is small enough to stick together, doing this as a big group that spreads out and works together to gather and combine clues is the most fun.

*Facilitator's notes:*

Below is a list of five secret signs of a forest's history. Take lots of time to read out and discuss these clues with the group before setting out to find these types of stories, and likely many more!

- Signs of agriculture: Flattened land, piles of stone, wide canopies of field-grown trees, wire fences, plow troughs etc.
- Signs of old growth: Really rough bark, big trees, complex canopies, pillows and cradles (dips and hills in the landscape caused by trees uprooting and decomposing).
- Signs of wind damage: The direction of fallen trees being the same, canopy damage. Forest fragments are especially susceptible to wind damage.
- Signs of logging: Stumps without downed trunks around, opposing scars on the bases of remaining trees (from logging machinery used in selective logging), trees all of about the same age.
- Signs of fire: Multiple trunked trees (some trees can sprout several new trees from stumps after a fire – sometimes it's because of other disturbance like weevils or grazing), scars on the uphill-side of tree bases (because that's the side of the tree where debris would have collected and so burns hotter), rot resistant snags, the presence of charcoal.

Once the group has had time to discuss these signs of a forest's history, turn the group loose into the forest to explore! We find this activity works well unstructured, since it's coming after Decolonizing the Senses, Infinite Slowness, and Wonder Wander, so these tools are present in people's minds. It also lets people work at their own pace and collaborate as much or as little as they choose to. This is also an intentional transition from leading a more facilitator-lead workshop into the more empowering, independent group-lead learning that this workshop series builds towards.

*Debrief:*

Keep discussion and sharing going throughout the activity, and then call everyone in together for a bit of popcorn-style big group debrief and to wrap up the workshop. By now, this group has gotten to know each other and built up a lot of enthusiasm and skill. That's worth celebrating during this debrief! Oh, you are going to have so much fun with this crew in the next workshop! It's called *Deepening Our Connection*, and continues with this type of group-lead, exploratory learning...

## Part III: Deepening Our Connection

*In Deepening our Connection, we explore ways of weaving the rhythm and vitality of wild spaces more deeply into our lives, focusing on edible plants and tracking creatures. This lets us place ourselves as one creature among so many others and understand how humans lived on this land without industrial, globalized civilization. By understanding how other creatures move through the spaces near our homes and by incorporating wild foods into our diet, we can begin to imagine lives with very different ideas of value, less defined by money and jobs.*

*We also emphasize watershed interconnectedness. This is a key theme of our workshops, because often, land defense movements are isolated from each other, with the issues framed as of only local importance. We can take a powerful lesson from the long history of Indigenous land defenders and understand that within a watershed, there is no such thing as separate struggles, and no such thing as a purely local issue.*

*We chose to hold this workshop in an inspiring, magically deep forest, which meant doing a bit of a hike in after some time for introductions at the meet-up spot. Our base camp for the day was a cozy fallen log, great for small creatures collecting nuts and berries to quietly discuss.*

### 3.1 Watershed Address

*Activity's intentions:*

Take some time to situate ourselves in the watershed that we live in. In this activity, we first discuss watersheds in general, then ask folks to consider their home and find their watershed address, and finally, we try to tell the story of the watershed the group is gathered in.

In a watershed, every drop of rain that falls moves towards the same river, creek, stream, or lake. We can understand ourselves as being in nesting levels of watersheds – for instance, the Tiffany Creek watershed is part of the Spencer Creek watershed, which is part of the Hamilton Harbour watershed, which is part of the Great Lakes – St Laurence watershed, the largest in the world.

In discussing watersheds, we like to emphasize that everything within a watershed is profoundly interconnected. What happens on any piece of land will affect the health of all the land in the watershed. For example, if there is a factory fire upstream, the resulting pollution will flow downstream. This same connection flows upstream too. Nutrients and health accumulated downstream in marshes and lakes then flow back upstream in the bodies of fish and birds.

This interconnectedness means we must re-examine definitions of value that place conservation areas as more valuable than the damaged and healing lands which make up the majority of the wild spaces in existence today. We draw inspiration for this type of analysis from Indigenous Peoples, who have been and continue to be on the front-lines of watershed-scale resistance movements.



The idea of a watershed address is to place ourselves within these large systems. We find our watershed address by imagining the path of a drop of rain that falls on our homes as it moves towards the ocean. This path can include storm sewers and sewage treatment plants as well as natural bodies of water. It can also include wonders and uncertainties and space for the group to figure things out together.

*Timing:* 15 minutes

*Location:*

This activity can be done anywhere folks can form a circle. We did it near the meet-up location for the workshop as part of the introduction.

*Set-up:*

It might help for the facilitator to do some research preparation about your own watershed, like finding maps or digging into the watershed's history. When we began this work, we couldn't find an accessible map that described the flow of our watershed, and so we ended up compiling maps and things we knew about the land to create our own watershed map. You can find it on our website if you want to see it.

*Facilitator's Notes:*

- Ask the group if they are familiar with the term watershed. Invite people in the group to discuss what they understand that term to mean. Introduce the idea of watershed address and provide an example
- Ask folks to turn to their neighbour in the circle and spend 2 or 3 minutes figuring out their watershed addresses (wherever that may be for them) as best they can.
- When the group comes back together, ask for some volunteers to share examples of watershed addresses. For example, our watershed address is “A pipe under the road that drains to an artificial wetland, Tiffany Creek, Spencer Creek, Cootes Paradise marsh, Hamilton Harbour, Lake Ontario, St. Lawrence River, Atlantic Ocean.”
- Turn now to the place you are gathering today. Collective knowledge and imagination can paint a picture of what water flow looks like in the area. Information about how water moves through your backyard or out of your neighbourhood can be a good place to begin thinking about how it moves into and out of the city, and what larger bodies of water it connects to. This is a chance to emphasize interconnectedness.

*Debrief:*

How is situating our home using watershed address exciting to folks? It can be really inspiring to develop an identity as part of a series of natural systems rather than from just arbitrary political namings.

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### 3.2 Senses and Infinite Slowness

Maybe this time there's a workshop participant who would be willing to lead activities to open our senses? See the first workshop in this guide, Forest Literacy Tools, for detailed description.

For Infinite Slowness in this workshop, we encouraged folks to imagine they were hungry deer, stepping quietly through the forest, keeping their eyes open for anything that might be tasty, while keeping their ears tuned to bird calls that might warn them of danger. The debrief is a great chance for people to share knowledge about their favourite food plants and any particularly yummy snacks discovered on the trail.

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### 3.3 Food tree Stories and Sit-spot

#### *Activity's intentions:*

Food trees are a good place to celebrate our personal connection to wild spaces. Food trees have long histories of nourishing us and being spread and nurtured by human communities. In this activity, we took a few minutes to tell the stories about our deepening connections to Black Walnuts, Red and White Oaks, White Pine, and Hawthorn trees. We chose these trees because they are important to our area and we have long personal experience with them, but you could do it with any tree in the location of your workshop that you or people in your group feel comfortable telling stories about.

These stories lay the groundwork for a sit-spot, where folks can spend some time sitting with one of these food trees and begin to know them as both generous individuals and as crucial parts of whole ecosystems.

*Timing:* About 5 minutes per tree, then 25 minutes for a sit-spot, so about 45 minutes total.

*Location:* We did this activity at our base-camp under a huge old-growth White Pine, beside a Walnut savannah, on the transition into an Oak forest. What trees you intend to discuss can determine the location of this activity. We actually got the idea for this activity from how diverse with food trees our base-camp area is, but you might focus on different edible and medicinal plants depending on where you are.

*Set-up:* We chose to structure this activity around us telling stories about our own journey of deepening our connection to these trees, but it doesn't have to be that way. You could just pick a few food trees or plants in the area and, rather than telling stories about them yourself, open it up for the group to share their knowledge and experience about each one in turn. It's still helpful to have a couple of neat facts up your sleeve to help push people's edges, but don't stress about feeling like you need to know a lot about forest food sources to do this activity.

#### *Facilitator's Notes:*

- Some questions to try and answer in telling these stories are: When did you first get to

know this food tree? Did someone teach you about it as a food source? What is your relationship to it? What you know about how to harvest food from the tree? What creatures have you seen eating from this tree? What is this tree's history? Are there any other fun ways you have engaged with this tree, like climbing them or throwing walnuts etc.,?

- For example: “I first met White Pine trees as a kid, since their regular whorls of straight branches make for an irresistible climbing tree. I would sometimes see squirrels chewing on pine cones, and bees like to visit these trees to gather sap. It's antibacterial, and they include it in their nest building for that reason. More recently, I read this story that talked about explorers being laughed at by native people for going hungry in pine forests. This book explained all the ways a White Pine is an abundant food source, I had no idea! You can harvest and eat the inner bark, which I haven't tried yet. But I do use the needles for tea, and I've tried the new growth shoots of needles, they're delicious. These trees also drop tons of pollen in little reddish packets. That stuff's actually pretty tasty, you can use it kind of like oatmeal, and I've heard it's very nutritious. An easy way to collect it is to lay some tarps down around a White Pine and just let the pollen packets drop down.”
- Introduce a sit-spot as outlined in the first workshop, *Forest Literacy Tools*, but encourage folks to sit with one of the food trees introduced in this activity. Let them climb into the sturdy branches of a White Pine, or rummage through the leaf litter of an Oak stand to find clues about what creatures might be eating acorns. Maybe someone will sit with a Hawthorn and see how many birds rely on the shelter of their thorny branches. Sitting under a Black Walnut while munching on raspberries is great way to consider how the chemicals it spreads from its roots create very particular communities of plants beneath them.

*Debrief:* Same as other sit-spots, start with very broad questions to the group and give people lots of time and space to share their experience.

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### **3.4 Who Lives Here?**

*Activity's intentions:* To test our knowledge and imagination by creating a list of every mammal who might live where we are. This game challenges what movement and life we can imagine being possible in quiet, dark suburban nights, along traintrack corridors, or in the remnant forests on the city's edges. It's a great way to begin talking about different kinds of habitat, and gets folks thinking about signs of creatures they might find in the final activity.

*Timing:* 10-15 minutes

*Location:* Any cozy log or soft hill will do.

*Set-up:* Gather in a circle, with one person taking notes. We sometimes bring along a little

chalk board in our backpacks to record the group's list. It's a good idea for facilitators to compile their own list first, which might take a bit of research.

*Facilitator's Notes:*

This game is a big brainstorm of any mammal we might possibly find here. The key is that we're not just talking about the creatures we know are there or that guide books say are there, but considering also the wolves, bears, eagles, cougars, lynx, and rare bats we're told are gone from here forever. But the last bear in Hamilton was only assassinated in 2003, during the struggle against the Red Hill Expressway, and tales of wolves are remarkably persistent. How can we open our perception of who lives here to welcome these species' return? Whose habitat needs could we imagine this area meeting?

In our area, Learning from the Land participants listed the following creatures:

- |                              |                           |
|------------------------------|---------------------------|
| • <i>Coyotes</i>             | • <i>Grey Squirrels</i>   |
| • <i>Wolves</i>              | • <i>Eastern Chipmunk</i> |
| • <i>Red Fox</i>             | • <i>Least Chipmunk</i>   |
| • <i>White-tailed Deer</i>   | • <i>Groundhog</i>        |
| • <i>Elk</i>                 | • <i>Voles</i>            |
| • <i>Moose</i>               | • <i>Beaver</i>           |
| • <i>Pine Marten</i>         | • <i>Porcupine</i>        |
| • <i>Mink</i>                | • <i>Mice</i>             |
| • <i>Short Weasel/Ermine</i> | • <i>Muskrat</i>          |
| • <i>Longtail Weasel</i>     | • <i>Raccoon</i>          |
| • <i>Least Weasel</i>        | • <i>Bear</i>             |
| • <i>Badgers</i>             | • <i>Opossum*</i>         |
| • <i>Otters</i>              | • <i>Skunk</i>            |
| • <i>Fisher</i>              | • <i>Cougar</i>           |
| • <i>Moles</i>               | • <i>Lynx</i>             |
| • <i>Shrews</i>              | • <i>Bobcat</i>           |
| • <i>Bats</i>                | • <i>Snowshoe Hare</i>    |
| • <i>Flying Squirrels</i>    | • <i>Cottontail</i>       |
| • <i>Red Squirrels</i>       | • <i>Eastern Hare</i>     |

*\*marsupial!*

*Debrief:*

Change is possible! Many creatures manage to live in even the most developed areas, and all mammals are constantly trying to re-expand their territory into areas they have been excluded from. What is the importance of stretching our imaginations to include all the mammals listed above, even the most unlikely? How does that affect the way we look for tracks in the forest and how we think about habitat?

The next page is a little article we wrote about wolves in South-Western Ontario that explores some of these ideas in a bit more detail...

## ***Wolves in your Backyard***

Living down here in South-Western Ontario, we're told there are no wolves around. But how do we know there are no wolves? Most of us only know about wolves by reading books and articles written by someone who claims to know better. However, there are no reliable studies of wolf population and distribution – most numbers and ranges quoted today can be traced back to an 'estimate' made by the Ministry of Natural Resources (MNR) over forty years ago! Where does that leave us if we want to know about wolves today? Well, one thing it means is that so-called 'authorities' aren't much more reliable on this subject than anyone else.



There are plenty of stories about people seeing wolves in this area, mostly along the corridor created by the Niagara Escarpment and the Bruce Trail. But some sightings have occurred in Rockwood along the Eramosa River, just outside of Guelph.

By official reckoning, the southern-most wolf in Ontario is the Eastern Wolf, which is badly endangered and lives mostly in Algonquin Park. Typically, it was dangerous for the wolves to leave the park, because until 2005, it was legal to kill any wolf at any time if they weren't in a protected area. Wolves can travel 70km a day for many days, and their social structure produces a steady stream of lone wolves who go out looking to form a pack and carve out a territory. Algonquin Park has the highest concentration of wolves in Ontario, so it's likely that wolves would seek to leave the park if they could. In fact, people have seen them leaving the park to the South in the wintertime, following browsing deer, and they have been reported to have made it as far South-East as Kingston. This phenomenon is common enough that wolves have been given further special legal protection to the South of Algonquin and protected corridors are slowly being established.

Now, probably most of the reported sightings in the South-West are just folks seeing a Coyote, especially because, in this area, many Coyotes have some Eastern Wolf blood in them. However, the MNR states that the main requirements for wolf habitat are a strong population of prey animals and freedom from human interference. The population of White-Tailed Deer, the primary prey of the Eastern Wolf, has been exploding in recent years throughout Southern Ontario, especially in the South-West. And it is possible that changes in laws and in land-use by humans has made this area suitable enough for the Eastern Wolves that the odd group or individual may find a niche in which to survive.

So! How do you know there are no wolves around here? The only way to really answer that question is to go looking for them. The best way to find any creature is to be active when they're active, and to go where they might want to go. Head out in the early morning before the sun is up and follow a forested corridor out of the city. Look for deer trails and follow them, upwind if possible. Keep low, be silent. Settle into your senses and pay attention to everything you can see, hear, and smell as the sun rises. If you find a spot you feel good about, sit there and wait and watch until the sun is fully risen. Then come back to the same area again the next day or the next week and do the same thing until you know that area well enough to know for sure if wolves are there.

So much of what we know about the land and other creatures is defined by experts who act as intermediaries between us and our own homes and neighbours. But we don't need to accept the narrative that we're offered by books, television, and class rooms. By working to build our own relationships with these places and animals, we can gain an understanding that is far truer, and that gives us the strength to act in their defense.



### 3.5 Tracking Creatures

#### *Activity's intentions:*

Since we've just spent time talking about what creatures might be around, it makes sense to spend some time really looking for signs of creatures. In groups of 3 or 4, (or as a whole group, depending on the number of participants) moving slowly and quietly, look around for animal tracks, signs of grazing, shelled nuts, feathers, fur and scat. And, of course, for creatures themselves! It's amazing how often we've played this game and met unexpected friends, like a mink, a deer, an owl, and a muskrat. If we turn our attention to looking for who else lives here, we can see things we would normally overlook!

*Timing:* We just let this unstructured game unfold until the workshop's time was up. You should have about a half an hour. If you divide into smaller groups, reconvene for a debrief so everyone can hear what each group found.

*Location:* Set off from the base-camp all together or in small groups.

*Set-up:* If the group is large (more than eight), consider breaking folks up into groups of three or four. But be sure to encourage groups to share their discoveries with others.

#### *Facilitator's Notes:*

For our group, this activity was pretty unstructured and collaborative. We set off up the trail as a group, moving slowly, and people were encouraged to spread out as they felt drawn. When someone found a particularly interesting sign, they would let the rest of the group know. This was also an opportunity for facilitators to draw attention to interesting details, like noticing small plants that have been browsed and trying to guess who munched them (deer grasp and pull with their lower teeth, rodents snip neatly off).

*Debrief:* If you have more people and choose to split up, call the groups back in together ten minutes before the end of the workshop so each group can share their discoveries. This is valuable for putting clues together to give a fuller picture. One group might find lots of neatly snipped leaves, another might find a burrow, and still another might find some tiny fibrous scat – all together they can give a picture of a happy vole!

## Part IV: Seeds of Resistance



This workshop is designed to build on conversations from previous workshops towards discussing building cultures of resistance. If we seek to ally with the health of the land, then we can't ignore that the wild is struggling to heal amid constantly escalating destruction.

We believe that a culture of nature connection must also see itself as a resistance movement and build the capacity to push back the teeth of colonial violence so that the land can continue the important work of healing. Hopefully, the visioning and discussion in this final workshop plants some powerful seeds...

### 4.1 Senses and Infinite Slowness

At this workshop, we invite folks to take some time by themselves and work through a personal practice of opening up their senses and moving slowly. We did not lead the activity this time, but rather simply made space for folks to self-facilitate an opening of their senses before setting off. It's good practice towards incorporating these tools into all of our forest learning times! See the first workshop in this guide, *Forest Literacy Tools*, for a more detailed description of the *Decolonizing the Senses* and *Infinite Slowness* tools.

### 4.2 Stepping It Up: Stone to Stone

#### *Activity's intentions:*

A cumulative discussion around communities of resistance in defense of the land, embedded in a challenging rock scramble up waterfalls! We ran this game following the series of waterfalls Chedoke Creek follows over the Niagara Escarpment, but, of course you might need to imagine another, location-relevant, challenge.

This challenge has three components:

1. Groups are working together to navigate a difficult trail. Encourage participants to stick together and look after each other.
2. Groups are moving through beautiful wild places, remembering to keep their senses open and learning from the land around them.
3. As group members come across quotes and questions chalked onto rocks, they can stop to take a break, consider the question, and discuss.

*Timing:* Approx. 1 hour for the adventure, 30min for debrief

*Location:*

Ideal sites include rocky riverbeds, escarpment climbs, or any path that moves up a landscape and is abundant with rock surfaces. The more challenging the scramble up, the better. Ideally, the route will end somewhere the group can gather to debrief the challenges of the climb and their discussions.

*Set-up:*

This activity needs some prep work. Facilitators need to walk the site beforehand, charting a path by leaving chalked messages from start to finish. Also, take some time to figure out what you want to chalk before you set out.

*Facilitator's Notes:*

- We introduced this activity as being a way to envision watershed-scale resistance movements. We also took a minute for a short discussion of security culture. We reminded folks to talk in a general sense, not discuss any “illegal” actions they have taken or would be willing to take, and to definitely not discuss someone else's involvement in illegal actions at all. We believe it's pretty sane to think beyond the confines of legality in imagining how we can push back against the capitalist, colonial machine to make space for the land to heal. What's insane is the tremendous amount of money and time the state dedicates to surveilling people who care about the wild, so be safe.
- Encourage groups to take time to pause and discuss when they encounter quotes and questions.
- Partners or groups of three depart from the starting rock in staggered intervals, approx. 5 minutes between groups.
- Since groups will be pausing to discuss, facilitators can leave last and pass all the groups on the way upstream to check in with them and to meet them at the activity's end point.
- The quotes and questions we chose are:

*What does a culture of resistance look like?*

*How can we sew these seeds of resistance?*

*It has become common sense to view progress as synonymous with disaster*

*Find clarity here*

*Find strength here*

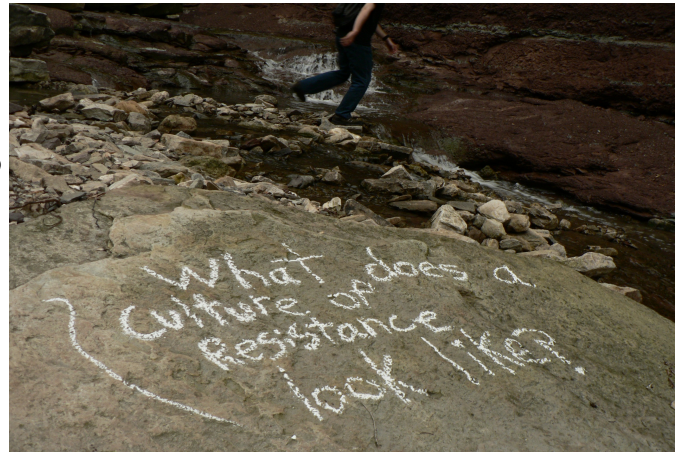
*For whom do you resist?*

*A radical analysis will lead you to the conclusion that justice will only be won by struggle; oppression is not a mistake; and nice, reasoned requests will not make it stop*

*What inspires you?*

*One of the most important jobs of radicals is to push actions across the line from underground to above. That way, more people are able to use what was once a fringe tactic*

*The more we can disrupt the flow of capital, the more breathing room there is for fragile roots of justice*



*How do you feel here?*

*The difference between Western and Indigenous ways of being is that Westerners view listening to the natural world as a metaphor as opposed to the way the world really works*

*What places inspire you?*

*A radical movement grows from a culture of resistance like a seed from soil*

*Debrief:*

Using open-ended questions, encourage groups to share some stories about their adventure and what came up in discussions. Some groups might be really keen to discuss or raise points they found controversial, others may not. There's no need to push it, there's not some big conclusion everyone needs to reach.

Most importantly, celebrate! This crew has achieved so much learning and growth together over these four workshops. Find some special way, maybe sharing some food, or having a campfire, to make the end of this challenge into a bit of a celebration, a casual social hang out, and a space to dream up future meet-ups and learning in the forest.

**Congratulations!**