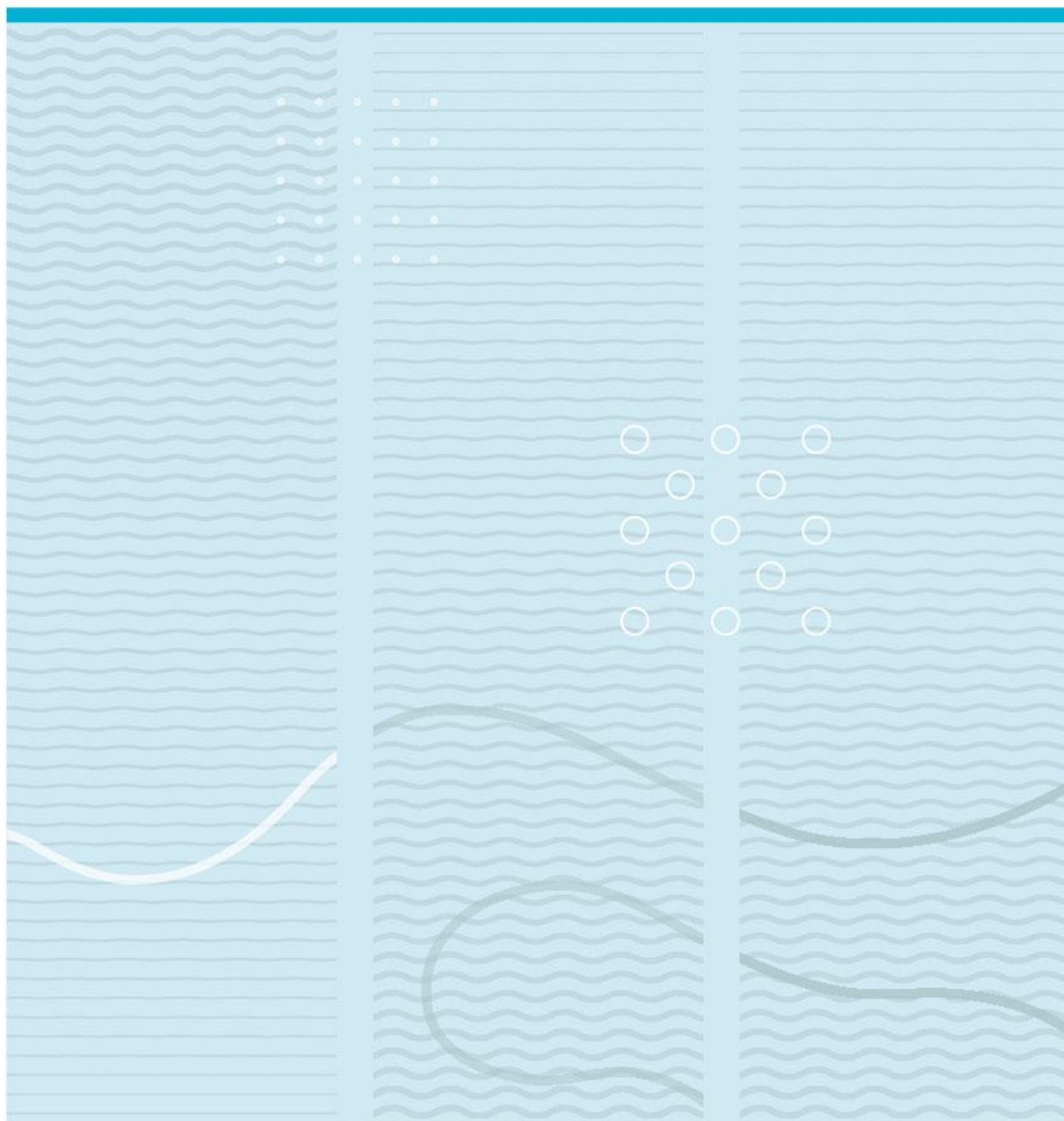Sebastian Strandby Havlit

Educating Place-Responsive Pedagogical Assistants

Transforming the pedagogical assistant education curriculum towards a place-responsive pedagogy

through participatory action research

This thesis is worth 30 study points

Abstract

Background: The development of outdoor education has been moving in a questionable direction for a long time. A focus on technical skills and elements of risk, where the landscape becomes a backdrop for human activities, is the dominant approach when conducting outdoor education. **Purpose:** As an alternative to traditional outdoor education, this thesis explores the implementation of a place-responsive pedagogy in the pedagogical assistant education in Denmark. **Research design:** The qualitative research conducted is defined as participatory action research, with an emphasis on understanding and promoting transformation, in collaboration with the participants. The empirical material has been analyzed and discussed through a sociolinguistic lens, emphasizing the theories of Bernstein (1982/2000, 1971/2003, 1975/2003, 1990/2003). **Methods:** A workshop was conducted, which introduced the place-responsive pedagogy through a verbal presentation, followed by embodied exercises. The workshop participants were seven teachers of the pedagogical assistant education and the education leader. As a part of the workshop, the teachers had to develop place-responsive ideas that could be implemented in the specific courses taught in the program. A post-workshop questionnaire was designed to gather empirical material that could be used to evaluate the workshop and the implementation of the place-responsive ideas in the curriculum. **Findings and conclusion:** The findings suggest it is possible to implement a place-responsive pedagogy in the pedagogical assistant education through a workshop that utilizes an invisible pedagogy with a weak framing of knowledge. Through the workshop, the teachers gained knowledge, which made them capable of developing place-responsive ideas. The ideas developed aligned with the learning outcomes of the specific courses where they were implemented. Implementing the ideas developed by the teachers is one way of raising the standard of the pedagogical assistant education. The ideas address sustainability issues, connect local actions to a global perspective, and develop personal relationships with the land. The workshop was an effective method, in promoting a transformation of the curriculum, towards a more place-responsive pedagogy that educates for a sustainable future. Implementing the place-responsive pedagogy in the pedagogical assistant education fosters inclusion, rather than exclusion, improvement of students' care for specific places, nature, and the environment in general, without diminishing the original learning outcomes.

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1 Introduction

It is likely that the 21st century will bring extraordinary challenges to how we all live on the Earth. Climate change and social and economic instability will force individuals and communities to react and evolve. Even though these phenomena are global, their impact will be experienced locally (Wattchow & Brown, 2011, p. ix).

The current state of the environment reflects an imminent crisis in which human activities have a significant role (European Union, 2023). "There is constant pressure on governments and policymakers to raise the standard of education and to develop appropriate curriculum and pedagogies for students" (McLaughlin & Ruby, 2021, p. xv). One approach that addresses both the environmental state of the planet Earth and the constant pressure to raise the education standard is to implement a place-responsive pedagogy in outdoor education. The main focus of this research was to examine how a place-responsive pedagogy could be implemented in the curriculum of the pedagogical assistant education at a SOSU-school (social and health school) in Denmark. The following research question was formulated to guide the research: *How can a place-responsive pedagogy workshop help transform the pedagogical assistant education curriculum to benefit the students, foster community engagement, and address sustainability issues?* This research can be defined as participatory action research, which involves a collaboration between me as the researcher and the teachers of the pedagogical assistant education. Participatory action research can be beneficial when promoting a transformation. For the teachers to implement a place-responsive pedagogy in the curriculum and teachings, they must understand what it is. It was possible to introduce the teachers to the place-responsive pedagogy through a workshop. The workshop started with an introduction to the place-responsive pedagogy inside, followed by embodied exercises outside, practiced in a green place. As a part of the workshop, the teachers were to develop place-responsive ideas that could be implemented in the specific courses of the pedagogical assistant education. The focus of this research can be divided into two categories, the first one being the content and facilitation of the workshop, and the second one being the implementation of the place-responsive pedagogy in the curriculum. Both the content and facilitation of the workshop and the

implementation of the place-responsive pedagogy will be assessed by applying the sociolinguistic theories of Bernstein (1982/2000, 1975/2003, 1990/2003, 1971/2003). As a part of the introduction, two sub-headers have been added. The first section will provide a literature review, followed by a presentation of the pedagogical assistant education and information about how this research project came about.

1.1 Literature review

The scope of outdoor education has for a long time been moving in a questionable direction, using the landscape as a backdrop for human activities rather than developing personal connections with it (Baker, 2005; Wattchow & Brown, 2011). Baker (2005) refers to Leopold (1966) when she connects this point to *landlessness*. Wattchow & Brown (2011) present the same concept but apply the term *placelessness* to describe it, which is also used in the book *Place and Placelessness* (1976/2008)*.* Wattchow & Brown (2011) argue that *placelessness* can emerge in modern society, especially in engineering, agriculture, architecture, and maybe even education and adventure programming. Homogenizing influences like these, can result in experiences of displacement and rootlessness. A focus on place and connection within the field of outdoor education has been emerging in the last couple of years (Baker, 2005; Brown, 2012; Hill, 2013; Lynch & Mannion, 2021; Mannion et al., 2013; Mikaels, 2018; Payne & Wattchow, 2008; Renshaw & Tooth, 2017; Stewart, 2004, 2008, 2020; Wattchow & Brown, 2011). Some of these academics also refer to the concept of place-responsiveness, a term originally coined by Cameron (2003), in his work on how to respond to place in a post-colonial era. The growing literature focused on place in outdoor education can be seen as a response to traditional outdoor education, often practiced in remote places, focused on technical skills and the paradox of risk and safety, with an anthropocentric approach (Payne & Wattchow, 2008). Payne & Wattchow (2008) refer to traditional outdoor education as *mainstream* or *modern*. In the literature, many scholars point out the relevance of indigenous people and that we could learn a great deal from them in the way they live and connect with their surroundings. Indigenous populations demonstrate a greater degree of place-responsiveness in their everyday lives compared to the general population of the world living in the 21st century (Adams & Mulligan, 2003; Jickling et al., 2018; Stewart, 2020; Thomas et al., 2021; Wattchow & Brown, 2011).

The goal of outdoor education should be to educate for a sustainable future (Baker, 2005; Brown, 2012; Gruenewald, 2003; Lynch & Mannion, 2021; Mannion et al., 2013; Mikaels, 2018; Renshaw & Tooth, 2017; Stewart, 2004; Wattchow & Brown, 2011). These academics furhter argue that a place-responsive pedagogy could be applied in outdoor education to fulfill this goal. Bleazby et al. (2022) suggest three educational practices, *Philosophy for Children, place-responsive pedagogies,* and *Critical Indigenous Pedagogy,* that can help teachers and students critically examine climate change. The place-responsive pedagogy should help students to "develop a connection to, and care for, place and nature, which shapes their contributions to classroom dialogues about climate change" (Bleazby et al., 2022, p. 2). If the goal is to educate for a sustainable future, the traditional approach to outdoor education is not appropriate (Hill, 2013). "To learn to live sustainably on Earth is, arguably, the greatest challenge of our time" (Lugg, 2020). In relation to this quote, Lugg (2020) points out that education is one approach to addressing human-made environmental issues. Greenwood (2013) argues that the reason for practicing place-conscious education is to allow ourselves to discover/recover/reconstruct our relation to place (Greenwood, 2013). The ultimate challenge in outdoor education is to process and listen to the complex relationship we humans have with other humans, and nonhumans (Greenwood, 2013).

Place-responsive education is a subject that has been researched worldwide, focusing on primary, secondary, and high schools. In the context of Australia and New Zealand, the interest in research on place and outdoor education has been growing in the last decade, where researchers such as Wattchow & Brown (2011), Lloyd (2018), and Somerville (2011) have been contributing to the field. Rickinson et al. (2004) conducted an extensive review of *Research on Outdoor Learning* in England, examining and summarizing the key findings of 150 different sources. In Ireland, Dolan (2016) has also contributed to this field of research. One example is her paper entitled *Place-based curriculum making: devising a synthesis between primary geography and outdoor learning,* which emphasizes that combining the subjects of geography and outdoor education could be beneficial. In Scotland, Mannion, and to some extent Lynch, have been active researchers within the field as well, with papers such as *Place-responsive Pedagogies in the Anthropocene: attuning with the more-than-human* (Mannion et al., 2013)*, Place-responsive pedagogy: learning from teachers' experiences of excursions in*

nature (Mannion et al., 2013)*, and Enacting a place-responsive research methodology: walking interviews with educators* (Lynch & Mannion, 2016)*. In one of his papers, the Swedish researcher Mikaels (2018) explored the potential for applying a place-responsive pedagogy in physical education and health curriculum. When researching place-responsive education, the focus on primary, secondary, and high schools has created a gap that this research will address. Limited research has been conducted, if any, on the education of pedagogical assistants and similar professions regarding place-responsive pedagogy. This research aims to fill this gap.

As the term suggests, place-responsive outdoor education is inherently site-specific, making it impossible to design a generic program that applies to all contexts (Wattchow & Brown, 2011). This aligns with Stewart's (2004) argument that creating a universal, one-size-fits-all approach to a place-responsive education cannot be achieved. In essence, every place holds unique features and offers diverse opportunities, which means that the pedagogy needs to align with the specific attributes of the given place. By taking in the varying affordances of different places, teachers and educators can establish a setting that is both effective, appropriate, and relevant (Wattchow & Brown, 2011). Even though it is impossible to create a universal generic program, several frameworks or approaches have been outlined in the literature to provide guidance for applying a place-responsive pedagogy in outdoor education. Wattchow & Brown (2011) have created a framework consisting of four signposts that can help guide the way to place-responsive pedagogy in outdoor education. The four signposts will be elaborated further in the *conceptual framework* chapter. In this research, it has not been a problem that it is impossible to create a generic place-responsive program because this issue was addressed in the facilitation and contents of the workshop by making the teachers develop place-based ideas specific to the school and the area around it. If we look at the ideas developed by the teachers in general, it is not possible to take them and apply them at another SOSU-school because they are place-based. Because of this, it can be seen as a limitation if all the pedagogical assistant educations in Denmark were to implement a place-responsive pedagogy.

A critical perspective on understanding place can be found in the book *Place: a short introduction* (Cresswell, 2004), which emphasizes that place is often understood as being small but not too small. Cresswell (2004) highlights this problem by stating that it

is easy to refer to neighborhoods, villages, towns, and cities as places. His further argumentation is centered around the fact that place is much more than this and that small places, such as the corner of a room, have yet to be extensively explored in the literature. Cresswell (2004) concludes this by writing, "So, as it turns out, places as 'things' are quite obscure and hard to grasp" (p. 11). Cresswell (2004) discusses the close connection between place, identity, and morality and argues that the world, for people who are '*without place*', can be difficult to live in. In this discussion, he focused on home and homeless people and emphasized that the world is not equal for all. "Space, landscape, and place are clearly highly interrelated terms and each definition is contested" (Cresswell, 2004, p. 12). Concerning the interrelation between space, landscape, and place, he argues that the majority of writing about place is focused on meaning and experience and that place is how we, as humans, make the world meaningful. It is not only in outdoor education that place has become a focus for inquiry but also in architecture, ecology, geography, anthropology, philosophy, sociology, psychology, cultural studies, etc. (Gruenewald, 2003). The problem stated by Gruenewald (2003) is that there is no single, axiomatic theory of place, even though the majority of researchers studying place would agree that it is crucial to understand place, to understand our relationship with other people and the world. In the paper *Towards a culturally responsive and place-conscious theory of history teaching,* Harcourt (2015) presents three key challenges for history teachers implementing a place-based approach. He highlights the importance of the interdisciplinary requirements, the support for participatory action, and the commitment to develop a curriculum focused on particular attributes of a specific place. These three challenges can be difficult for history teachers to address in their local settings. Gruenewald (2005) asks the question *"If education is not about people working together for the well-being of places, then what is education for?"* (p. 281). He argues that it is unlikely that education leaders will wonder about and try to answer this question themselves, which is why there is a need for support and collaboration. Gruenewald (2005) sees this as a limiting factor while being constructive and suggests that:

The possibilities for deepening, spreading and maintaining place-conscious education will depend on building local collaboratives of diverse people, in and outside schools, who care about their places and who can help others learn to pay attention to, understand and care for the places they inhabit (p. 281).

1.2 Pedagogical assistant education

The pedagogical assistant education can be studied at SOSU-schools in Denmark. SOSU is short for *social og sundhed* and translates to social and health. The SOSU-schools, offer a variety of educations within the fields of social and health-related work, such as SOSU-assistant, SOSU-helper, and pedagogical assistant. In Denmark, there are currently 21 institutions, with 28 departments, where the pedagogical assistant education can be studied (Moos-Bjerre & Teknologisk institut, 2022). An evaluation by Moos-Bjerre & Teknologisk Institut (2022) found that the local teaching plans (LUP) vary, and each institution organizes its programs uniquely. The aim of the pedagogical assistant education is to equip students with knowledge and skills through both school education and practical training so that they can perform practical pedagogical work in all pedagogical settings, with children and adults, as well as target groups with special needs (Moos-Bjerre & Teknologisk institut, 2022). The pedagogical assistant education is for adults, and when they graduate, 77,7% will find work in the sector of public administration, education, and health, which includes kindergartens, nursery schools, daycares, special schools, nursing homes, after-school clubs, etc. (Moos-Bjerre & Teknologisk institut, 2022). Pedagogical assistants have the capacity to make decisions that can enhance development, learning, and well-being (SOSU, 2022). The pedagogical assistant education can serve as a stepping stone towards other educations to become a nurse, phycologist, midwife, doctor, or teacher (SOSU, 2022).

This research has been done in collaboration with a specific SOSU-school, focusing on the pedagogical assistant education. The specific SOSU-school, which was a part of this research, is situated in a peri-urban landscape, with a city in one direction and a forest in the other. Green and natural places are in close proximity to the school.

The specific school will be addressed anonymously throughout the paper. As a part of the pedagogical assistant education, the students must participate in the introductory

program (SOSU, 2022)*. The introductory program consists of the following courses; *physical education & sports', 'social studies', 'inclusion in the pedagogical praxis', 'health-promoting activities', 'nature, outdoor life, & science'* and '*culture & communities'*. These courses can be found in the *LUP,* which translates to *local teaching plan,* and is the curriculum of the pedagogical assistant education.

At the beginning of October 2022, the pedagogical assistant education leader at a SOSU-school in Denmark reached out to me. The SOSU-school and the education leader were interested in making the pedagogical assistant education more outdoor-focused. As the school wanted to implement elements of outdoor education in the pedagogical assistant education, I saw it as an opportunity to introduce an alternative to traditional outdoor education.

I was first introduced to place-responsive pedagogy in the first semester of studying the master's program *Nordic Master in Friluftsliv Studies (Outdoor Studies)* (USN, 2023). The concept of place-responsiveness has surfaced in various courses throughout the program, contributing to the development of my interest in the subject since the first semester. I align myself with the scholars who believe outdoor education's primary goal should be to educate for a sustainable future. I am convinced that educating for a sustainable future and applying the place-responsive pedagogy can be advantageous in many contexts. Some of the key attributes I am fascinated with are the relationship between the human and the non-human, connecting local activities and factors to a global scale, and the focus on inclusivity. The place-responsive pedagogy can be one approach for educators to assemble people, places, and purposeful activities, to create valuable and sustainable environmental educational experiences (Mannion et al., 2013), which I believe could be beneficial in the pedagogical assistant education. I had several meetings and correspondences with the education leader. This continued until I proposed the idea of conducting a workshop with the teachers of the pedagogical assistant education, with me as the facilitator. I also informed her about my agenda for writing my master's thesis on the topic. This idea was received with a great amount of positivity, and a date for the workshop was planned.

2   Theoretical framework

Basil Bernstein was a British social theorist and is best known for his work on sociology in the field of education. Bernstein was not only very influential in the world of

sociology but also widely discussed and criticized (Singh, 2002, p. 571). The critique of Bernstein will be addressed in the discussion section, focusing on what is relevant concerning this research. The structuring of communication is one key aspect of Bernstein's work. He is concerned with communication in the classroom, between the classroom and the local community, and between the classroom and the department of education (Singh, 2002). By looking at communication on different levels, it is possible to examine the education structure. One example could be how a teacher teaches in the classroom, and another could be how a curriculum is produced. The translation of the curriculum, or recontextualization as Bernstein (1982/2000, 1975/2003, 1990/2003) would phrase it, is of great interest in this research. Bernstein (1975/2003) argues that formal education knowledge can be realized through three message systems: curriculum, pedagogy, and evaluation. "Curriculum defines what counts as valid knowledge, pedagogy defines what counts as a valid transmission of knowledge, and evaluation defines what counts as a valid realization of this knowledge on the part of the taught" (Bernstein, 1975/2003, p. 77). The theories of Bernstein are fruitful for this research because they provide an opportunity to understand the pedagogy of the workshop and to evaluate the implementations in the curriculum through a sociolinguistic lens. In the following sections, the most relevant theories of Bernstein concerning this research will be presented, including the *pedagogic device*, *restricted & elaborated codes*, *classification* & *framing* of knowledge, and the *distributive, recontextualization,* and *evaluation* rules.

2.1 The pedagogic device

The pedagogic device is a term coined by Bernstein (1990/2003) and refers to the structures of teaching and learning with a focus on the production, reproduction, and transformation of culture. The structure of the pedagogic device can be divided into two parts: *The pedagogic code*, which is concerned with how knowledge is *classified* and *framed,* and how this code is regulated by *distributive, recontextualizing,* and *evaluative rules* (Bernstein, 1990/2003). How knowledge is produced, transmitted, and understood depends on the social and cultural context. "We shall postulate that between power and knowledge, and knowledge and forms of consciousness, is always the pedagogic device (PD). We shall define the pedagogic device as the distributive, recontextualizing, and

evaluative rules for specializing forms of consciousness."(Bernstein, 1990/2003, p. 156). In the article *Pedagogising Knowledge: Bernstein's Theory of the Pedagogic Device* (2002) Singh describes the pedagogic device as "a model for analysing the processes by which discipline-specific or domain-specific expert knowledge [1] is converted or pedagogised to constitute school knowledge (classroom curricula, teacher-student talk, online learning)" (p. 572).

2.2 Restricted and elaborated codes

According to Bernstein, different language codes are used in society, which are related to the social class of the people. He differentiates between the *restricted and elaborated codes*, which he believes are the foundation of communication. The *restricted code* is associated with the working class, and the *elaborated code* with the middle class. The difference between the two can be found in the linguistic codes, which are reflected in socialization and life experiences (Bernstein, 1975/2003). The *restricted code* will make use of a language and communicate words, which in many cases is predictable for both the speakers and the listeners (Bernstein, 1975/2003, p. 99). When the *elaborated code* is used, the prediction of the elements is significantly reduced (Bernstein, 1975/2003, p. 98). Bernstein (1990/2003) writes the following when describing the middle class "… are more likely to come to understand that the heart of discourse is not order but disorder, not coherence but incoherence, not clarity but ambiguity and that the heart of discourse is the possibility of new realities." (p. 66). To connect the working class to the *restricted codes*, it can be said that they assume common knowledge while being rich in information (Bernstein, 1975/2003, p. 100). The *restricted code* can be said to be context-dependent, while the *elaborative code* is context-independent. The distinction between the two codes can be seen in *Table 2-1*. "however, a close relation of communication between academic and non-academic discourses has the potential to make knowledge more meaningful, more understandable and applicable" (Morais, 2002, p. 561). According to Morais, it can make sense to have a close relationship between academic and non-academic discourse, which in this case could be translated to the *restricted* and *elaborated code.*

Table 2-1 Distinction between restricted and elaborated codes (Taylor, 2009, p. 8)

	Orientation to meaning	
	Restricted code	Elaborated code
Common term	Public/everyday language	Formal language
Relation to material base	Specific, direct	Less specific, more indirect
Communication modality	Dominantly narrative	Analytical
Relation to meaning	Context dependent	Context independent
Textual features	Dominantly Lexical – one-word answers or short sentences, relaying individual facts/skills/operations	Dominantly Syntactic – relaying relationships, processes, and connections.

Note. The table was original created by Taylor (2009), who compiled it from the book

Class, Codes and Control: The structure of pedagogic discourse (Bernstein, 1990/2003).

2.3 Classification and framing of knowledge

The underlying structure of the three message systems can be analyzed using the concepts of *classification* and *framing* of knowledge (Bernstein, 1975/2003, p. 79). A continuum of strong and weak can be applied to define both classification and framing, which deals with power and control components. When defining *classification* and *framing,* Bernstein (1982/2000, p. 14) refers to *pedagogic codes*, which can take the forms of (+C), (-C), (+F), and (-F).. Bernstein (1990/2003, p. 87) argues that *classification* deals with structural relations, and *framing* deals with interactional practices and can be used to create a linkage between the macro and micro levels (Bernstein, 1990/2003, p. 87). In this case, the macro level could be the state or an agency that controls the processes of policies, curricula, modes of assessment, and resources. The micro level could be the interactions between the teacher and the taught.

Classification can label the relationship between contents or categories (Bernstein, 1975/2003, p. 80). These categories include discourses, subjects, content, practice, and actors. An example of *strong classification* could be that the relationship between the different categories is insulated from one another, and the attributes of each category are unique. This could be the relationship between the subject of math and poetry, where there is a distinct insulation between the two subjects, which is why the *classification* can be considered to be strong. (+C) can be used to refer to a *strong classification*, while (++C)

refs to a *very strong classification* (Bernstein, 1990/2003, p. 44). (-C) can refer to a *weak classification,* and (--C) a *very weak classification* (Bernstein, 1990/2003, p. 44). The principle of *classification* is insulation and serves two functions (Bernstein, 1982/2000, p. 7). The first one regulates the relations between individuals, and the other regulates the relations within the individual, which is about the psychic defenses (Bernstein, 1982/2000, p. 7).

"Framing is about *who* controls *what*" (Bernstein, 1982/2000, p. 12). Bernstein (1982/2000) furthermore elaborates and argues that framing refers to the control of "the selection of the communication; its sequencing (what comes first, what comes second); its pacing (the rate of expected acquisition); the criteria; and the control over the social base which makes the transmission possible" (pp. 12-13). The communication part is concerned with the form of the context and how knowledge is both transmitted and received. The focus is the pedagogical relationship between the teacher and the taught (Bernstein, 1975/2003, p. 80). *Framing* is thus not about the contents of the pedagogy but the strength of the boundary between what is transmitted and what is not. *Framing* is an approach to explore the hierarchy of relations in a pedagogic setting, or as Bernstein (1975/2003) phrases it, "the message system pedagogy is given by variations in the strength of frames" (p. 81). *Framing* is regulating two systems of rules, which can vary from one another independently (Bernstein, 1982/2000, p. 13). The first are the rules of *social order,* and the second are the rules of *discursive order* (Bernstein, 1982/2000, p. 13). The rules of *social order* can be used to look at the different forms of hierarchical relations in a pedagogic setting (Bernstein, 1982/2000, p. 13). The second set of rules is the *discursive order*, which Bernstein (1982/2000, p. 13) links to selection, sequence, pacing, and criteria of the knowledge. Knowledge, in this case, can also be understood as communication. The rules of *social order* are labeled *regulative discourse,* and the rules of the *discursive order* are labeled *instructional discourse* (Bernstein, 1982/2000, p. 13). The rules of *social order* and *discursive order* will be applied in this research to examine the hierarchical relation between me as the facilitator of the workshop and the teachers as the students of the workshop. The rules of the *discursive order* can be examined to understand the communication of knowledge in the pedagogic setting of the workshop. Bernstein (1975/2003, p. 80) uses the terms sharp and blurred to describe the boundaries in the continuum of weak and strong. When the boundary is sharp, it can be defined as

strong framing, and when the boundary is blurred, it is *weak framing.* To describe this in other words, framing can help examine the relationship, and the degree of control, between the teacher and the taught. To refer to *strong framing,* (+F) can be applied, while it will be (++F) for a *very strong framing* (Bernstein, 1990/2003, p. 44)*.* (-F) is used to show a *weak framing* and (--F) for a *very weak* framing (Bernstein, 1990/2003, p. 44)*.*

2.4 Hierarchy, sequencing, and criteria rules

According to Bernstein, any pedagogic practice has three fundamental rules. The *hierarchy rules,* the *sequencing rules,* and the *criteria rules.* The *hierarchy rules* are concerned with the relationship between the transmitter and the acquirer, and these roles have to be learned. "The process of learning how to be a transmitter entails the acquiring of rules of social order, character, and manner which became the condition for appropriate conduct in the pedagogic relation" (Bernstein, 1990/2003, p. 57). The *sequencing rules* say that to be a transmission, there must be a sequence, as everything cannot happen simultaneously (Bernstein, 1990/2003, p. 57). There will be an order, where something comes first and something after. He refers to this as a progression and argues that if a progression has happened, there has been a sequence (Bernstein, 1990/2003, p. 58). Bernstein (1990/2003, p. 58) furthermore points out that the *sequencing rules* imply *pacing rules*, which are focused on how much is needed to be learned in a specific amount of time. Thirdly, there are the *criteria rules*, where the acquirer should take ownership and apply it to their practice. "The criteria enable the acquirer to understand what counts as a legitimate or illegitimate communication, social relation, or position" (Bernstein, 1990/2003, p. 58). These rules are interconnected throughout the framework.

2.5 Visible and invisible pedagogies

Bernstein (1990/2003, p. 61) differentiates between two generic types of pedagogic practice. The *visible pedagogic* practice and the *invisible pedagogic* practice.

> *If the rules of regulative and discursive order are explicit (hierarchy/sequence/pace) criteria, I shall call such a type a visible pedagogic practice (VP) and if the rules of regulative and discursive*

order are implicit I shall call such a type an invisible pedagogic practice

(IP). (Bernstein, 1990/2003, p. 61)

The *visible pedagogy* is centered around performance, and the student is compared to a specific set of criteria. In doing so, the *visible pedagogy* will not only compare the student to specific criteria but also to other students. The counterpart is called *invisible pedagogy* and is not concerned with a gradable performance. Following the *invisible pedagogy,* the differences between the students are not graded but rather celebrated. This celebration is constituted by the uniqueness of the individual and can be arranged in a context where individual competencies are shared with a group. Sharing competencies with a group can foster new realizations for each individual. In summary, Bernstein (1990/2003) writes that "invisible pedagogies emphasize acquisition—competence and visible pedagogies transmission—performance" (p. 62).

2.6 Distributive, recontextualizing & evaluative rules

As mentioned earlier, the codes of *classification* and *framing* are regulated by *distributive, recontextualizing,* and *evaluative rules.* Bernstein (1990/2003) describes the *distributive, recontextualizing,* and *evaluative rules* as follows:

> *We consider that this device provides the intrinsic grammar of pedagogic discourse through distributive rules, recontextualizing rules, and rules of evaluation. These rules are themselves hierarchically related in the sense that the nature of the distributive rules regulates the recontextualizing rules, which in turn regulate the rules of evaluation. These distributive rules regulate the fundamental relation between power, social groups, forms of consciousness and practice, and their reproductions and productions. The recontextualizing rules regulate the constitution of specific pedagogic discourse. The rules of evaluation are constituted in pedagogic practice. The pedagogic device generates a symbolic ruler of consciousness. (p. 156)*

2.6.1 Distributive rules

Bernstein (1990/2003) argues that the distributive rules distinguish between two knowledge classes and that this distinction exists in all societies (p. 157). He terms them the *thinkable class* and the *unthinkable class.* He describes the two basic classes of knowledge as esoteric and mundane. The esoteric is related to specialized knowledge, which is often targeted at a specific group. The mundane is related to everyday knowledge. The classes of knowledge are relative to any given period of time and place, which means that what is esoteric at one point might become mundane at another (Bernstein, 1982/2000, p. 29). The classes of knowledge are also relative to culture (Bernstein, 1982/2000, p. 29), which means that what is mundane in one culture could be esoteric in another. The distribution rules emphasize what is being transmitted by whom and to whom while considering the conditions (Bernstein, 1990/2003, p. 158). In this manner, the distributive rules give rise to a specialized field of discourse production concerned with access and the control of power (Bernstein, 1982/2000, p. 31).

2.6.2 Recontextualizing rules: pedagogic discourse

When presenting the *recontextualizing rules,* Bernstein (1982/2000) says that: "Recontextualizing rules were said to constitute specific pedagogic discourses" (p. 31). The *instruction discourse* and the *regulative discourse* were introduced earlier and are applied here to define that the pedagogic discourse rule embeds the two and that the *regulative discourse* always dominates the *instruction discourse* (Bernstein, 1990/2003, pp. 158–159). Bernstein (1982/2000, p. 34, 1990/2003, p. 159) clarifies the dominance of the regulative discourse with the argument that schools are designed to foster conformity to specific norms and expectations. This conformity is realized by the *regulative discourse* and the *social order* (Bernstein, 1982/2000, p. 34, 1990/2003, p. 159). Therefore, it can be said that the *regulative discourse* is dominating since the *regulative discourse* produces order in the *instructional discourse.* Through recontextualization, discourse in a pedagogic setting is translated from its original site of production, which means that the discourse has been relocated from one setting to another, and thereby a gap is created (Bernstein, 1982/2000, p. 33). Bernstein (1982/2000, p. 33), continues explaining that when there is a transformation of discourse, it moves from an actual discourse to an imaginary discourse. Therefore, the

pedagogic discourse is a recontextualizing principle, and through the recontextualizing discourse, the pedagogic discourse is generated. In the same way, the distributive rules create a specialized field of discourse production, the same way the principle of recontextualizing creates specific fields where agents can recontextualize (Bernstein, 1982/2000, p. 33). "Formally, we move from a recontextualizing principle to a recontextualizing field with agents with practicing ideologies" (Bernstein, 1982/2000, p. 33). When presenting the field of recontextualization, Bernstein distinguishes between two sub-fields: The official recontextualizing field (ORF) and the pedagogic recontextualizing field (PRF). The ORF is where the pedagogic curriculum is produced and legitimized by agents within the state, and the PRF is where the curriculum is recontextualized by agents in a pedagogic setting (Bernstein, 1990/2003, p. 170). These agents, or teachers, regulate the circulation of theories from production to reproduction (Bernstein, 1990/2003, p. 170).

2.6.3 Evaluative rules: pedagogic practice

The *evaluative rules* can be said to be the constituter of specific pedagogic practices. In other words, the *evaluative rules are* concerned with the criteria of knowledge transmission and acquisition of the *instructional* and the *regulative.* These rules influence the evaluation of individuals and how they are judged in specific pedagogic settings. The criteria of the evaluative rules can be expectations, tests, or other standards, which can showcase academic achievement. Continuous evaluation is essential to an effective pedagogical discourse (Bernstein, 1990/2003, p. 161). In this way, the evaluation rules can be understood as a form of social control. This aligns well with Bernstein's (1975/2003, p. 93) perspective on the power relation between the teacher and the taught.

3   Conceptual framework

In the literature review, it was stated that the main goal of outdoor education should be to educate for a sustainable future. This research assumes that this goal can be reached by applying a place-responsive pedagogy in outdoor education. This research aimed to explore how a workshop focused on place-responsive pedagogy could help implement elements of place-responsiveness in the curriculum and teachings of the pedagogical assistant education. The theoretical framework is grounded in the

sociolinguistic theories by Bernstein (1982/2000, 1975/2003, 1990/2003, 1971/2003) and was the foundation of the analysis. Bernstein's theories were applied to examine the pedagogy of the workshop during the day and to assess whether the ideas developed by the teachers had potential for success. The four signposts (Wattchow & Brown, 2011) served as the foundation of the workshop when introducing the teachers to the place-responsive pedagogy, which can also be seen in the visual presentation (Appendix A). As a part of the workshop, the four signposts were incorporated into embodied exercises that were practiced in a specific outdoor place. In the analysis, the four signposts (Wattchow & Brown, 2011) were primarily applied to validate and review how the teachers of the pedagogical assistant education understood the concept of the place-responsive pedagogy and if they succeeded in developing ideas that adhered to this concept. The sociolinguistic theories by Bernstein (1982/2000, 1975/2003, 1990/2003, 1971/2003) were combined with the four signposts by Wattchow & Brown (2011) in the process of analyzing the empirical material. The literature review presented place-responsiveness with a brief mention of the four signposts (Wattchow & Brown, 2011). To ensure the coherence of this thesis, the following section will provide an overview of the four signposts (Wattchow & Brown, 2011) and how they were applied.

3.1 The four signposts

Chapter nine in the book *A Pedagogy of Place: outdoor education for a changing world* (Wattchow & Brown, 2011) is entitled *Signposts to a Place-Responsive Pedagogy in Outdoor Education.* In this chapter, as the title implies, they propose four signposts that could help guide the way toward a more place-responsive pedagogy. The four signposts proposed by Wattchow & Brown (2011, p. 180) are; *1. Being present in and with a place; 2. The power of place-based stories and narratives; 3. Apprenticing ourselves to outdoor places,* and*; 4. The representation of place experiences*.

"The process of becoming place-responsive has the potential to engage both educators and students in different ways with regards to thinking, knowing and being in places" (Wattchow & Brown, 2011, p. 181). In educations or outdoor programs that want to develop place-responsiveness, it is important that the facilitator is committed and wants to know the places in which they teach deeply (Wattchow & Brown, 2011, p. 181). In this research, the facilitators in question would be the teachers of the pedagogical

assistant education. Wattchow & Brown (2011, p. xv) believe these four signposts encourage resilience and optimism when educating for a sustainable future. They describe the four signposts as a counterpart to a 'doomsday curriculum' (Wattchow & Brown, 2011, p. xv).

3.1.1 Signpost 1: Being present in and with a place

The feeling of being comfortable and present in a specific place is the first step toward the development of place-responsiveness. An exercise that might be simple for some and difficult for others is to simply *be.* Wattchow & Brown (2011, p. 183) argue that an exercise like this can create an opportunity for the participants, to experience and be fascinated with a specific place and its attributes, such as sounds, textures, smells, and general dynamics. "The first step in developing reciprocity with a place involves re-engaging with a way of being in the world that perhaps, as adults, we have forgotten, fail to value, or have learned to treat with suspicion" (Wattchow & Brown, 2011, p. 183). Three embodied exercises were a part of the workshop, and the exercise to simply *be* was one of them. To remove or lessen this barrier, Wattchow & Brown (2011) quote Lopez (1996, p. 4), "The key, I think, is to become vulnerable to a place. If you open yourself up, you can build intimacy. Out of such intimacy may come a sense of belonging, a sense of not being isolated in the universe." It doesn't matter if you are the teacher or the student, if you feel threatened by something in the specific place you are situated in, it is unlikely that you can allow yourself to become vulnerable to this place (Wattchow & Brown, 2011, p. 183). Potential threats or hazards have also been addressed in the methods section, where the focus was not to bring the teacher's out of their comfort zone when practicing the embodied exercises. Meaningful relationships can only be developed if a perception of connectedness is present (Wattchow & Brown, 2011, p. 185). This applies both to humans and the more than human, such as a specific place. This connectedness can be enhanced through repetition, where the focus is to attend to the immediate (Wattchow & Brown, 2011, p. 185). This requires effort from the students and the teacher in an educational setting. The students must be able to practice stillness, silence, and patience (Wattchow & Brown, 2011, p. 185). The teachers, on the other hand, must have a sense of timing, where they can feel the possibilities in specific places

(Wattchow & Brown, 2011, p. 185). Instead of rushing through places, it can be beneficial to take the time in and with places (Wattchow & Brown, 2011, p. 185).

3.1.2 Signpost 2: The power of place-based stories and narratives

When experiencing places, there is more to it than sensing it (Wattchow & Brown, 2011, p. 186). Interpretation of places and reactions to them is a part of experiencing (Wattchow & Brown, 2011, p. 185). When sensing a place, we, as human beings, make meaning of the experience we have through interpretation. How we interpret places is influenced by technologies and our culture (Wattchow & Brown, 2011, p. 185). To understand the cultural meanings attached to the experiences we have when sensing a place, Wattchow & Brown (2011, p. 186) suggest making use of stories and storytelling. They furthermore state the importance of the teacher becoming the storyteller in the specific places they are situated rather than handing out written texts to the students (Wattchow & Brown, 2011, p. 186). "In place-responsive outdoor education, telling stories, or facilitating others' stories, that connect nature and culture becomes part of the responsibility of being with people in outdoor places" (Wattchow & Brown, 2011, p. 189). According to Wattchow & Brown (2011, p. 189), both younger learners and adult learners are capable of considering the ethical aspects of stories, which could be colonization, dispossession, and land use conflicts. They argue that storytelling should not be seen as a frivolous or fanciful endeavor but rather as a serious tool that can help us understand where and who we are. Being the facilitator or the teacher, there is no guide to tell you which stories to tell and how to tell them, but some general themes could be history, geography, ecology, land use, etc. (Wattchow & Brown, 2011, p. 190). It is the responsibility of the teacher to tell stories that are accurate and worthwhile (Wattchow & Brown, 2011, p. 190). "It is a realistic goal for outdoor educators and their students to aspire to work towards understanding the places they experience as much more than the simplistic versions of playgrounds, arenas or backdrops for human action" (Wattchow & Brown, 2011, p. 190). One way to achieve this goal is to include stories and storytelling in education. In the workshop, both a teacher and I took the role of being storytellers.

3.1.3 Signpost 3: Apprenticing ourselves to outdoor places

The two first signposts alone are not enough to practice a place-responsive pedagogy. The third signpost *apprenticing ourselves to outdoor places,* combines the two first signposts. The combination of the embodied encounter and knowledge about the place, such as history, ecology, geography, etc., is how we apprentice ourselves to outdoor places (Wattchow & Brown, 2011, p. 190). Wattchow & Brown (2011) connects the third signpost to how hunters become apprentices of animals they want to track and kill and suggests "that in order to 'know' a place there is a vital need for people to become an apprentice to that place" (p. 190). Wattchow & Brown suggests a series of questions that can help people become apprentices of places. The four main questions they propose are; *What is here in this place?; What will this place permit us to do?; What will this place help us to do?; How is this place interconnected with my homeplace?* (Wattchow & Brown, 2011, p. 192). These questions can serve as a guide for teachers (Wattchow & Brown, 2011, p. 192). It is important to emphasize that these are all rational questions, which is insufficient (Wattchow & Brown, 2011, p. 193). When experiencing places, it is central that we are in contact with our senses and acknowledges that some things cannot be reduced to words (Wattchow & Brown, 2011, p. 193).

3.1.4 Signpost 4: The representation of place experiences

"The key to unlocking the potential of place-responsiveness as pedagogic practice extends the relationship of experience and reaction to include the representation of experience." (Wattchow & Brown, 2011, p. 194). There are two approaches to the representation of place experiences. The first focuses on the teacher's role and the responsibility to develop the student's critical sense of understanding places and how they are presented in cultural media (Wattchow & Brown, 2011, p. 194). The second concerns personal representations and interpretations of places, such as poems, paintings, drawings, films, photos, songs, music, drama, etc. (Wattchow & Brown, 2011, p. 194). Beyond the presentation of signpost 4 indoors, *the representation of place experiences* was a part of the embodied exercises practiced outdoors.

4 Methods

This study aimed to examine how a place-responsive pedagogy could be implemented in the pedagogical assistant education at a SOSU-school in Denmark. To guide the process, a research question was formulated: *How can a place-responsive pedagogy workshop help transform the pedagogical assistant education curriculum to benefit the students, foster community engagement, and address sustainability issues?* To answer the research question, a qualitative mode of inquiry was chosen. Qualitative research can be rich and holistic while focusing on lived experiences in specific contexts (Tracy, 2013, p. 5). Qualitative research furthermore honours the meanings, viewpoints, and stories of the participants and the interpretation hereof (Tracy, 2013, p. 5). Answering the research question in a rich and holistic manner, with a focus on the lived experiences of the teachers in their specific context while interpreting their meanings, viewpoints, and stories, was decided to be an advantageous approach. The research conducted can be defined as participatory action research. Action research focuses on practice and how it can be improved while generating knowledge about what is done (McNiff & Whitehead, 2010). Tracy (2013) emphasizes that participatory action research can be useful for understanding and promoting a transformation. A fundamental part of participatory action research is that the researcher and the research participants should work together to address, understand, and improve local issues or problems, which is why the participants can be seen as co-researchers (Tracy, 2013). McIntyre (2008) points out some underlying tenets that are usually present when conducting participatory action research. The first one focuses on the collective commitment to investigate an issue. The second one is about the engagement of reflection, which should be done individually and collectively. The third emphasizes the decisions made about the engagement of individual and collective actions, which should promote useful solutions. The last tenet is about creating a bond between the researcher and the participants in the research process. "These aims are achieved through a cyclical process of exploration, knowledge construction, and action at different moments throughout the research process. As participants engage in PAR, they simultaneously address integral aspects of the research process" (McIntyre, 2008, p. 1). In this research, the participants and I (the researcher) have collaborated in a cyclical process of exploration, knowledge construction, and action. Even though the focus was working *with* the participants and

not *on* them, they served as the main empirical source in this research. The participants in this research were the teachers of the pedagogical assistant education. In this chapter, the themes are divided into eight subsections. The first subheading is entitled research design (See section 5.1) and will describe the overall plan and decisions made along the way. The second section will focus on sampling and participants, as well as the opportunistic approach taken (See section 5.2). In the third section, the workshop conducted will be thoroughly described (See section 5.3). The fourth section will address the questionnaire (See section 5.4). The fifth section describes the framework applied in the analysis of the empirical material (See section 5.5). The sixth section focuses on the researcher's role (See section 5.6). The seventh section will describe how the management of the empirical material was accomplished (See section 5.7). The eighth section in this chapter concerns the ethical considerations of the research (See section 5.8). The ninth and last section of this chapter will present the main limitations regarding this research (See section 5.9).

4.1 Research design

A qualitative mode of inquiry has been applied in the conduct of the participatory action research. While following a general plan, this research can be described as developmental transformational (McNiff & Whitehead, 2010), which means that whenever new questions emerge, they will be addressed. Taking an approach like this makes the nature of the research process more organic. As a part of this research, a literature review has been conducted. The main focus of the literature review was to gain an understanding of the place-responsive pedagogy. During my studies, I have been presented with many different articles and books regarding place-responsiveness and place-responsive pedagogy. These served as the foundation for the literature review, where I used the articles and books that seemed fitting while deepening the search by diving into the references of these articles and books. I have furthermore used different academic online search engines to find the most relevant literature, with a focus on theme and time of publishment. Before the workshop, I had several initial meetings and mail correspondences with the education leader of the pedagogical assistant education. The meetings and emails were a part of scoping the direction of the research. In the correspondences with the education leader, it was agreed that I should conduct a

workshop with the pedagogical assistant teachers. The gathering of the main empirical material can be seen as twofold, starting with a workshop and a post-workshop questionnaire. The workshop focused on learning about place-responsiveness, embodied exercises, and how to implement a place-responsive pedagogy in the curriculum. The post-workshop questionnaire was attentive to reflections on the implementations in the curriculum and teachings and the effects of the workshop. Approximately one and a half months after the workshop, the questionnaire was distributed to the teachers. The delay was intentional, as it allowed the teachers time to contemplate the practical application of place-responsiveness in their teachings and how it could be implemented in the curriculum. The hope was that the teachers did not only contemplate and reflect in the time between the workshop and questionnaire but also applied the place-responsive pedagogy in class with their students. Conducting interviews was something that was considered as well. After getting an overview of all the empirical material, it was assessed that this base was enough to answer the research question and that there was no need for follow-up interviews.

4.2 Sampling and participants

The participants in this study were found with opportunistic sampling. Convenience/opportunistic samples are often characterized by being convenient, easy, and with relatively inexpensive access (Tracy, 2013, p. 134). As mentioned in the introduction (See section 1), I was contacted by the education leader of the pedagogical assistant education at a SOSU-school in Denmark. At this point, I had been thinking that I would like to do my master's thesis on the topic of place-responsiveness and education, but I was not sure of the approach. When the education leader contacted me, I saw it as an opportunity to work with the teachers of the pedagogical assistant education as the source of empirical material for my research. I proposed the idea of me doing a workshop with the teachers. The education leader was positive about the idea, resulting in a date and further arrangements for the workshop. It was originally intended that eight teachers should participate in the workshop, but one teacher was sick when the workshop was conducted and could not be there. The teachers of the pedagogical assistant education do not all teach the same courses. The courses taught in the program are *'physical education & sports', 'social studies', 'inclusion in the pedagogical praxis', 'health*

promoting activities', 'nature, outdoor life & science', and *'culture & communities'.* The education leader used to teach the pedagogical assistant education but does not do so anymore. Her background as a teacher, and current position as leader of the education, makes her relevant in this research as well. Seven teachers and the education leader participated in the workshop, which made a sample size of eight participants in total. The group of participants consisted of three males and five females. Instead of their real names, pseudonyms have been applied in this thesis. The pseudonyms are; Carl, Jan, Anna, Tina, Inge, Inga, Hanne, and Kristian.

4.3 Workshop

A workshop was conducted with eight participants and took place at a SOSU-school in Denmark, with easy access to green outdoor places. During the workshop, I made use of *fieldnotes,* which are textual notes that can serve as empirical material (Tracy, 2013, p. 128), and *headnotes,* which are mental notes or memories, that can be converted to text at a later time (Tracy, 2013, p. 129). In the creation of the workshop, the framework of the *design star* (Loon & Larsen, 2018) was applied. The *design star* consists of five elements concerning the purpose, the participants, the environment/setting, the form, and the roles, which are used to facilitate workshops in the best possible way to reach a shared objective (Loon & Larsen, 2018). The shared objective was to gain knowledge about place-responsiveness and implement it in the curriculum of the pedagogical assistant education. As the facilitator, I presented the place-responsive pedagogy and guided the teachers in the implementation process. "you being the expert on the process, the participants on the content" (Loon & Larsen, 2018, p. 8). As the workshop facilitator, I followed this statement, especially when working on the implementation. A comprehensive description of the workshop is presented next.

The workshop started at 8:30 and lasted until 16:00, which made for a total of 7,5 hours. We started with a common breakfast, which the school granted. There was a relaxed atmosphere during breakfast, and the conversations were primarily focused on informal matters. After the breakfast, we all sang a song together. This was followed by a short presentation, by the education leader, on the physical, mental, and social benefits of being outdoors. She then asked the teachers what outdoor teaching was for them and to write their answers on Post-it notes (see Appendix D). The education leader and I had

planned this exercise beforehand. The Post-it notes were then put on a board where we could all see them. The teachers took turns reading their Post-it notes out loud. Reflections on the different notes were also made. The education leader introduced me and provided the overall plan for the day. At approximately 9:15, I took the stage and started with an introduction to the place-responsive pedagogy. The presentation was originally intended to be a monologue, but the engagement of the teachers made it more organic and opened up for dialogue, which I found to be beneficial, regarding the purpose of the workshop. The structure of the presentation will furthermore be addressed in the findings (See section 6). The presentation focused on what place-responsive pedagogy is and how it can be applied in education through the four signposts of Wattchow and Brown (2011). The visual part of the presentation can be found in the appendices (Appendix A). When the presentation was done, we all went outside to a specific place where I had planned to do some embodied exercises with the group. This place was fairly close to the school, and it took approximately 10 minutes to walk there.

The first exercise, at the specific place, was to simply *be* while sensing the place. This exercise was centred around *Signpost 1: Being present in and with a place* (Wattchow & Brown, 2011, p. 183). Wattchow & Brown (2011, p. 183) argue that experiences like this will allow the participants to become fascinated with sounds, textures, and smells. The teachers were told that this was an individual exercise, which meant they were not allowed to speak to each other and should spread out in the area. The exercise of simply *being* lasted for approximately 10 minutes. When the 10 minutes had passed, reflections on the exercise were made in plenum. The second exercise is an adaption of the activity Baker (2005, p. 273) refers to as *Site Specific Interpretation.* This exercise was focused on *Signpost 3: Apprenticing ourselves to outdoor places,* which combines *Signpost 1: Being present in and with a place* and *Signpost 2: The power of place-based stories and narratives.* The aim is to increase awareness and knowledge of the unique attributes of the landscape (Baker, 2005, p. 273). The third exercise was focused on storytelling and related to *Signpost 2: The power of place-based stories and narratives* (Wattchow & Brown, 2011, p. 185). Place-based stories should not be given to the students or participants as a text to read, the teacher should rather take the responsibility to become a storyteller of the specific places, they find themselves in (Wattchow & Brown, 2011, p. 186). During my presentation on the place-responsive pedagogy, one of the teachers was

about to tell a story about the specific place where we were all heading after the presentation. I stopped him and said I would like him to wait with the story until we were situated in the specific place. The original plan was to ask if someone could tell something about the place we were in, and then I would supplement with the stories I had planned to tell. Instead of asking if someone could do it, I specifically asked the teacher if he would like to share the story with the rest of us now that we were situated in the specific place. He agreed and told how this hill we were standing on used to be an old execution site. When he was done, I supplemented his story with my knowledge of both the natural and cultural history of the place. The stories told opened up for reflection and discussion between the teachers. At 12:00, we started walking back to the school, where we had lunch together, which was provided by the school.

After lunch, the teachers were to work on implementing place-responsiveness in the curriculum. Since the teachers teach different courses, they were divided into four groups, with two teachers in each group. The first group focused on the course *physical education and sports.* The second group focused on *social studies*. The third group focused on *inclusion in the pedagogical praxis* and *health promoting activities.* The fourth group focused on *nature, outdoor life, & science* and *culture, and communities*. I presented the teachers with some guiding questions (Appendix B), which they could use as inspiration when implementing place-responsiveness in the curriculum of the education. While working with the implementation, there was a coffee and cake break, which was also used for general reflection and discussion across the different courses.

The day was rounded off in a classroom, where we all had gathered together. General reflections of the day were made. The education leader told the teachers they would have time in the upcoming weeks to do more work on the curriculum. Thanks for the day, and farewells were said.

4.4 Questionnaire

A link to an electronic questionnaire was sent to all the workshop participants. The participants with the link can answer the questionnaire, but only the researcher can access all the responses. Because the teachers are teaching different courses and themes, it was important for me to gather empirical material from all of them. The questionnaire mainly addressed the implementation of a place-responsive pedagogy in

the curriculum, and the workshop itself, with questions such as *What were the biggest challenges you encountered with the implementation of place-responsive pedagogy in the curriculum?* (Appendix C) and *How do you think the workshop can be improved in order to give teachers a better understanding of place-responsive pedagogy?* (Appendix C). All the questions asked can be found in Appendix C. The questions in a questionnaire should be clear and easy to understand (Kumar, 2014, p. 179), which has also been the focus in the creation of the questionnaire used in this research. All the questions in the questionnaire were open-ended, which, according to Kumar (2014, p. 191), results in a wider variety of information because the respondents can express themselves freely. The phrasing of the individual questions has been thoroughly considered because, as McNiff & Whitehead (2010, p. 161) argue, questions are not neutral, and they can influence the responders into thinking about ideas they had not thought of prior. As mentioned in the *research design* section, the questionnaire was delayed on purpose to give the teachers time to reflect on and apply the place-responsive pedagogy before the empirical material was gathered. One teacher responded on the same day when the questionnaire was sent out. After 15 days, with only one respondent, a personal reminder was sent to the rest of the teachers. This worked well, as the rest of the teachers responded within a few days after the reminder, except for the one teacher who quit his job between the workshop and the questionnaire.

4.5 Analysis and interpretation

After the empirical material was gathered, the focus was to analyze and interpret it. The analytical process was divided into two parts. The first part focused on the workshop's classification and framing, where the components of power and control were explored. To analyze the pedagogic setting in the workshop, it was divided into three parts. The three parts were then analyzed individually, where different aspects were in focus when positioning the *classification* and *framing* on the continuum of weak and strong. The second part of the analysis is centered around *classification,* with two aspects in focus. One aspect was the *classification* between the ideas developed by the teachers and the courses where they were implemented. The empirical material used for the analysis was the ideas developed by the teachers and the corresponding courses, which are found in the revised curriculum. Another aspect was the *classification* between the

ideas developed by the teachers and the place-responsive pedagogy. The empirical material used for this was the ideas developed by the teachers and the place-responsive pedagogy (Wattchow & Brown, 2011). To answer the research question, the pedagogy of the workshop and the implementation of a place-responsive pedagogy in the curriculum of the pedagogical assistant education will be explored, applying the sociolinguistic theories of Basil Bernstein in the analysis of the empirical material.

4.6 Role of the researcher

It is important to note that my role as the researcher has been an influential factor in this research. When doing qualitative research, the researcher will impact the study (Tracy, 2013, p. 2). My past experiences and point of view can be described as *baggage* or *wisdom* (Tracy, 2013, p. 2)*.* This research revolves around outdoor education and pedagogy, in which I have different experiences with me in my *baggage*. Being outdoors in different contexts can be seen as my hobby, while I have also studied outdoor studies at the university. In the past, I have furthermore worked in different pedagogical settings, such as kindergartens and schools. As mentioned earlier, this study can be defined as participatory action research, where the researcher and the participants work together. In doing so, it can be said that I was not doing research on the participants but rather with them. Because it was I, who facilitated the workshop, I was the one choosing what to include and what to exclude. Therefore, my role as both the researcher and the facilitator of the workshop has been an influence that should be addressed. Self-reflexivity has been a part of conducting this research, where I have emphasized awareness, self-critique, and vulnerability, which will be addressed in the discussion section. My interpretation and recontextualization of the material used in the workshop also affected the original ideology of theory. This will be further explored in the discussion section (See section 7). Transparency can be seen as a guiding principle of sincere research, where honesty and criticism of applied methods should be showcased (Tracy, 2013, p. 250). As the researcher, I have tried to make the methods section as transparent as possible, an example being elaborating extensively on how the workshop was conducted. It has furthermore been my responsibility to ensure the anonymity of the teachers. Further details on the matter of anonymity can be found in the section on ethical considerations (See section 5.8). The final point I would like to emphasize here is

that I was aware of the control and power I had during the workshop and was, therefore, cautious of not harming the environment or the teachers.

4.7 Empirical material and management

Different forms of empirical material have been gathered during this research. Post-it notes written by the teachers were gathered at the beginning of the workshop (see Appendix D). I brought a notebook to the workshop and took fieldnotes throughout the day. These notes included quotes from the teachers and observations by me. A selection of headnotes has been written down in the time after the workshop as well. This added up to 11 pages of handwritten notes. "In action research you aim to observe yourself, in company with others, to see whether you are exercising your educational influence their thinking, and they in yours. It is a reciprocal relationship, learning with and from one another" (McNiff & Whitehead, 2010, p. 157). I am aware of my role as both the facilitator of the workshop and the researcher who is doing observations. The questionnaire (see Appendix C) generated responses from the teachers, which are an important part of the empirical material base. Another important addition to the empirical material was the revised curriculum, where the ideas developed by the teachers had been implemented in specific courses. The revised curriculum is not to be found in the appendices because of the vast amount of text that could identify the school.

4.8 Ethical considerations

Ethical considerations were made before starting the gathering of empirical material. Tracy (2013, p. 243) outlines four requirements concerning ethical considerations, which are, *do no harm, avoid deception, get informed consent,* and *ensure privacy and confidentiality.* To ensure that this research was following the ethical requirements, a plan for the empirical gathering and management was made. The plan for gathering and managing the empirical material was approved by the organization SIKT (2023), which ensured that this research followed the law about personal data in Norway. Throughout the research process, the empirical material has been gathered and managed in accordance with this plan. A consent form (see Appendix E) was handed out to the teachers at the beginning of the workshop. The school and the teachers' identities will remain anonymous throughout the paper. A use of pseudonyms was applied to alter

the empirical material. The specific places the teachers mention have been altered or removed, so it is impossible to identify the school and the area around it. The pseudonyms presented in the sampling and participants section were used to ensure anonymity.

4.9 Main limitations

The timeframe of this research can be seen as a limitation. The SOSU-school planned to evaluate the pedagogical assistant education and the implementations regarding the place-responsive pedagogy a few days before the deadline for handing in this thesis. The insights from this evaluation would have been valuable to implement in this research as well. Another area for improvement regarding the timeframe was the workshop itself. The workshop was conducted in one day, which was an agreement with the SOSU-school. Doing it over multiple days and going more in-depth with the different themes could have been beneficial. A third limitation is the translations from English to Danish and vice versa. The literature presented in the workshop was translated from English to Danish, as all the literature on place-responsiveness that was presented was originally written in English. The empirical material was translated from Danish to English for this thesis. When translating from one language to another, it is important to be aware of the process. The process of translating was conducted by me, which means that I interpreted the meaning of the original context. In doing so, I could have affected the original meaning.

I am aware of the limitations regarding the size of the sample. The sample in this research, and the empirical material gathered, are not adequate to represent the 21 different institutions where the pedagogical assistant education is offered. The small sample size furthermore affected the empirical material gathering regarding the questionnaire. The fact that some responses were richer in detail than others was a limitation of this research. Most of the empirical material from the questionnaire cited in this thesis consists of the responses offering elaborated and detailed insights. The responses from these teachers, who responded in this manner, were more likely to be selected, which is why this study is likely to have some bias. To mitigate this bias, careful consideration has been given to all responses, including the less descriptive ones, throughout the analytical process. The absence of one teacher during the workshop due

to illness and another teacher's decision to quit before responding to the questionnaire significantly impacted this research. Instead of the expected nine participants to participate in the workshop actively and provide questionnaire responses, only seven completed both. The sample size could have benefitted from implementing several institutions across the country, which would increase the number of responders in the research. Conducting the research on a larger scale would enhance the generalizability of the findings. The limitations presented above will be further elaborated in the discussion section (See section 7).

5 Findings

To address the research question, "*How can a place-responsive pedagogy workshop help transform the pedagogical assistant education curriculum to benefit the students, foster community engagement, and address sustainability issues?*", the findings chapter has been divided into two parts. To answer the research question, it is important to understand the workshop. To develop this understanding, a thorough description of the workshop was showcased in the methods section (See section 5), while the central content has been described in the conceptual framework (See section 4)*.* The first part of this chapter is entitled the workshop (See section 6.1) and is attentive to the pedagogy and the surrounding factors, such as discourse, relationships, and control. The second part is named the implementation (See section 6.2). It looks into the attributes of the different ideas and courses where they were implemented to assess the potential of each idea. Both *the workshop* section and *the implementation* section conclude by addressing the key findings.

5.1 The workshop

When I presented the theory of the place-responsive pedagogy at the workshop, it was translated from its original site of production. One example is that I, as the facilitator relocated the discourse from the setting of the book *A Pedagogy of Place: Outdoor education for a changing world* (Wattchow & Brown, 2011) into the workshop's setting. I had translated the discourse through recontextualization. In doing so, a gap was created, which Bernstein (1982/2000, p. 33) refers to as a *discursive gap.* When reading the book, I interpreted it from my perspective. Interpreting and presenting the book from

my point of view verbally affected the original ideology. This way, the discourse of the place-responsive pedagogy was changed through recontextualization. The recontextualization should not necessarily be perceived as a negative factor but rather as a way to understand how the knowledge was transformed.

During the workshop, an *invisible pedagogy* was applied to create meaningful procedures for the teachers, which should be cognitive, linguistic, affective, and motivational. In combination with this, the focus was creativity and development. Competences, experiences, critiques, and reflections were shared within the group throughout the day. The pedagogical context of the workshop provided a means for mutual learning among all participants. The goal was not to grade the teachers but to empower them by enhancing their competencies and skills within the place-responsive pedagogy while motivating them to implement it in the curriculum and their teachings. These themes will be further explored, with examples from the workshop, in the paragraphs to come.

The *classification* and *framing* of the workshop functioned dynamically, where both were moving forth and back on the continuum of strong and weak, depending on the current setting and what was in focus. To ensure coherency and give an overview of the analysis of the *classification* and *framing* of the workshop, it has been divided into three parts. The first part concerns the beginning of the workshop, which includes the breakfast and the presentation. The second part is focused on the embodied exercises, which took place in an outdoor place close to the school. The third part is attentive to the implementation work of place-responsiveness done by the teachers. Before looking into the *classification* and *framing* of the workshop, the use of *elaborated* and *restricted* codes by the teachers and I, will be put forward. This has been done to set the foundation and get an understanding of the teachers and the potential learning outcome.

5.1.1 Utilization of language codes

To better understand the pedagogical assistant teachers and how they learn, the *elaborated* and *restricted codes* are being applied to the context of the workshop. It is important to note that teachers come from different backgrounds, like all individuals in general. This is also the case regarding the teachers of the pedagogical assistant education. That being said, it can be argued that being teachers and teaching students to

become pedagogical assistants, the teachers would be classified as part of the middle class in Denmark, which corresponds with the definition of the middle class in the report from Arbjederbevægelsens Ervhervsråd (2021). Bernstein (1975/2003) associates the middle class with the *elaborated code*. Depending on the setting, the teachers can use the elaborated or the *restricted code.* This means, in general terms, that the teachers of the pedagogical assistant education can communicate on a complex academic level. In the creation of the workshop, I adhered to this hypothesis. I would claim that this hypothesis was verified during the workshop, even though some teachers found the theory of place-responsiveness rather complex. This postulate will be backed up with workshop examples and teacher quotes in the following paragraphs.

Four signposts (Wattchow & Brown, 2011) was introduced to the teachers during my presentation as a part of the workshop. The visual presentation shown can be found in the appendix (see Appendix A). As Wattchow & Brown (2011) argue, place-oriented teaching and learning are quite complex. When asked how they would assess their understanding of the place-responsive pedagogy after participating in the workshop, the teachers and the education leader expressed themselves with some diversity. Inga, the education leader, stated:

> *Jeg er stadig i gang med at fine en definition eller forståelse af begrebet, men kort sagt handler den stede responderende pædagogik for mig om, at vi giver os tid til at være og lære af det sted vi befinder os. Det kan være et personligt sted for dig, en del af din historie en udsigt, en sti i skoven - eller et nyt sted du besøger ved, stranden skoven osv. men stedet kan fortælle dig noget, det giver dig noget tilbage hvis du investerer tid og nærvær i det. Det giver dig tid til eftertænksomhed - væren, og at være forbundet til noget større. [I am still trying to find a definition or an understanding of the term, but in short, the place-responsive pedagogy for me, is about how we give us selves time to be in a place and learning from it. It can be a personal place for you, a part of your history, a view, a path in the forest – or a new place you visit, like the beach, forest, etc. But the place can tell you something, it will give you something back, if you invest your time and intimacy in it. It*

gives you time to be thoughtful – being, and being connected to something bigger.

Tina said:

Har vist nok forstået det i store træk, men har svært ved selv at sætte ord på (forklare begrebet)" [I have probably understood it in broad terms, but I find it difficult to put the term into words myself (explain the term)].

Anna kept it short and claimed that: "Jeg har en god forståelse" [I have a good understanding, while Hanne emphasized an overarching understanding:

Jeg vil mene at jeg har forstået de overordnede principper, men jeg har stadig brug for at få læst de tekster du har delt med os [I would say that I have understood the overall principles, but I still need to read the articles that you have shared with us.

Not only the four responses showcased here, but also the rest indicated that all the teachers had a relatively good understanding of the place-responsive pedagogy after the workshop. The phrase *relatively good understanding* is used because the teachers generally expressed that they found the place-responsive pedagogy complex. This aligns well with Wattchow & Brown's statement about place-oriented education being complex. In the extensive quotation above, it can be seen that the place-responsive pedagogy is still being processed after the workshop. That being said, the essence of a place-responsive pedagogy and what it entails is well described by the teacher, taking into account the length of the description. In the second quotation, the complexity becomes visible, as the teacher understands the concept but has difficulty explaining or describing it.

It is important to note that the workshop did not only use the *elaborated code* but also the restricted code. In general, it can be argued that the presentation of the place-responsive pedagogy inside the classroom used the *elaborated code* and that the embodied exercises in the outdoors were orientated towards the *restricted code.* The embodied exercises were designed to make anyone feel included. The language used in

the presentation of the embodied exercises and the reflections regarding them used everyday language. As the facilitator, I introduced the first exercise to the teachers:

> *Den første øvelse som vi skal lave, handler om at være til stede i nuet. Det er en individuel øvelse, hvor I de næste 10 minutter skal fokusere på blot at være. I må gerne sprede jer lidt ud i området [The first exercise that we will do, is about being present. It is an individual exercise, and for the next 10 minutes you should focus on just being. You are allowed you to spread out in the area].*

The textual features of the presentation relied on short sentences while using simple language. The complex theory of the place-responsive pedagogy presented in the classroom was put into context with the embodied exercises. The teachers applied what they learned indoors to the praxis situated outdoors. In the second exercise, where the teachers had to pick or point out an object, one of the teachers chose a tree. When telling about why the tree caught her attention, Inge said:

> *Træet har den her specielle form, hvor det ligner at man kan lægge sig ned og slappe, hvilket jeg fik lyst til [The tree has this special form, where it looks like one can lay down and relax, which was what I wanted to do].*

The quotation from Inge shows the utilization of language, which in this case, applies everyday terms in a short sentence. When asked about what made the biggest impression as being a part of the workshop, Tina expressed the following:

> *Det teoretiske var langhåret, men heldigvis krydret med gode eksempler. Eksemplerne gav anledning til egen oplevelse af faktorerne i sted-responderende pædagogik. Konkret fx hvilke steder har betydning for mig, hvert sted har en historie etc. [The theoretical part was longhaired [read as: complex], but enriched with good examples. The examples provided an opportunity for personal experience of the factors in place-responsive pedagogy. Specifically, for example, which places are significant to me, each place has a history, and so on].*

When using the term *examples*, Tina was referring to the embodied exercises. Even though it has already been concluded that all the teachers are capable of making use of the elaborative code, this quote shows that the embodied exercises helped this teacher to understand the place-responsive pedagogy through the *restricted code*. Therefore, it can be argued that Tinas relation to meaning in this specific example depended on the context. Applying the theory from the classroom to the embodied exercises in the context of the specific outdoor place where we were situated helped Tina to comprehend the place-responsive pedagogy. Taking all the empirical material into consideration, it can be seen that the teachers used both the *elaborated and the restricted* codes. Introducing the place-responsive pedagogy in the classroom, followed by the embodied exercises outside, can be understood with the *sequencing rules*. If there is a transmission, Bernstein (1990/2003) says that "something must come before and something must come after" (p. 57). The teacher did not only appreciate the sequencing of the workshop but was also learning since the theoretical part was followed by the embodied exercises. Jan argued that: "jeg synes der var en god afveksling mellem teori i starten og afprøvning i naturen." [I think there was a good balance between theory in the beginning and application in nature], which corresponds well with Tinas perspective. In the theoretical framework, it was argued that a close relationship between the discourses of the *elaborative code* and the *restricted code* could have the potential to make knowledge more meaningful, understandable, and applicable. In other words, the sequence of the workshop, starting with the *elaborative code* followed by the *restricted code*, appeared to be beneficial for the learning outcome.

5.1.2 Part one – The presentation

During the workshop, I served the role as a facilitator, and the teachers of the pedagogical assistant education served the roles as participants. Following the theory of Bernstein, the facilitator role can be described as a teacher, while the participants' roles can be described as students. This means that I was the teacher, and the teachers of the pedagogical assistant education, were the students during the workshop. Having that clarified, the focus will now be on the relationship, also referred to as *framing,* between me and the teachers in the context of the workshop. The teachers are not only colleagues but also friends. This can be seen in the way they communicate with each other while

making jokes and having fun. Through the different relations the teachers have with one another, an internal *social order* was already established before the workshop started. The relationship between me and the teachers was constantly being negotiated throughout the day, which made the strength of the *framing*, move back and forth on the continuum of weak and strong. As stated in the methods section, the day of the workshop started with a common breakfast with me and the teachers of the pedagogical assistant education, where the main focus of the conversations was informal matters. The breakfast took place in a classroom and established the *social order* and the *discursive order*. The breakfast and the conversations, where we were all in the same position and no roles were officially taken yet, made the *framing* of the first part of the workshop remarkably weak. The conversations at breakfast and the weak *framing* at the beginning of the workshop affected the relationship between the teachers and me for the rest of the day. As I began my presentation, the setting transformed, with the teachers now sitting in chairs and facing me as I took on the role of the teacher, ready to introduce the place-responsive pedagogy. A hierarchical relationship was established between the teachers and me in the pedagogic setting, which Bernstein (1982/2000) would refer to as the *social order.* The *framing* of the current setting was therefore moving toward the stronger end of the continuum.

One aspect of *classification* to focus on is the *classification* of discourses. A boundary between the discourse during the breakfast and the discourse during the presentation was apparent. The discourse during the breakfast was not academic and focused on informal matters. When I started to present, the discourse became more formal and academic. The relation between the discourse present during the breakfast and the discourse present when I did the presentation can be characterized as a strong *classification.* It is interesting to note how the boundaries of discourses changed and how fast they did.

The presentation was originally intended to be a monologue. The plan was to answer questions when the presentation was done, in which the *framing* of the *social order* would have been strong, with a clear boundary between me and the teachers. When the presentations started, it quickly turned into something else, where the teachers were being reflective and critical while giving examples from their personal life and teachings. As the facilitator, I did not tell the teachers to wait with their questions,

reflections, and critique until the presentation was done. The engagement from the teachers during my presentation made me realize that it would be beneficial to empower this rather than going with the original plan. The presentation was somehow transformed from being a monologue into a dialogue. The engagement of the teachers and my decision to encourage it made the *framing* of the *social order* shift significantly towards the weaker end of the continuum. As the facilitator, I had a certain amount of control and power over the selection, sequence, pacing, and criteria of knowledge and communication, which can also be referred to as the *discursive order,* to take a decision like that. Prior to the workshop, I had created a slideshow, in which I had practiced what to say and focus on for each slide. The slideshow and my plan for the focus were strongly *framed,* if looking at the discursive order, because of the structure. The slideshow helped keep a relatively strict control over how the knowledge was selected before the workshop. In addition, the slideshow layout provided a logical sequence to follow as you move from one slide to the next. Therefore, the *discursive order* of the *framing* would be closer to the stronger end of the continuum. Weakening the social order during the presentation also weakened the discursive order because the reflections and examples by the teachers, which were not planned beforehand, affected the control of what was being said and how it was said. Bernstein (1982/2000) writes the following about how different aspects of *framing* can vary in strength at the same time:

> *Where framing is weak, the acquirer has more apparent control (I want to stress apparent) over the communication and its social base. Note that it is possible for framing values - be they strong or weak - to vary with respect to the elements of the practice, so that for example, you could have weak framing over pacing but strong framing over other aspects of the discourse (p. 13).*

The pedagogic setting of me as the facilitator and the teachers as students is a good example of how the variation could take form, where the *framing* of the *social order* was characterized by being weak, while the *framing* of the *discursive order* was characterized by being strong. It is important to note that even though the *social order* during the presentation moved towards the weaker end of the continuum, the *classification* of

discourse did not change again. This means that, as soon as the presentation started, the discourse of the teachers levelled with the academic discourse that I had established.

5.1.3 Part two - Embodied exercises

Three different embodied exercises were presented by me and completed by the teachers. I named the exercises *being, Site Specific Interpretation,* and *storytelling.* "It is unlikely that educators, guides or participants will allow themselves to become vulnerable to place(s) if they feel threatened by unknown hazards they imagine will be found there" (Wattchow & Brown, 2011, p. 183). It can be difficult, and maybe even impossible, to remove all hazards when you find yourself in the outdoors. This was taken into consideration when preparing the workshop. The place in the outdoors, where the embodied exercises were practiced, was not chosen at random. The place was close to the school, which meant that we could walk there in a short amount of time. I furthermore hoped that the teachers were familiar with the place to minimize the number of uncertainties that could bring the teachers out of their comfort zone. Secondly, it is important to note that the embodied exercises were not physically demanding or challenging, which should also help to lower the sense of risk and danger. That being said, there were potential risks at the place, one example being the wet grass on a hillside, which made the surface a bit slippery. None of the teachers expressed themselves to be unsafe at any point.

5.1.3.1 Exercise one - Being

The first exercise of *being* and sensing in the moment can be analyzed by looking at the facilitation, focusing on *classification* and *framing.* The task was simple and open, which could be why some of the teachers found the exercise difficult. This embodied exercise seemed simple because the instructions were limited. The instruction for the exercise was to so simply *be* while sensing for 10 minutes. The teachers were furthermore asked to spread out and not talk to each other during the 10 minutes. The framing of the pedagogic setting, in which the embodied exercises were done, can be characterized as weak. This is because there were no right or wrong answers when doing this exercise. The exercise was about letting go and being present in the moment. Reflecting on the first exercise, Anna described her experience as follows:

Jeg havde meget svært ved at være til stede i nuet, det første lange stykke tid, men til sidst får jeg øje på to fugle som svæver rundt, og formår at lægge alle andre tanker væk [I had a very difficult time being present in the moment, for the first long while, but in the end, I spotted two birds hovering around and managed to put away all other thoughts].

Carl said, "Selvom vejen og bilerne er et godt stykke væk, have jeg svært ved at abstrahere fra det" [Even though the road and the cars are quite far away, I had a difficult time refraining from it]. The quotes above are from two teachers whom both struggled with being present in the moment. One of the two did end up succeeding, according to herself. A side note I would like to add is that not all of the teachers had a hard time with the exercise. Even if the teachers did not feel they succeeded in doing the exercise, they still took part in it, and in doing so, they experienced something. After the 10 minutes, every teacher shared their experience of doing the exercise. What is interesting to point out is that every individual was listening to the experiences of others, and because of this, everybody was learning from everybody. This is a good example of how the *invisible pedagogy* was being practiced during the day and how new realizations may have happened due to the sharing of experiences and internal procedures.

5.1.3.2   Exercise two - Site Specific Interpretation

In the second exercise, the teachers were told to find something of their interest. This could be a specific object, a thing, or a landmark, which they should present to each other in plenum. The only criterion was that everybody should be able to see this thing when we met up again. The task was open, and the teachers could choose whatever they wanted, which is why the *framing* of this exercise was weak. This did not only show in the artefacts and landmarks that the teachers chose but also in their presentations of the artefact. One teacher had chosen a specific tree and explained that she had chosen this tree because of the distinctive shape, where she imagined herself lying down while relaxing. Another teacher was attentive to a cigarette on the ground and said it was a shame that people would toss garbage in the area. A third teacher had chosen a big branch that he had brought back from the forest and talked about it being full of life, with moss, insects, fungi, etc. The explanations of why they chose what they did, are quite

different from one another, which is another point of how the pedagogy can be characterized as *invisible,* with a weak *framing.*

5.1.3.3 Exercise three – Storytelling

The power of place-based stories and narratives (Wattchow & Brown, 2011, p. 185) was the focus of the third exercise. Doing this exercise, it was mainly the teacher Carl and I who served as storytellers for the rest of the group. I had no prior knowledge of the focus in his storytelling before we all stood on the hill, and he told the story of how it used to be an execution site. Including and engaging the teacher by letting him be the storyteller was an attempt to weaken the framing through both the social and the discursive order. The only criterion given at this point was that the story had to be place-based. This criterion was a way to scope the focus without being too strict. In giving the teacher control of the selection, sequence, and pacing of the storytelling, the discursive order can be distinguished as being weak. In the example above, the social order was also affected because the teacher was the storyteller. This showed that it was not only my interpretation and perspective of what storytelling is and how it should be done but also the teachers'. This way, the teachers were, once again, learning with and from one another. Therefore, I would argue that the desired outcome to weaken the *social* and *discursive order* was achieved.

5.1.4 Part three – Ideation and implementation

The third part of the workshop focused on implementing a place-responsive pedagogy in the pedagogical assistant education. To do so, the teachers were divided into four groups, with two teachers in each. The work session on implementing a place-responsive pedagogy in the current curriculum can be seen as an attempt to weaken the *classification* between the place-responsive pedagogy and the individual courses being taught. In this part of the workshop, the teachers had already been introduced to the place-responsive pedagogy in a classroom and had also been a part of three place-based embodied exercises in the outdoors. Having participated in the first two parts of the workshop, the teachers should now develop ideas and concepts, for implementing what they have learned in the education. The main focus of the group work was to encourage creativity and the recognition that every idea and suggestion had the potential for further

development and improvement. As the facilitator, I decided that the teachers should develop ideas that followed the place-responsive pedagogy that could be implemented in the individual courses taught in the program. This was the only criterion of the third part of the workshop, and it can be said that it was specific without being too limiting. Apart from this particular criterion and the schedule of the workshop, the teachers were in control. They had control of the selection of communication, the sequencing of it, the pace of the idea creation, the majority and the specifics of the criteria, and the social base. Due to these factors, the *framing* of the third part of the workshop is considered weak. The pedagogic practice of the group work had a limited set of criteria, with no focus on grading in the assessment. Having a focus like this was one way to create a space allowing the mind to think freely without being criticized or graded. These factors shaped the pedagogic practice into being an *invisible pedagogy.* The actual ideas and concepts that the teachers developed doing the workshop will be further explored in the implementation section.

5.1.5 Key findings

The pedagogy of the workshop can be characterized as being dynamic throughout the day. An *invisible pedagogy* was applied in the workshop, which emphasized the importance of competencies rather than performance. It has been showcased that the teachers were able to make use of both the *elaborative* and *restricted* code, which were both applied in the workshop. One aspect that was dynamic and negotiated throughout the day was the *social order*. During breakfast, the *social order* was very weak, and when my presentation started, a hierarchal relationship between the teachers and me was established, which made the *framing* of the pedagogical setting stronger. The original presentation plan was changed at the beginning of the presentation, which made the *framing* weaker. The *discursive order* also changed between being strong and weak throughout the day. The *framing* of both the *social* and *discursive order* moved forth and back on the continuum of weak and strong throughout the day, but in general, it can be said that the *framing* was characterized as weak. The weak *framing* of the pedagogic setting fostered increased involvement and engagement among the teachers. All the teachers gained an understanding of the place-responsive pedagogy during the presentation. The embodied exercises did not only help to enhance the teacher's

understanding of the subject but also improved their abilities and competencies of practicing place-responsive pedagogy. If the teachers were not already capable of being place-responsive, they were now in the process of development.

5.2 The implementation

When working on the implementation of the workshop, I observed that the implementation work was challenging for some teachers. For some, the ideas came naturally, while others struggled a bit during the process. As noted in my research notebook:

> *The participants are all engaged in the work of implementing a place-responsive pedagogy in the curriculum, coming up with ideas with concrete examples. Some participants are more challenged than others in the implementation work.*

In relation to developing and implementing the ideas, the teachers were asked how they felt about being a part of the development of the curriculum. Jan said: "Det lader jeg andre om at gøre" [I let other people do that], while the rest expressed a positive attitude. Carl asserted that "Det er godt og skaber ejerskab" [It is good and creates ownership], Anna said that "Det giver så meget mening" [It makes so much sense], while Tina thinks that "Det er spændnende og sjovt" [It is exciting and fun]. All the teachers, apart from one, enjoyed being a part of the development of the curriculum, which was also reflected in their engagement in the development of the ideas.

In the following paragraphs, four different ideas developed by the teachers will be explored. There will be a focus on the *classification* between the ideas and the courses in which the ideas are implemented. The learning outcomes of the specific courses and the ideas developed by the teachers can be found in the revised curriculum. As previously stated, the only criterion of the third part of the workshop was that the teachers should develop place-responsive ideas corresponding with the individual courses in the pedagogical assistant education. The classification between the idea itself and the place-responsive pedagogy will be explored to verify if the ideas fulfil this criterion. To achieve this, the different aspects of the ideas will be compared to the four signposts.

5.2.1 Drawing a route

As a part of the introductory program in the pedagogical assistant education, the course *know yourself* is introduced. In the revised curriculum, the learning outcomes are described:

> *Formål: At eleven tilegner sig viden om faglig kommunikation, samarbejde og relations arbejde med fokus på egen rolle i mødet med børn, forældre og borgere. [Goal: That the student acquires knowledge about professional communication, collaboration, and relationship work, with a focus on your own role in the meeting with children, parents, and citizens.*

Some of the learning outcomes include that the student should know their norms and values, ethics, and formal and informal competencies. As a part of my presentation of the place-responsive pedagogy during the workshop, I introduced the teachers to an exercise. The exercise was originally introduced by Baker (2005) and is about drawing the route that one takes to school every day. The map could include significant landmarks that stand out to the student. In the third part of the workshop, which was attentive to implementing a place-responsive pedagogy in the pedagogical assistant education, two teachers came up with the idea to implement this specific exercise into the *know yourself* course.

> *OUTDOOR: Tegn et fysisk kort over din vej fra dit hjem og til skolen. - Connecting to home. Pkt 1 og 2 i sted-responderende pædagogik (forbundethed) [OUTDOOR: Draw a physical map of your route from your home to the school. Connecting to home. Point 1 and 2 in the place-responsive pedagogy (connectedness).*

The quotation above is what the teachers wrote and can be found in the revised curriculum. It is interesting to look into the *classification* between the exercise of drawing the route to school, and the course *know yourself* to understand the implementation. Tina stated the following about the implementation of the idea *drawing a route.*

> *Ja, vi har implementeret nogle aktiviteter i LUPPEN som vi er ved at prøve af. Blandt andet har vi prøvet "tegn et kort over din vej til skole" i*

temaet kend dig selv på GF2. I kombination med at eleverne præsenterer sig for hinanden med livslinje, livshistorie og kompetencetræ skulle de tegne og forklare skolevejen. Vi arbejder videre med at finde på andre temaer, hvor det kan give mening [Yes, vi have implemented some activities in LUPPEN, which we are trying out. For an example have we tried the "draw a map of your route to school" in the theme know yourself in the introductory program 2. In combination with the students presenting themselves with lifeline, lifestory, and the competence tree, they had to draw and explain their route to school. We are continuing to work on other themes, where it would make sense .

At the time the teachers responded to the questionnaire, the exercise of drawing a map of the route to school was not only implemented in the curriculum but also in the actual teachings, where the students had to do this exercise. The exercise of drawing their route to the school and the course, *know yourself*, share some of the same attributes. The exercise of drawing the route puts effort into the development of a conscious awareness of people related to the land and what role it has in our everyday lives (Baker, 2005, p. 274). The course *know yourself* is focused on what is significant for the individual and gaining knowledge about personal norms, values, and ethics. When drawing the route, the students have to implement what stands out to them and why. Drawing the route, and presenting it to the other students, helps the students to focus on what is important to the individual. The exercise can also spark the students' curiosity to become more knowledgeable about the natural and cultural history of the landscape they see every day. Because the exercise of drawing the route to school and the course *know yourself* are so much alike, it was easy to implement this exact exercise into this part of the curriculum. Therefore, the *classification* between the exercise of drawing the route to school and the course *know yourself* can be defined as being weak.

One way to determine whether the concept of drawing a route is place-responsive is to compare and contrast the two and define the *classification.* To draw the route to school, with landmarks significant for the individual student, one must be present in and with a place. What is significant to the student depends on how the student is sensing and experiencing the place or places they move through on their way

to school. This corresponds well with the first signpost *being present in and with a place* (Wattchow & Brown, 2011). The students can use the attributes related to the second signpost, *the power of place-based stories and narratives* (Wattchow & Brown, 2011), but it is not a given. If the student successfully applies both the first and the second signposts, which is likely to happen, it can be argued that they have been apprenticing themselves to the specific place or places. The third signpost of *apprenticing ourselves to outdoor places* (Wattchow & Brown, 2011) is, as a result, also being applied. One way to do so is to ask, *"What is here in this place?"* (Wattchow & Brown, 2011, p. 192), which is a part of the *drawing a route* idea, where the focus is on significant landmarks. *The representation of place experiences* (Wattchow & Brown, 2011) is the fourth signpost and is also apparent in the *drawing a route* idea because the students will have to present their drawings to each other. The drawings are a personal interpretation of their route to school, focusing on personal interests, which will be showcased in the presentations. As it is possible to connect the *drawing a route* idea to all four signposts, it can be argued that the *classification* between the idea and the place-responsive pedagogy is *very weak*. As a result of the weak *classification* between the two, it can be concluded that the *drawing a route* idea can be considered a place-responsive idea.

5.2.2 Place-based stories and narratives

The following quotation is an idea that one of the groups came up with in the third part of the workshop and can be found in the revised curriculum:

> *Sted specifikke historier og fortællinger. Under turen fortælles et sagn, som kobles til det specifikke sted. Eleverne skal herefter hver især lade sig inspirere af et specifikt sted − Det kan være det samme sted alle elever tager udgangspunkt i − Det kan være et sted eleverne selv vælger - Et sted der inspirerer dem (eventuelt i deres eget nær område). Eleverne laver en fiktiv fortælling - et sagn inspireret af stedet. Fortællingen fortælles på stedet. [Place-specific stories and narratives. The teacher plans and conducts a trip in nature, with a focus on being present in and with a place. During the trip, myths will be told, that connects to the specific place. Afterwards, the students should make themselves inspire from a specific place − This could be the same place*

for all the students – It can be a place the students choose themselves – A place that inspires them (possibly in their own local area). The students create a fictive story – a myth inspired by the place. The story is told at the place.

The *place-based stories and narratives* idea also included a link to a report called *På tur i mystikken* (2007), where it is possible to get inspiration for activities focusing on myths and legends. This idea was implemented in the course *inclusion in the pedagogical praxis.* In the curriculum, it is stated that the learning outcomes of this course focus on the pedagogical work with inclusion and how the students can initiate and conduct activities that are important for the well-being and health of various pedagogical target groups. The idea of telling fictive stories inspired by specific places within the course of *inclusion in the pedagogical praxis*, is an interesting example. It combines the place-responsive pedagogy with a fictive aspect, meaning that the stories the students come up with are not necessarily true or correct. That being said, they will be inspired by the specific place they are situated in, which can be an approach to make children and grownups, who are not interested in cultural and natural facts, to be interested in that specific place. This way, the fictional element gives another dimension to *the power of place-based stories and narratives* (Wattchow & Brown, 2011) signpost. The attributes of the two are not identical to one another. Still, there is also no insulation between them, which is why it can be argued that the *classification* of the course's learning outcomes, and the idea of place-specific fictive storytelling, can be defined as being weak but towards the middle of the continuum.

In developing this idea, the teachers' made explicit use of the signposts by Wattchow & Brown (2011) presented in the workshop when describing and naming it. As a part of the description of the idea, the teachers made use of the phrase "*med fokus på at være til stede på og med et sted"*, which translates to *with a focus on being present in and with a place*, which is also the name of the first signpost by Wattchow & Brown (2011). The idea itself is called *Sted specifikke historier og fortællinger* which translates to *place-based stories and narratives,* which is almost identical to the name of the second signpost called *the power of place-based stories and narratives* (Wattchow & Brown, 2011). The students cannot write fictional stories about a specific place without learning from the place, which they can do by apprenticing themselves to this specific place. The

teachers emphasize that when presenting the stories to each other, they must do it at that specific place. The fellow students will be present in the specific place while listening to a place-based fictional story. The teachers did a great job developing this idea to follow the place-responsive pedagogy, which is also why there is a very weak *classification* between the *place-based stories and narratives* idea and the place-responsive pedagogy.

5.2.3 Contextualizing sustainability

Another course that is being taught is *pedagogical assistants as role models, with a focus on the environment and sustainability.* One of the learning outcomes is that the students must be able to communicate knowledge about sustainability to children in a suitable way. Another learning outcome is that the students should know about the European climate goals. A third learning outcome is that the students should learn about recycling, environmental challenges, and sustainability. A group of two teachers came up with a place-responsive idea that could be implemented in the curriculum regarding the course *pedagogical assistants as role models, with a focus on the environment and sustainability.* The idea developed by the teachers was to take a walk in the local area, visiting different places, such as the local utility company, that works with waste, recycling, water, and wastewater. Some other places that should be included in the walk are a secondhand store and the local district heating center, which produces heat with biogas and hay. The students must investigate how the local district heating center contributes to achieving the European climate goals. In the idea the teachers included the question "Hvordan bidrager biogas og afbrænding af biomasse og træflis?" [How do biogas and the burning of biomass and wood chips contribute]. In the description of the idea, the teachers provide a series of examples of how the students could work with the course *pedagogical assistants as role models, with a focus on the environment and sustainability* combined with a place-responsive pedagogy:

> *Eleverne skal opstille en række relevante argumenter for, hvorfor genbrug (som de møder i genbrugsbutikken) bidrager til et bedre klima (mindre produktion, mindre energiforbrug, mindre råvare forbrug) De kan se på sig selv som forbrugere, og komme med eksempler på klimavenlig forbrugeradfærd. [The students have to formulate a series of arguments, that addresses how second hand is contributing to a*

better environment (less production, less energy consumption, less concumption of natural resources). They can look at themselves as consumers, and provide examples of an environmentally friendly behavior for consumers.

The teachers elaborated the idea further and wrote that the students should also investigate how the local city is sorting the trash according to national laws. As a part of the walk, the trees that are seen should be addressed, and a discussion of how they come to be and how they affect people's lives should be engaged. The last part of this idea is that the students should take pictures of things from the secondhand store and the district heating center and use them in combination with a self-written story about sustainability.

As established earlier, one of the most important aspects of a place-responsive pedagogy is the contribution towards a more sustainable future. The course *pedagogical assistants as role models, with a focus on the environment and sustainability* and the place-responsive pedagogy, share many of the same attributes regarding the environment and sustainability. Seen from a broad perspective, the goals of both the course and the place-responsive pedagogy are identical. Due to the identical attributes, the *classification* between the idea and the course, and the *classification* between the idea and the place-responsive pedagogy, will be considered the same.

In contextualizing sustainability, the students will experience different environmental and sustainability issues firsthand. The first signpost, being present in and with a place, is applied to do so. The students will be present in and with different local places, such as the utility company, a second-hand store, the district heating center, and all the places they will be walking in along the way. "Today's youth will need to know both how to understand local conditions and how they are connected to global changes" (Wattchow & Brown, 2011, p. xvi). One part of the contextualizing sustainability idea is that the students must connect the local actions in the community to a global perspective. An example is the burning of biomass and woodchips at the local district heating center, where the students have to connect the local actions in the community to the international European climate goals. The students will gain insights into the different processes at the local district heating center and what impact they have on both a local and a global scale. This is a prime example of the local conditions and actions can

be connected to a global setting. Expanding on the structure of this idea, it is possible to identify the use of the second signpost as well. Here the teacher can become the storyteller, with a focus on the trees along the route, how they affect the lives of people, and how we affect them, which can be seen both from a natural and cultural perspective. Combining the use of the two signposts in the contextualizing sustainability idea, the students can become apprentices of the different places. The combination of the embodied encounter with different places and engaging in it through cultural knowledge systems, which could be history, ecology, and geography, to name a few, is needed to become an apprentice of a place (Wattchow & Brown, 2011). The fourth signpost, *the representation of place experiences* (Wattchow & Brown, 2011), is also apparent in the contextualizing sustainability idea. One aspect of the idea is that the students must present their experiences and knowledge about what they have learned in connection with this idea. The representation should be pictures taken from the local places they visited, combined with a written paper. The paper should also include arguments of why second-hand contributes to a more sustainable environment. In doing so, the students must take a critical approach when writing this paper.

The *classification* between the course *pedagogical assistants as role models, with a focus on the environment and sustainability* and the idea by the teachers, and the *classification between* the place-responsive pedagogy and the *contextualizing sustainability* idea is considered very weak.

5.2.4 Personal experiences in nature

An idea described as "Din personlige fortælling om en oplevelse i naturen" [Your personal story of an experience in nature] was developed by a group of teachers and was implemented in the course *communication in pedagogical work.* Four primary learning outcomes are connected to this course and can be found in the revised curriculum. The first one states that the student must be aware of the impact that communication has on cooperation and interaction. Secondly, the students must have knowledge of body language and its importance in communication. The third learning outcome is focused on the impact that active listening has on the interaction with children, citizens, parents, and colleagues. The final requirement is that the students must know how group mechanisms affect human behaviour.

Eleverne skal to og to ud i naturen på de betydningsfulde steder og filme hinanden og fortælle om det sted og hvad der betyder for eleven. Efterfølgende kan de samle et digitalt produkt, som kan vises på klassen senere på ugen [The students will go into nature in pairs, in meaningful places and record each other on film while talking about the specific place and what it means to them. Afterwards they can put together a digital product, which can be shown in class later in the week].

The idea above, formulated by the teachers, has different place-responsive attributes while corresponding with the course where it is implemented. The *classification* between the idea and the course can be explored by considering the insulation factors. One factor that makes the insulation between the two less visible is the focus on choosing a personal place, which is related to the place-responsive pedagogy, and the making of a film situated at this place while talking about it. This way, the students are forced to be engaged in and with the place to fulfil the task of talking about the place while being at the place. Therefore, the classification between the personal experiences in nature idea and the course communication in pedagogical work can be considered *weak.* Another aspect is the classification between the idea and the place-responsive pedagogy.

The *personal experiences in nature* idea include various elements of the place-responsive pedagogy. The students will have to be situated in a specific place. They are furthermore forced to establish a connection with the place to present it to their fellow students. It can therefore be argued that all four signposts, by Wattchow & Brown (2011), are present in the *personal experiences in nature* idea. The first signpost is *being present in and with a place*. It is apparent in the idea, but only for the individual students situated at the specific place, and not the fellow students who will be watching the film of the individual student in the classroom. The same argument applies to the third signpost *apprenticing ourselves to outdoor places* (Wattchow & Brown, 2011)*,* where not all students are exposed to all the places chosen by the individuals. The fourth signpost, *the representations of place experiences* (Wattchow & Brown, 2011), is apparent in how the students present their films to each other in the classroom. The *classification* between the *personal experiences in nature* idea and the place-responsive pedagogy is consequently defined as being weak. It is possible to make the classification between the idea and the place-responsive pedagogy even weaker, which will be explored in the

discussion section (see section 7). As the *classification* between the idea and the place-responsive pedagogy was defined as weak, it can be argued that the idea is place-responsive.

5.2.5 Key findings

In this paragraph, the findings from the *implementation* section will be synthesized to enhance the overall understanding of implementing a place-responsive pedagogy in the pedagogical assistant education. A complete overview of the findings has been outlined in *Table 6-1*.

Table 6-1 Classification of ideas

	Idea 1: Drawing a route	Idea 2: Place-based stories and narratives	Idea 3: Contextualizing sustainability	Idea 4: Personal experiences in nature
Course	(-C)	(-C)	(--C)	(-C)
Place-responsive pedagogy	(--C)	(--C)	(--C)	(-C)

Note. The *classification* between the idea and the corresponding course is showcased in the first row, and the *classification* between the idea and the place-responsive pedagogy in the second row.

The *classification* between idea one, two, and four, and the corresponding courses, was defined as weak, while the *classification* between idea three and the corresponding course was defined as very weak. It can be concluded that all four ideas were either weak or very weak, meaning they could be implemented in the corresponding course and still be centered around the original learning outcomes of the individual courses. It can be argued that it was easier for the teachers to implement the parts of the place-responsive pedagogy to the parts of the curriculum where the

classification was characterized as being weak or very weak. As seen in *Table 6-1*, the findings indicate that all of the four ideas developed by the teachers incorporated enough elements of the place-responsive pedagogy for the *classification* between the two to be categorized as either weak or very weak. As a result, it can be argued that, as a part of the workshop, the teachers were able to develop four place-responsive ideas that were relevant to the courses: '*know yourself', 'inclusion in the pedagogical praxis', 'pedagogical assistants as role models, with a focus on the environment and sustainability',* and '*communication in pedagogical work'.* Some ideas could be modified to move the *classification* between the idea and the place-responsive pedagogy even closer to the weaker end of the continuum. Such modifications will be explored in the discussion section (See section 7). That being said, it can be concluded that the teachers developed four place-responsive ideas that align with the learning outcomes of the corresponding courses, which represents a significant step towards more place-responsive didactics of the pedagogical assistant education.

The implementation of the four ideas developed by the teachers can be beneficial for the students of the pedagogical assistant education. One benefit is that the students should be capable of connecting activities in the local community to a global perspective. Another benefit is the development of relations, both with other students, but also with the non-human, such as a specific place. The risk of feeling excluded will be lower with the implementation of the ideas developed by the teachers if they are to be compared to traditional outdoor education. The care for specific places, and the environment in general, would also be increased.

6 Discussion

In this section, different themes have been discussed. The translation of language and how meaning can change have been considered in the first section of the discussion (see section 7.1). Afterwards, the ideas developed by the teachers and the implementation is in focus (see section 6.2). The third part of this section will consider the time limitation, while suggestions will be made (see section 6.3). The theoretical framework applied in this thesis will be assessed with a focus on its limitations and strengths (see section 6.4). In the new perspective section (see section 6.5), the place-responsive pedagogy, as an alternative approach to outdoor education, will be explored

with a focus on the teachers' perception. Finally, a consideration of interviews will be expressed (see section 6.6).

6.1 Language, translation, and meaning

The place-responsive pedagogy and all the themes within make up a complex entity, which is why it can be challenging to preserve the original meaning in a translation. I spent much time reflecting on how to translate place-responsive pedagogy into Danish. In the process of translating the concept, I reached out to my network as well to get some new perspectives. The workshop would be in Danish, and I needed to settle on a translation beforehand. Different alternatives were considered while translating the concept, and I ended up with *sted-responderende pædagogik.* I was a bit sceptical about the translation in the beginning, but as time went on, I got more comfortable with it. As far as I am concerned, it was the first time place-responsive pedagogy was translated into Danish. Taking the complexity of the concept into account, I believed that it was a decent translation. On the other hand, I am probably also a bit biased since I did the translation, and by repeating *sted-responderende pædagogik* over time, it started to feel like there could be no other translation. This way, place-responsive pedagogy and *sted-responderende pædagogik* became the same for me. There could be better translations of the concept without me realizing it. In the workshop, I made it clear to the participants that the material used was originally written in English and that I was the one who translated everything into Danish. I especially emphasized the specific translation from place-responsive pedagogy to *sted-responderende pædagogik.* Hanne was fond of translating it to the Danish word *forbundethed,* which I would translate as connectedness or bonding. I believe the word *forbundethed* should not be used as the translation of place-responsive pedagogy but rather as a word for describing it. Place-responsive pedagogy is about connectedness or bonding with places, so *forbundethed* is a great word to apply when describing the concept in Danish. Having completed all the coursework for an international master's degree before commencing this thesis research, I believe that my proficiency in written and spoken English can be considered decent at the very least. As Danish is my native language and English my second, I would argue that I can make reliable, precise, and meaningful translations between the two languages. I would furthermore claim that I am familiar with the complexity of the place-responsive

pedagogy and its nuances. Because of my language skills and knowledge of the place-responsive pedagogy, I have been able to use the *elaborated code* to better convey the intended meanings when translating the literature from English to Danish. However, I found some parts more difficult to translate than others, such as the term 'place-responsive pedagogy'. While I may be well-positioned to translate and present the concept, it is important to acknowledge the potential risk of losing or misinterpreting key concepts or themes in the process. In the findings section (See section 6), it was mentioned that a *discursive gap* was created between the original context of the theory in the literature and my verbal presentation, also referred to as *recontextualization.* I would argue that the translation of the theory from its original context to Danish and the context of my presentation can be described as a *recontextualization* as well. Therefore, it can be said that literature has been *recontextualized* two times before reaching the teachers in the workshop. It has already been concluded that all the teachers had a relatively good understanding of the place-responsive pedagogy after the workshop, which means that the key concepts and themes were *recontextualized* in such a way that it had a positive effect on the learning outcome for the teachers.

6.2 Implementations

During the workshop, one teacher expressed that "Der kan være mange gode idéer, men det kan være svært at få gjort ting i praksis" [There can be many great ideas, but it can be difficult to get things done in praxis] when talking about the implementation of the place-responsive pedagogy.

As stated in the analysis, there is no guarantee that the students will implement the attributes of the *power of place-based stories and narratives* (Wattchow & Brown, 2011) signpost when practicing the exercise *drawing a route*. If the teacher prompted the students to implement place-based stories when presenting their drawings, the *classification* between the idea and the place-responsive pedagogy would move towards the weaker end of the continuum. In other words, a stronger *framing* of what to implement could be advantageous to scope the concept of the idea, to weaken the *classification* between the idea and the place-responsive pedagogy. According to Wattchow & Brown (2011), the teacher must promote the students' critical thinking abilities, enabling them to comprehend how places are portrayed differently across

cultural media. Having the students investigate different systems of knowledge to explore how the landmarks they see on their way to school are portrayed in different cultural media could be one approach. Wattchow & Brown (2011) gives two examples of questions that could be asked; "how has the place been represented in historical documents, and can those representations be contested? How has, and is, the place been represented in land management documents, on current maps and charts, in tourism advertising material, and so on?" (p. 194).

The *personal experiences in nature* idea developed by a group of two teachers makes use of technology, where the students will have to film themselves. The idea was implemented in the course *communication in pedagogical work.* There are many forms of communication, but the two teachers that developed this idea chose to make use of filming and showing the film indoors. The idea is not bad, but I would argue that it could have been better if the *framing* was less strong. One way to do this could have been to give multiple examples of how the students could present and communicate the chosen place. Let's say that one student chose a place that was a short walk from the school. Instead of filming this place and showing it to the other students in the classroom, it could have been beneficial to bring fellow students to the specific place. At the place the student could then present the place and the reasons for choosing this specific place. This way, the other students did not only see the place from the perspective of the one student who chose the place, but they will also get a personal experience with it while using their senses. Changing these aspects of this idea could make it more place-responsive. Maybe the group of teachers did think about this but decided not to go with it, because of unknown reasons. It is positive that the individual students are forced to be engaged with a specific place, but it would be nice if all the students could experience all the chosen places in situ. Bringing all the students around to the different places the individual students had chosen would be time-consuming. In an educational setting, time-consuming activities can be a limiting factor because there is a curriculum with certain goals that should be reached. Perhaps the teachers developing the idea *personal experiences in nature* had this in mind already, and their idea was an attempt to bring in some place-responsive pedagogy without taking all the focus from the course.

The idea *contextualizing sustainability* includes walking around the local area and visiting different places along the way is a great way for students to get to know the area

in a meaningful way. Focusing on the district heating center, the students will learn how the houses, schools, shops, etc., are heated in the local community. The insights they get there will hopefully make them appreciate how the local community functions. In the Western world, we tend to take many things for granted, such as clean water and heating. The idea of the two teachers is one way to make up for this and make the students see how heating and clean water are distributed in the local community. This way, the students will hopefully not just take it for granted that they can turn up the heater when they feel cold because they will know that it comes at a cost. Not only as an economical cost but also as a cost of natural resources. Seeing what the local district heating center does, combined with knowledge about why and how, is an example of how the *regulative discourse* can be applied. Providing a setting where knowledge of the environment and sustainability issues are contextualized can foster a beneficial learning outcome for the students.

6.3 Time

There was a consensus among the teachers that the theory of place-responsive pedagogy was rather complex and that extending the workshop could have been beneficial. In the following paragraphs, this will be outlined by showcasing quotes from the teachers, while their reflections and proposals will be discussed.

Most teachers expressed that time has been a limitation, both in connection with the workshop itself and the further work with implementing the place-responsive pedagogy. Tina expressed that:

> *Det er svært at forstå begreberne og formidle det til eleverne og så den berømte tidsfaktor til at sætte sig ordentligt ind i det." [It is difficult to understand the concepts and convey them to the students, and then there is the famous time factor to properly grasp them as well].*

When asked what they thought about the workshop, the education leader emphasized, "Den var super inspirerende men for kort." [It was super inspiring but too short]. Carl, said that "Vi arbejder på at tænke det ind i nuværende LUP. Tiden begrænser desværre." [We are working on implementing it in the existing curriculum. Time is limiting, unfortunately]. While Inge emphasized how busy they were at the moment:

Jeg er ikke kommet videre siden den dag fordi vi har været hårdt ramt af sygdom i teamet + en opsigelse så vi har haft susende travlt! Dvs. der har ikke været tid til at udvikle.... Desværre" [I haven't progressed since that day because we have been severely affected by illness in the team + a resignation, so we have been very busy! That means there hasn't been time to develop... Unfortunately].

These four quotes are just a sample of the empirical material that addresses time as a limitation. The time of the workshop could probably have benefitted from being longer. When the teachers respondend to the questionnaire, the everyday life was upon them, which includes their normal teachings with their classes. A teacher's resignation also seemed to affect the other teachers, so they were more busy than normal. It could be interesting to see how the development would have gone if the teachers had two hours every week, which was only dedicated to implementing the place-responsive pedagogy. I would guess they would have been way further in the implementation process.

Two solutions were proposed to improve the process of implementing the place-responsive pedagogy in the pedagogical assistant education. Anna proposed a part two of the workshop:

Umiddelbart synes jeg det var fint som det var, men en del 2 vil være godt når alle forløbene er afprøvet [I think it is fine as it is, but a part 2 would be good when all the courses have been tested].

The education leader proposed a part two as well, but in a different way:

Da det er svært formidle begrebet - kunne jeg have ønsket en workshop over 2 dage hvor der workshoppen gav mulighed for at afprøve flere aktiviteter på egen krop" [Since it is difficult to convey the concept, I would have wished for a two-day workshop where it would be possible to try out several activities firsthand].

The first proposal of doing a second workshop after the ideas had been tested with the students during class is interesting. First, it would be possible to revisit and refresh the theory while discussing and reflecting. The ideas could be developed or altered, so they would be better suited for the different courses taught in the pedagogical assistant

education by weakening the *classification* between the individual ideas and the place-responsive pedagogy. The second proposal is also a good idea. As the teachers pointed out, it would have been good with some more time to learn about the theory and try it in praxis. A two-day workshop could look like the following. The first part of the first day could be spent on the presentation already made, but going more into depth with the different aspects and having more time for reflections and debate. The second part of the day could be spent focusing on the embodied exercises already introduced while including more exercises. In the workshop conducted, four exercises were presented. Three of them were the embodied exercises the teachers had to do in praxis, and the fourth was drawing the route from home to school. The exercise of drawing the route from home to school was implemented in the curriculum by the teachers. Drawing the route from home to school is easy to understand and facilitate, which is probably why the teachers choose to implement it. This made me realize that presenting more exercises in the workshop could have been beneficial. If more exercises were to be introduced, the focus could be that the exercises should also be easy to understand and facilitate. The first part of day two could be used to ideate and develop ideas, which the teachers could then introduce to the other teachers, where the other teachers would act like students. This way, the ideas would be tested beforehand, and the teachers could reflect on each other's ideas in plenum, which could help scope and alter the ideas to the specific courses where they would be implemented. If possible, I think it would be interesting to implement both proposals so that the first workshop would last two days, and then there would be a follow-up workshop after the ideas had been tested with the students. Even though I am quite satisfied with the process of the workshop and the implementations so far, I do believe that the combination of how the workshop was conducted, the two proposals by the teachers, and the idea of two hours a week, solely dedicated to the implementation of the place-responsive pedagogy, could be a great enhancement regarding the outcome of the implementation process.

> *Som nævnt ovenfor var det en inspirerende og super fin workshop der med fordel kunne have været af længere varighed. Er helt klar over at det var det muliges kunst tidsmæssigt fra vores side. [As mentioned above, it was an inspiring and great workshop that could have benefited*

from a longer duration. I am fully aware that it was the art of the possible, concerning the time, from our side].

The quotation above is from the education leader, who points out that time was a limiting factor. She emphasizes that this factor has to do with the availability of the school and the time they have for certain activities, such as participating in a workshop. Even though the idea of combining the two proposals by the teachers and dedicating two hours a week to development regarding the place-responsive pedagogy seems like the ideal plan, it is important to take the constraining or limiting factors into consideration as well. With that being acknowledged, I believe that the realization of the ideal remains viable, although encountering challenges in the process.

6.4 Assessment of the sociolinguistic theories by Bernstein

As mentioned in the theoretical framework (see section 2), Bernstein was not only very influential but also widely discussed. "Some described his writing as impenetrable with little applicability to the everyday world of schooling. Some accused him of producing 'white, male, middle class grand narratives' that constituted disadvantaged students as the deficit 'Other'." (Singh, 2002, p. 571). Davies et al. (2004) argue that the work of Bernstein is difficult to understand fully and that few do; "Whilst most academics and students in sociology of education know of Bernstein, few can claim to fully understand the scope and power of his work, which simply cannot be matched by any of his contemporaries" (p. i). Depending on the perspective and whom you ask, there are many different meanings of the sociolinguistic theories developed by Bernstein. Another scholar, named Harold Rosen, wrote a paper entitled *Language and Class: A Critical Look at the Theories of Basil Bernstein* (Rosen, 1974), where he concludes that the relationship between class and speech should not, and cannot be understood, by applying the usual sociological methods. He argues that the language and speech of the working class have their strengths, which are impossible to showcase through normal linguistic terminology. An important part of his critique of Bernstein is that there is no sharp division between working-class speech and any other kind of speech but rather an infinite variation in the resources of the language. Apart from the critique, many scholars are also in favour of applying the sociolinguistic theories by Bernstein (Dieh et al., 2015; Fejes et al., 2019; Loynes, 2020; Morais, 2002; Singh, 2002; Wheelahan, 2005). I believe it is important to

acknowledge the critique of Bernstein when applying his theories. However, I am also in favour of using his theories, as I believe they can provide a nuanced understanding of language, education, and social class. The improvement of education can, for example, be scoped by recognizing how knowledge is both *framed* and *classified.*

6.5 A new perspective

At the beginning of the workshop, the teachers were asked what outdoor education was for them and to write it on Post-it notes (see Appendix D). The majority of the notes were focused on traditional activity-based outdoor education, such as *fishing, skiing, camping, underwater activities, overnights in tent, shelter or Bivouac, hiking, biking, sailing, making bonfires, catching crabs, scout skills, foraging,* and *climbing.* One Post-it note read "At bruge naturen som legeplads" [To use nature as a playground] and another "Afprøve grænser" [Pushing boundaries]. The examples of traditional activities and the note that read that nature should be used as a playground corresponds with the theory that states that the landscape often becomes a backdrop for human activities (Baker, 2005; Wattchow & Brown, 2011). These Post-it notes could indicate that some teachers could be characterized as being in a state of *landlessness* or *placelessness.* While I know this statement is a bit extreme, it reflects the point I am trying to put forward, which I stand by. Even though the Post-it notes addressed here are all based on traditional outdoor education, I believe it is possible to implement a place-responsive pedagogy in most of them, either way. But to do so, it would be the responsibility of the teacher to have a place-responsive focus when conducting the teachings while being attentive to the inclusion of all students.

It was not only traditional activities that were the focus when the group of teachers wrote the Post-it notes. Some of them had a different focus such as; "Sanselighed, mærke sig selv, omgivelserne og andre" [Sensuality, sensing oneself, the surroundings, and others]; "Naturen som sanserum" [Nature as sensory space]; "lære om flora og fauna" [learn about flora and fauna]; "Forbundethed med naturen, kende og forstå sammenhænge" [Connection with nature, knowing and understanding relationships]; "Mindfullness. At være I nu'et. Tage naturen 'ind'." [Mindfullness. To be present in the moment. Take nature 'in'.]; and "Mærke sig selv" [To feel yourself]. I am almost certain that four of these notes were written by the same teacher because it looks

like the same handwriting with the same pen. I do also have a qualified guess of who that teacher might be. During the workshop, Hanne expressed that she had done a course on outdoor teaching and mindfulness, which she connected to the workshop's themes. My point is that even though some of the Post-its showed elements of the place-responsive pedagogy, the majority of the teachers were focused on the traditional way of practicing outdoor education. Given this consideration, it is safe to assume that most teachers did not share Hanne's point of view. Instead, they expressed a connection to the traditional form of outdoor education. In the questionnaire, the teachers were asked; *What was your view on outdoor education before the workshop?* (See Appendix C). Five of the seven answers focused on the traditional outdoor education approach. The education leader expressed it like this:

> *Jeg var nok mest af den opfattelse at det handlede om 'færdigheder' skills til at kunne begå sig udenfor - såsom at tænde bål - sove i det fri anvende forskelligt udendørs grej osv."* [I was mostly of the opinion that it was about 'skills' to be able to succeed outside - such as lighting a fire, sleeping outdoors, using various outdoor gear, etc].

Tina said "Kano og kajak, naturvejleder, bål... altså fokus på aktiviteter - men også naturens betydning for sundhed generelt" [Canoeing and kayaking, naturguide, bonfire... So the focus is on activities, but also on the health aspects in general]. I am aware that by asking a question like this after the workshop, the answers would be influenced by the workshop. However, I still find these answers valuable, as they convey the intended meaning.

Another question the teachers had to answer was; *What is your view on outdoor education after participating in the workshop?* (See Appendix C). The seven responses from the teachers, read as follows; "Jeg er stadig ikke overbevist, men der nu mulighedhed for differentiering. At bruge outdoor som en af mange metoder." [I am still not convinced, but now there is a possibility for differentiation. To use outdoor as one of many methods.]; "At naturen kan bruges som sanserum og at det handler om at være udenfor, At træne nærvær og mindfullness"[That nature can be used as a sensory space and that it is about being outside, practicing presence and mindfulness]; "Jeg har fået ny viden og føler mig inspireret til at lave nye tiltag for eleverne" [I have gained new

knowledge and feel inspired to make new initiatives for the students]; "Havde aldrig hørt om sted-responderende pædagogik og synes det er noget langhåret :-) Men samtidig en interessant vinkel" [I had never heard of place-responsive pedagogy and find it a bit longhaired [read as: complex] :-) But at the same time, it is an interesting perspective.]; "At det også er at 'være' i naturen" [That it is also about 'being' in nature]; "Positivt" [Positive]; and

> *Jeg fik et langt mere nuanceret billede af outdoortemaet - dels i forhold til den stedresponderende pædagogik - men også i forhold til bæredygtighed og refleksionen omkring det, det at vores forhold til naturen i høj grad afspejles i vores måde at behandle og agere i naturen. Jo mere vi er 'forbundne' og forstår at vi er en del af naturen, jo bedre forstår vi at passe på den - lidt forenklet sagt :-) [I got a much more nuanced picture of the outdoor theme - partly in relation to the place-responsive pedagogy - but also in relation to sustainability and the reflection on how our relationship with nature is largely reflected in our way of treating and acting in nature. The more we are 'connected' and understand that we are a part of nature, the better we understand how to take care of it - to put it simply :-)].*

Showcasing all the responses to this particular question has been done to ensure the transparency of the research. First, these quotes underline the conclusion that the teachers all had a relatively good understanding of the place-responsive pedagogy after the workshop. Secondly, it can be argued that the teachers had a positive attitude towards the concept of place-responsive pedagogy. Most of the teachers were challenged on their perspectives of outdoor education during the workshop, and the outcome can be seen as constructive. After participating in the workshop, the teachers should know that outdoor education can also be local, urban, cheap, cross-curricular, authentic, relevant, situated, alive while putting things in perspective and for all educators. The findings in this thesis also indicate that this is the case. Throughout the workshop, I emphasized that the primary goal of outdoor education should be to educate for a sustainable future. I would argue that this message got through to the teachers, which can be seen in the ideas they developed, and a bit more explicitly in the last

quotation above, by Inga. To conclude this part of the discussion, I will emphasize that most teachers got a new perspective on what outdoor education also can entail. To put it in other words, the majority of the teachers discovered new aspects of outdoor education that they had not previously considered or realized.

Bernstein (1982/2000, 1990/2003) divides knowledge into two basic classes: the *esoteric* and the *mundane*. I would argue that the philosophy of place-responsiveness could be defined as esoteric knowledge in many places of the world at this given moment, including the pedagogical assistant education in Denmark. The literature review (see section 1.1) mentioned that Indigenous people often demonstrate a great degree of place-responsiveness, which is why it can be argued that the Indigenous people's knowledge about being place-responsive can be defined as *mundane.* This is not the case for the general population of the world. "Most non-indigenous Australians have much to learn from Aboriginal people" (Adams & Mulligan, 2003, p. 187). In my opinion, it is possible to draw a general conclusion that non-indigenous individuals could benefit significantly from the knowledge and wisdom of indigenous people. It would be ideal if the concept of place-responsiveness became more widely accepted and incorporated into daily life worldwide, including the education of pedagogical assistants. This way, the knowledge could hopefully be transformed from *esoteric* to *mundane.* Introducing a place-responsive approach to the pedagogical assistant education could be a small step towards this goal.

6.6 A consideration of interviews

It could have been interesting to go more in depth with aspects such as the ideas developed by the teachers and their motivation for implementing them. A possible method for addressing this could be to make use of interviews. Nevertheless, one of the focus points was to analyze the ideas that the teachers developed, which made the idea of conducting interviews, seem less valuable. On the other hand, it could also have been interesting to have the teachers elaborate on their ideas and make them reflect on the attributes and the goal of their ideas. In retrospect, I believe that interviews with the teachers could have been a valuable addition and could have increased the quality of the empirical material in general. Not using interviews was a choice made during the process, as I believed the empirical material already gathered would be proficient for the research.

I would argue this was also the case, while interviews could have added another layer to the research. One example of a response where it would have been good with some elaboration is mentioned in the new perspective section (see section 7.5). The response was only one word and said 'positive'. Certain responses were highly detailed, while others were lacking information. I believe that counteracting one-word responses can be difficult.

7 Conclusion

The place-responsive workshop, conducted as a part of this research, utilized an *invisible pedagogy* emphasizing competencies over performance. The *social* and *discursive* orders were dynamic and negotiated throughout the day, but in general, they were both characterized by a weak *framing.* The weak *framing* of the pedagogic setting encouraged engagement among the teachers. Combining the indoor presentation of the theory with embodied exercises practiced outdoors, enhanced the abilities of the teachers to better comprehend and practice the place-responsive pedagogy. At the very beginning of the workshop, the teachers shared their views on outdoor education. Most teachers perceived outdoor education from a traditional perspective, emphasizing technical skills and risk elements while using the landscape as a backdrop for human activities. With the traditional approach to outdoor education, there is also a risk of excluding people, even though it is not the intent. By implementing a place-responsive pedagogy in the pedagogical assistant education, individuals can be brought together with a shared purpose while engaging in meaningful activities that promote valuable and sustainable environmental experiences. The workshop presented the teachers with an alternative perspective on outdoor education. With a focus on the place-responsive pedagogy, the teachers developed four ideas as a part of the workshop. The *classification* between the four ideas and the specific courses where they were implemented were all defined as being weak or very weak. The same applies to the *classification* between the ideas and the place-responsive pedagogy. Therefore, it can be concluded that the ideas developed by the teachers were all place-responsive and aligned with the learning outcomes of the respective courses in which they were implemented. The ideas developed by the teachers address the environmental state of our planet and connect the local actions in the community to a global perspective, while raising the standard of the pedagogical assistant education.

The place-responsive pedagogy and the framework by Wattchow & Brown (2011) are rather complex, which is why it could have been beneficial to extend the workshop. Extending the workshop would give more time for discussion and reflection, which could foster a better learning outcome and improve the ideas the teachers developed. Regardless, it can be concluded that all the teachers had a relatively good understanding of the place-responsive pedagogy and were capable of developing place-responsive ideas after participating in the one-day workshop.

Through the workshop, the teachers gained knowledge and advanced their competencies, which made them capable of developing place-responsive ideas that could be implemented in the curriculum. In conclusion, the four ideas developed by the teachers emphasized community engagement and focused on environmental and sustainability issues. Implementing these ideas in the curriculum was one step towards creating a more place-responsive pedagogical education. Considering the limitations (see sections 4.9), it can still be justified that the methods applied in this research have a significant potential for transforming the curriculum towards a more place-responsive pedagogical assistant education.

The students of the pedagogical assistant education can benefit from the implementation of the ideas developed by the teachers in different ways. The students will be able to understand certain actions taken in the local community and how they can be connected to a global perspective. The students can develop relationships with other students and non-humans, such as specific places. Comparing the ideas developed by the teachers to the traditional way of conducting outdoor education, the students of the pedagogical assistant education will have a lower risk of being excluded. The ideas will also improve the students' care for specific places, nature, and the environment in general.

Further research regarding the pedagogical assistant education and social and health educations in general could be beneficial. One aspect that could be interesting to explore is the students' perspective on the place-responsive elements in the education. Another aspect that could be interesting to evaluate is the graduated students. It could be valuable to investigate whether the graduates incorporate any aspects of the place-responsive pedagogy into their professional practice and how they do it.

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10.1 Appendix A: Visual presentation

Place-responsive pedagogy

En anderledes tilgang til OUTDOOR undervisning

Sebastian Strandby Havlit

Dagsorden

1. Hvem er jeg?
2. Klassisk outdoor undervisning
3. Place-responsiveness
4. 4 pejlemærker til place-responsiveness i OUTDOOR undervisning
5. Afrunding

Hvem er jeg?

Sebastian Strandby Havlit

2021-2023 – Nordic Master in Outdoor Studies

2017-2020 – Bachelor, Idræt og Sundhed, SDU

2015-2017 – Pædagogmedhjælper, Odense Kommune

Formål med dagens workshop

- Viden og kompetencer omhandlende place-responsiveness

- Teori til praksis

- Refleksion, diskussion, og implementering i LUPPEN

Klassisk outdoor undervisning

- Fjerntliggende steder
- Specialiserede undervisere
- Specielt udstyr
- Risikofyldte og udfordrende aktiviteter
- Kun fokus på aktiviteter

Denne tilgang er ofte

- Ressourcekrævende
- Dyr
- Grænseoverskridende

"That an average adult can recognize one thousand brand names and logos but fewer than ten local plants is not a good sign" (Hawken, 1993, p. 59).

Ahorn, ask, fyr, eg, poppel og birk

Hvorfor OUTDOOR undervisning?

En generel enighed litteraturen om at OUTDOOR undervisningens primære mål skal være at undervise for en bæredygtig fremtid.

Hvordan?

Place-responsive pedagogy / sted-responderende pædagogik

(Mikaels, 2018) 7

Place-responsive pedagogy
- Sted-responderende pædagogik

PLACE / STED

- Sted er ikke bare landskab, lokation, eller natur.
- Sted er et fænomen der altid er i udvikling (påvirket af årstider, dyreliv, mennesker, etc.)
- Sted opfattes, forstås, og værdsættes individuelt

RESPONSIVE / RESPONDERENDE

- Gensidig relation
- Gensidig påvirkning

(Humberstone et al., 2016) 8

5 måder at respondere med og på steder

- Sig selv
  - Personlig sundhed, at kende sig selv, hvordan påvirker jeg miljøet (livsstil og forbrug)
- Andre mennesker
  - Sociale færdigheder, social opmærksomhed (hvordan andre mennesker interagere), familie, skole, forskellige generationer.
- Andre levende ting
  - Dyr, planter, og hvordan vi passer på dem.
- Økosystemer, mm.
  - Habitater for arter, og påvirkningen af disse.
- Vores planet
  - Større perspektiv, global opvarmning og vores Co2 aftryk.

(Littledyke, 2008) 9

Place-responsiveness

Place-responsiveness kan
- Samle mennesker, steder, og meningsfulde aktiviteter.
- Producere værdifulde oplevelser og undervisning, med fokus på miljøet
- Hjælpe undervisere til at arbejde nyt og innovativt på tværs af undervisningsplaner, med fokus på lokalmiljøet

(Mannion et al., 2013; Mikaels, 2018) 10

"Today's youth will need to know both how to understand local conditions and how they are connected to global changes. Rather than a 'doomsday curriculum' we think that this can be done in a way that encourages resilience and optimism" (Wattchow & Brown, 2011)

Think global, act local!

11

Pejlemærker til en sted-responderende pædagogik i OUTDOOR undervisning

1. Being present in and with a place
   - At være til stede på og med et sted.

2. The power of place-based stories and narratives
   - Vigtigheden af sted-specifikke historier og fortællinger.

3. Apprenticing ourselves to outdoor places
   - Landskabet som underviser.

4. The representation of place experiences
   - Præsentationen af oplevelser fra specifikke steder.
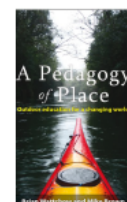
(Wattchow & Brown, 2011) 12

1. Being present in and with a place
- At være til stede på og med et sted

Man må som individ...

- Blive komfortabel med at befinde sig på et specifikt sted
- Være til stede i nuet
  - Eksempelvis uden nogen form for aktivitet, andet end blot _at være_
    - Skaber en fascination for lyde, teksturer, dufte, og den generelle dynamik (dag og nat)

Fokus: Sanse stedet i nuet!

Proces: Gentagne øvelser i at blive opmærksom på det umiddelbare er første skridt til at skabe en forbindelse mellem individet og et sted

13

1. Being present in and with a place
- At være til stede på og med et sted

Hvad kræver det af eleverne?

- Minimum bevægelse, stilhed, og tålmodighed.

Hvad kræver det af underviseren?

- Timing og en fornemmelse af de muligheder der findes i de umiddelbare omgivelser
- Tro på at specifikke steder har betydning og er meningsfulde
- Give eleverne muligheden for at udvikle evnen til at være til stede i nuet
- Give tid, uden at skulle skynde sig videre

Opfattelsen af verden
- Dualistisk vs. posthumanistisk

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2. The power of place-based stories and narratives
- Vigtigheden af sted-specifikke historier og fortællinger

"The history of places is important, because, without them, places become meaningless backdrops, where new cultural and environmental injustices can take place" (Stewart, 2008)

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2. The power of place-based stories and narratives
- Vigtigheden af sted-specifikke historier og fortællinger

- Dybere forståelse
  - Fortolkning og refleksion

- Alle steder har forskellige historier
  - Naturhistorie og kulturhistorie
    - Eksempler: personlige, geologiske, politiske, historiske, etc.

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2. The power of place-based stories and narratives
- Vigtigheden af sted-specifikke historier og fortællinger

- Underviseren skal tage rollen som historiefortæller
  - Forbinder natur og kultur
  - Skaber mening mellem hvem vi er og hvor vi er
  - Interessant og meningsfuld
- En øvelse til eleverne
  - Tegn et kort over den rute de tager til skole hver dag
    - Tegn ting der tager sig ud (stort træ, kirke, strand, etc.)
    - Presenter på klassen
    - Fokus på relationen til landskabet, samt at lære sig selv bedre at kende

(Baker, 2005; Wattchow & Brown, 2011) 17

3. Apprenticing ourselves to outdoor places
- Landskabet som underviser

- Kombinerer de to første pejlemærker
  - Dybere forståelse og forbindelse til steder/landskaber

Fokus på
- Sanse og føle
- Fysisk møde med sted/landskab
- Viden omhandlende landskabet
  - Historie, kultur, natur, flora, fauna, etc.

Balance mellem vores fysiske oplevelser og fortolkende tanker

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3. Apprenticing ourselves to outdoor places
- Landskabet som underviser

Guidende spørgsmål:

- Hvad er der på det her sted?

  - Hvad vil stedet lade os gøre?

    - Hvad vil stedet hjælpe os med at gøre?

      - Hvordan er stedet forbundet til mit hjem?

"We must remain ever cautious about our propensity to colonise places with our own intentions, desires and rationalisations. We must remain alert to the numinous and the sensual moment when something of place may be revealed that completely surprises us and that we cannot reduce to words."
(Wattchow & Brown, 2011)

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3. Apprenticing ourselves to outdoor places
- Landskabet som underviser

- Underviseren faciliterer et stadie mellem *at være* og *blive til*
  - Aktiv proces af personlig og faglig udvikling

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4. The representation of place experiences
- Præsentationen af oplevelser fra specifikke steder

To måder at arbejde med præsentationen af specifikke steder

1. Som underviser bør man udvikle elevernes kritiske evne til at forstå hvordan at et sted er præsenteret i kulturelle medier

2. Lave egne præsentationer af steder
   a. Personlig fortolkning
      i. Digt, maleri, tegning, skulptur, film, fotografier, sang, musik, drama, etc.

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4. The representation of place experiences
- Præsentationen af oplevelser fra specifikke steder

- Forholdet mellem oplevelse, refleksion og præsentation af oplevelsen, skal ses som en iterativ proces, hvilket vil sige at faserne overlapper hinanden, og man kan bevæges sig frit mellem dem og gentage dem flere gange.

De fire pejlemærker

1. Being present in and with a place
   - *At være til stede på og med et sted.*

2. The power of place-based stories and narratives
   - *Vigtigheden af sted-specifikke historier og fortællinger.*

3. Apprenticing ourselves to outdoor places
   - *Landskabet som underviser.*

4. The representation of place experiences
   - *Præsentationen af oplevelser fra specifikke steder.*

Udendørs undervisning kan være ...

- Lokalt
- Urbant (I byen)
- Billigt
- Tværfaglig
- Autentisk og relevant
  - Levende undervisning der sættes i perspektiv
- Situeret læring
- For alle undervisere

Place-responsive pedagogy
- Sted-responderende pædagogik

- Det er de sansede oplevelser, på specifikke steder, samt kritisk refleksion og præsentation heraf, der gør place-responsiveness specielt indenfor OUTDOOR undervisning og pædagogik.

(Wattchow & Brown, 2011)

Place-responsive pedagogy
- Sted-responderende pædagogik

"significant environmental and social challenges will always be felt and responded to, first and foremost, locally."
(Wattchow & Brown, 2011)

- Målet for underviseren er at facilitere oplevelser af steder, der får eleven til at forstå sammenhængen mellem individer, steder, og fællesskaber

- Både undervisere og elever bliver skabere af viden, frem for forbrugere af viden, lavet af andre.

(Wattchow & Brown, 2011)

Place-responsive pedagogy
- Sted-responderende pædagogik

- Meningen er ikke at droppe udfordrende aktiviteter, men at man med fordel kan kombinere dem med place-responsiveness.
  - Fokus skal være på relationer, frem for aktiviteter

(Wattchow & Brown, 2011)

Galgebakken som case

19. maj 2021

Inspiration

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10.2 Appendix B: Guiding questions for implementation

LUP ARBEJDE – Implementering af OUTDOOR på PA GF2

1. Hvordan kan galgebakken bruges i forbindelse med din undervisning? (kom gerne med flere eksempler)

2. Hvilke andre udendørs områder/steder kan bruges til undervisningen og hvordan? (kom gerne med flere eksempler)

3. Hvilke outdoor aktiviteter kan bruges til undervisningen og hvordan? (kom gerne med flere eksempler)

4. I hvilken undervisning giver det ikke mening at implementere place-responsiveness (sted-responderende pædagogik) og hvorfor? (kom gerne med flere eksempler)

5. Hvordan kan eleverne bruge place-responsiveness (sted-responderende pædagogik) i et kommende job? (kom gerne med flere eksempler)

6. Andet (idéer, refleksion, kritik, etc.):

10.3 Appendix C: Post workshop questionnaire

De følgende spørgsmål vedrører workshoppen, omhandlende outdoor undervisning og sted-responderende pædagogik (place-responsive pedagogy). Dine svar vil hjælpe til at opnå en bedre forståelse af hvordan en sted-responderende pædagogik kan implementeres i undervisningsplanen. Jeg vil værdsætte hvis du kommer med uddybende og ærlige svar. På forhånd tak.

1. Hvad er dit primære undervisningsområde på den pædagogiske assistentuddannelse?
2. Hvordan var dit syn på outdoor undervisning før workshoppen?
3. Hvordan er dit syn på outdoor undervisning, efter at have deltaget i workshoppen?
4. Hvordan vil du vurdere din forståelse af sted-responderende pædagogik (place-responsive pedagogy) efter at have deltaget i workshoppen.
5. Hvad gjorde størst indtryk på dig under workshoppen, og hvad var årsagen hertil?
6. Har du anvendt nogle elementer fra workshoppen i din undervisning, og hvis ja, hvordan?
7. Hvilke elementer fra workshoppen kunne du forestille dig at inddrage i din kommende undervisning?
8. Hvordan kan galgebakken bruges i forbindelse med din undervisning? (kom gerne med flere eksempler)
9. Hvilke (andre) steder i nærområdet kan bruges til undervisning og hvordan? (kom gerne med flere eksempler)
10. I hvilken undervisning giver det ikke mening at implementere sted-responderende pædagogik (place-responsive pedagogy) og hvorfor? (kom gerne med flere eksempler)
11. Hvordan har workshoppen bidraget til ændringer/tilføjelser i undervisningsplanen?
12. Hvad var de største udfordringer, du stødte på, af implementeringen af sted-responderende pædagogik (place-responsive pedagogy) i undervisningsplanen?
13. Hvad synes du om workshoppen?

14. Hvordan vurderer du, at workshoppen kan forbedres for at give undervisere en bedre forståelse af sted-responderende pædagogik (place-responsive pedagogy)?

15. Hvordan har du det med at deltage i udviklingen af undervisningsplanen?

16. Har du nogen andre refleksioner, idéer eller kritik, du vil dele om workshoppen og implementeringen af sted-responderende pædagogik (place-responsive pedagogy) i undervisningsplanen?

17. Andre kommentarer skrives her

10.4 Appendix D: Post-it notes

10.5 Appendix E: Consent form

Are you interested in taking part in the research project: *Educating place-responsive pedagogical assistants*?

Purpose of the project

You are invited to participate in a research project where the main purpose is to find out how a place-responsive pedagogy can be implemented in the pedagogical assistant education. To do so the research question "*How can a place-responsive pedagogy workshop help transform the pedagogical assistant education curriculum to benefit the students, foster community engagement, and address sustainability issues?*" have been formulated, which will be the main focus of the master's thesis.

Which institution is responsible for the research project?

USN (university of southern Norway) is responsible for the project (data controller).

Why are you being asked to participate?

I was asked on my thoughts about implementing an outdoor focus in the pedagogical

assistant education. Together with the education leader of the SOSU school, I have

arranged a place-responsive workshop.

What does participation involve for you?

A workshop will be conducted with a presentation of theory which is followed by

embodied exercises. You will furthermore have to answer an anonymous post-

workshop questionnaire.

Participation is voluntary

Participation in the project is voluntary. If you chose to participate, you can withdraw

your consent at any time without giving a reason. All information about you will then

be made anonymous. There will be no negative consequences for you if you chose not

to participate or later decide to withdraw.

Your personal privacy – how we will store and use your personal data

We will only use your personal data for the purpose(s) specified here and we will process your personal data in accordance with data protection legislation (the GDPR).

- The data collected will be accessible to me only.
    - I may share some insights with my supervisor.

- All data in this research will be anonymous.

What will happen to your personal data at the end of the research project?

The planned end date of the project is July 15. But it will not be possible to identify you in the data collection in this research.

Your rights

So long as you can be identified in the collected data, you have the right to:

- access the personal data that is being processed about you
- request that your personal data is deleted
- request that incorrect personal data about you is corrected/rectified
- receive a copy of your personal data (data portability), and
- send a complaint to the Norwegian Data Protection Authority regarding the processing of your personal data

What gives us the right to process your personal data?

We will process your personal data based on your consent.

Based on an agreement with USN, The Data Protection Services of Sikt – Norwegian Agency for Shared Services in Education and Research has assessed that the processing of personal data in this project meets requirements in data protection legislation.

Where can I find out more?

If you have questions about the project, or want to exercise your rights, contact:

- Sebastian Strandby Havlit sebastianhavlit@gmail.com
- USN via Kirsten Wielandt Houe
- Data Protection Officer: Paal Are Solberg USN

If you have questions about how data protection has been assessed in this project by Sikt, contact:

- email: (personverntjenester@sikt.no) or by telephone: +47 73 98 40 40.

Yours sincerely,

Sebastian Strandby Havlit

Consent form

I have received and understood information about the project *Education place-responsive pedagogical assistants* and have been given the opportunity to ask questions. I give consent:

☐ to participate in a workshop
☐ to answer an anonymous online questionnaire

I give consent for my personal data to be processed until the end of the project.

(Signed by participant, date)