



WHO ARE WE?



Mission

Vision

Values



MISSION:

To encourage children to develop a relationship with nature and a desire to champion conservation both now and later in life.

VISION:

To be a safe and fun space for children to interact with our wild environment.

VALUES:

- we embody kindness, empathy and understanding
- we believe unwaveringly in the child
- we are deeply in awe of our wonderful world
- we are grateful for all that has been created
- we are respectable, responsible and trustworthy
- we allow our inner child to come out and play
- we follow the child in constructive, safe experiences
- we practice a "leave no trace" policy





THE BIG WHY

Queue the technicality



MUTUALLY BENEFICIAL RELATIONSHIP BETWEEN HUMANS AND NATURE

Beery et al. (2015) stipulate that we have taken humanity out of nature. Urbanisation has resulted in 56.2% of the global population living in cities in 2020 (Buchholtz, 2020). This statistic is a reality for South Africa with 66.87% of our population living in cities in 2019 (Pletcher, 2020). With the rapid expansion and construction of cities, the importance of maintaining the presence of natural spaces has been neglected (Leonard & Allen, 2013). Many greenbelts have been in-filled or altered to provide housing to impoverished urban dwellers (Pyle, 2003; Restall & Conrad, 2015). The physical inaccessibility of nature is exacerbated by psychological factors, such as fear (Zylstra et al., 2014).

How do you save a world that you do not know?

In South Africa this fear is twofold: a fear of actual nature (such as snakes and monkeys) and a fear for safety when in natural spaces. Vagrants often take shelter in wild spaces and so the public deem these places as unsafe. This association of an unsafe place is transferred from the actual physical place to all wild spaces.

Economic breakthroughs in the developing world have resulted in a new, well-off middle class with urban values (Lopoukhine et al., 2014). Lopoukhine et al. (2014) defines these values as centring around the building of an economic status and the provisioning of well-being for one's family. These values are often shaped by the challenges people face to feed their families, to care for the disease afflicted and to ensure their children's education, which leaves little space for the concern of nature (Johson-Pynn et al., 2014). According to Kuznets (1955), there is a relationship between environmental deterioration and a country's development. As per-capita income increases, there is more demand for better environmental quality and regulatory conditions which reverse the adverse effect that the bustling economy has on the environment. This might be because there is room for environmental concern amongst the citizens. Zylstra et al. (2014) states that the Western community is largely responsible for exacerbating both humanity's separation with nature and the environmental crisis. This implies that it is also solely their responsibility to encourage the reconnection. Pyle (2003) contests this, calling on the great necessity for reducing ecological illiteracy for all.



Meanwhile, humans and particularly children are suffering the consequences of not interacting with nature. There are growing concerns about a lack of physical exercise, poor mental well-being and rising cases of attention deficit disorder and stress related illnesses (Seymour, 2016). The Biophilia hypothesis expresses that humans have an innate need to affiliate with nature (Pritchard et al., 2020). Studies illustrate that green spaces and natural landscapes have a positive effect on children's psycho-social development, including emotional regulation, perceived self-worth, creativity, concentration, motivation and motor skills (Lopoukhine et al., 2014). Children that engage immersively with nature have a better ability to assess risks and confidence to confront challenges later in life. This may be the result of having a secure attachment during childhood; in which nature has presented as a holding space and reliable presence (Jordan, 2009). In urban settings the brain is very stimulated and remains in a state of constant alertness (Lopoukhine et al., 2014). In nature, however, the brain enters into a state of contemplative attention that is restorative and necessary for providing space for development. As a result many psychosocial illnesses are being attributed to the reduced human contact with nature, termed the Nature Deficit Disorder (Turtle et al., 2015).

The Nature Deficit Disorder illustrates that connecting to Nature is extremely necessary for people's health and wellbeing. Folke et al., (2016) argue that addressing the disconnect with nature is as important as addressing issues of inequality, wealth disparity and social resilience if long-term sustainability is to be achieved. In order to achieve a reduction in inequality and bring about a new responsible economy we require conscious leaders and a conscious populace. Experiencing nature and her benefits is fundamental in developing this holistic person.

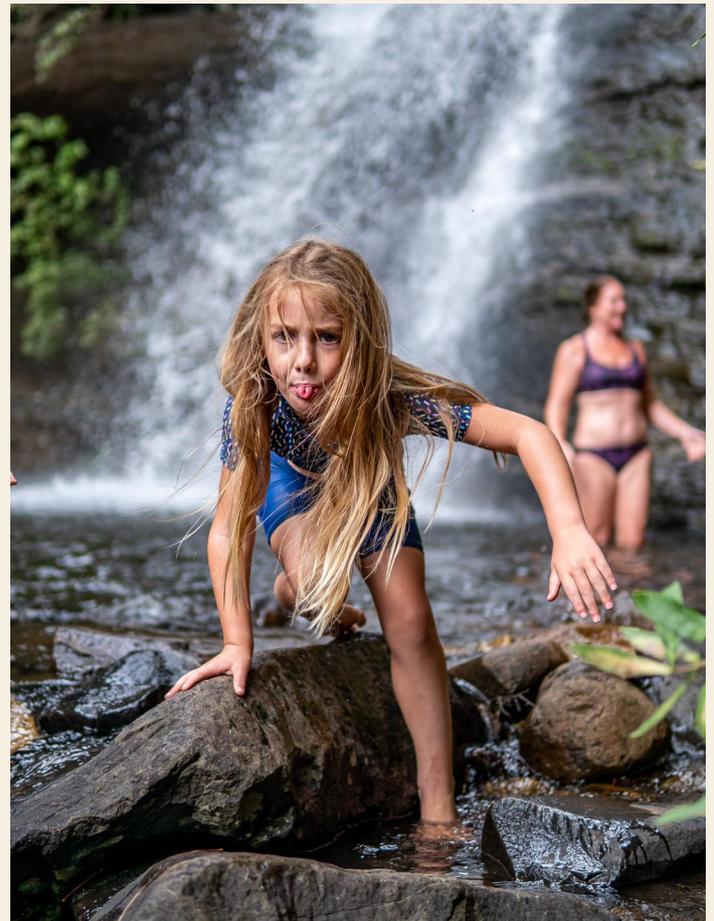
The concern around the human nature disconnect is heightened when we look to the future through the lens of the current reality. The theory of extinction of experience explains a decline in specific qualities of attitudes, ways of learning and thinking in relation to nature (Beery et al., 2015). It posits a cycle of disconnect, apathy for environmental concerns and progressive depletion. Simply put, our disconnect with nature is responsible for our slow response and reluctant action to challenges such as climate change, deforestation and pollution. Each generation that does not develop a relationship with nature, passes this disconnect on- in a sense causing connection to become extinct (O'Brien, 2009). Because these natural experiences/connections won't exist for the next generation, they won't know how to connect or even that they could/should. In this way, an initial disconnect mounts into a polycrisis of a disconnected race of apathetic humans who do not recognise the on-going environmental degradation as an issue for concern. For this reason, Pyle (2003) and many other researchers place the reduction of ecological illiteracy and the reconnection of humans and nature as a pivotal pillar for a sustainable future.



NATURE CONNECTEDNESS

Nature Connectedness (NC) is defined as “ a stable state of consciousness comprising symbiotic cognitive, affective and experiential traits that reflect, through consistent attitudes and behaviour, a sustained awareness of the interrelatedness between one’s self and the rest of nature.” (Zylstra et al.’s, 2014: p126) .

Pritchard et al. (2020) proposes that there are three dimensions to nature-connectedness: self-identity, experience and behaviour. With regard to the first dimension, Lieflander et al. (2013) proposes that one’s identity contains an environmental identity. The construction of this environmental identity is rooted in tangible experiences in nature which lead to the development of an emotional bond (Wilson, 2011; Nilsson et al., 2016). For one to develop a strong environmental identity, it is necessary that one has the opportunity to interact with nature at a young age. Child development research has shown that children’ experiences are fundamental in the development of their identity (Montessori Centre International, 2013). According to Montessori (2012) between the ages of 0-6 the child is unconsciously (0-3yr) and then consciously (3-6yrs) absorbing his/her environment; which he/she uses to craft his/her personality.





The second dimension to nature-connectedness is experience. There is an iterative process of experience fuelling our self-identity, which in turn predicts one's interests and further experiences. At a young age these interactions form into heart knowledge (Forest School Canada, 2014). Heart knowledge is defined as something that is intrinsically known and has the potential to influence your identity and life's purpose. The Nyangi people, a clan of rainmakers in Kenya, are able to predict weather by interpreting small events in nature: a croak of a frog or movement of termites (Mail & Guardian, 2009). This interpretation occurs so naturally for them that they believe their skill to predict rain to be genetic. The Raramuri people, living in Chihuahua in Mexico, believe in "Iwigara" (Salmon, 2000)". Iwigara explains the total interconnectedness and interaction of all life, physical and spiritual. This interconnectedness features at the heart of their culture and is exhibited in the way their language is structured: a chair is named "the place where you sit" subconsciously linking the human and the chair. As a result, on an individual level, they feel this interconnection. Both the Nyangi and Raramuri people live their respective heart knowledge at an identity level.

This example highlights the large role that culture and society play in the definition of our environment and thus self-identity (Salmon, 2000). As NC fundamentally depends on our self-identity it is inherently influenced by demographics, geography, language and culture (Restall & Conrad, 2015). There is large criticism of the romanticising of nature in Western culture (Gambrill, 2015). In Africa, nature has historically been a source of predators and pests (Johson-Pynn et al., 2014). Pyle (2003) argues that all people have actually been at odds with nature; sheltering from severe storms and competing with wildlife and pests for food. This intrinsic battle is ever present in African culture and thus affects the way in which African people interact with nature. Although this is not the only association African cultures have with nature, it is an important one to hold in mind.

This leads directly into the third dimension of NC, behaviour. Whereas self-identity and experience determine how one interacts with nature, behaviour defines pro-environmental actions (Nilsson et al., 2016; Wells & Lekies, 2006). Often referred to as Environmentally Responsible Behaviour (ERB), this dimension is what development practitioners are aiming to encourage. Wells & Lekies (2006) found that adults that had meaningful interactions with nature as children, tended to exhibit environmentally responsible behaviour. This suggests that a strong NC leads to better decision making regarding the world and her resources.



FACILITATING THE DEVELOPMENT OF NC

Researchers have conducted several studies to try and determine how human nature connections develop (Giusti et al., 2018; Hordyk et al., 2014; Barthe et al., 2018; Lopoukhine et al., 2014; Lieflander et al., 2013; Leonard & Allen, 2013). A common finding is that people require intimate, direct experiences in nature as a child. Hordyk et al. (2014) who observed children in a wilderness camp for five weeks, confirms that sensory immersion was the main agent for transforming the children from being newcomers in a wild environment into natives.

Leonard (2013) suggests that children should encounter nature on multiple levels: predominantly with their senses and emotions. Wilson (2011) suggests hands on, informal, self-initiated exploration and discovery for this. This is contradictory to many current environmental education programmes which are often regimented with purposeful targets and constrained by timeframes (Forest School Canada, 2014). A study in Ireland and several Nordic countries found that when assessing the environmental knowledge of children from both eco-schools and conventional schools, there was little difference in results (Hallfreedsottir, 2011). This is because much of the learnership in both school streams is indirect. These indirect experiences do not stimulate a NC and thus limited environmental concern. An alternative schooling approach, called Forest Schooling, has recently gained momentum. Lessons are conducted in wild spaces, and are back planned, which means that the children lay the foundation for the lesson by actioning their interests (Forest School Canada, 2014). The teachers utilise their knowledge to provide insights and cues when they see fit- and to refrain when open-ended, creative learning is naturally occurring.

Guisti et al. (2018) find that the child naturally progresses in their relationship with nature from: being IN nature, to being WITH nature and finally being FOR nature. At each of these phases the child develops new abilities that require something different from the caregiver/facilitator. Forest Schooling allows this to occur as through observation teachers are able to determine what the children require from them, and provide that. Initially the child requires free, intrinsically motivated and child-driven learning through physical and sensory exploration. Once the child feels comfortable in nature, he/she begins to interact with nature. Here, space for free expression is still encouraged. Once the child transitions into a state of being for nature, he/she requires more directed, structured and thought-provoking experiences, as this is when their pro-environmental behaviour begins to develop.

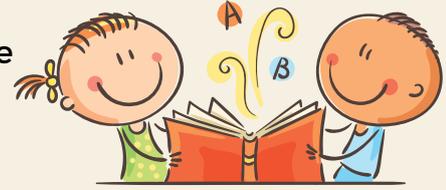
HOW DO WE DO WHAT WE DO?



Season Structure

Session Structure

Facilitator Responsibilities



The Kinship Programme has been specially designed to provide children with the opportunity to interact with nature on a regular basis (usually weekly). Our sessions encourage immersive, sensory engagement that is primarily led by the child's own inquiry. These experiences seem appropriate for our younger children (ages 3-6 years). As the child enters the second plane of development (6-12 years) they tend to desire larger exploration and discovery- something that Montessori termed BIG work. This often corresponds with them entering the being FOR nature phase. Please bear in mind that this differs for each child and also depends on how connected they are to their environment. If an 8 year old nature newcomer attended a session, it is likely that they may feel a little uncomfortable in the space and would enjoy a lighter exploration that slowly eases them into this new space before engaging further. Due to the added complexity of the sessions for the older children, they sometimes require more facilitation.

SEASON STRUCTURE

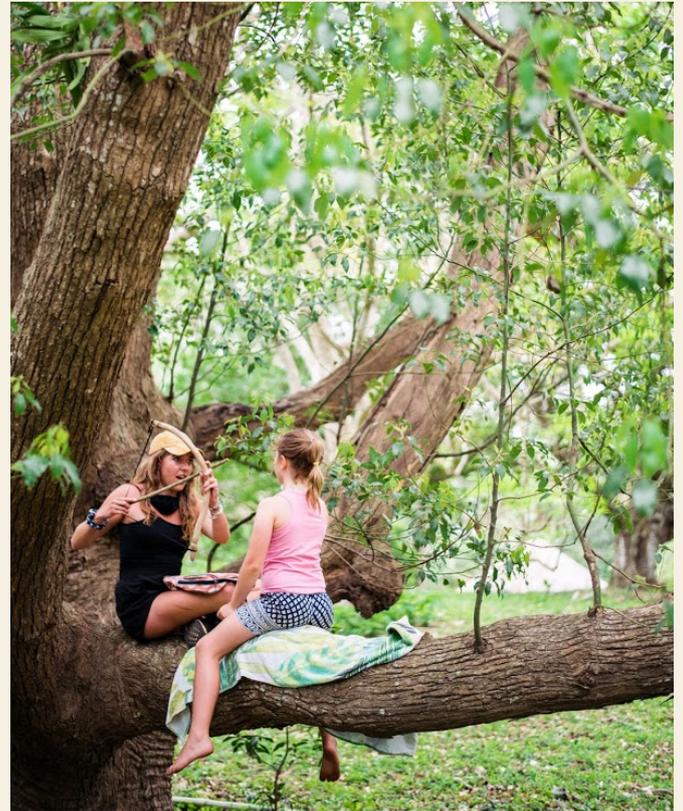
Most children enroll with the Kinship Programme seasonally (termly) and attend once a week. We offer sessions for two different age groups:

3-6 year olds

7-11 year olds

The season is usually 8-11 weeks and lessons are structured to provide a combination of exploration, investigation and active new experiences such as rock climbing. Our seasons follow a theme that helps encourage continuity and flow over the weeks.

We end our seasons with an optional overnight adventure that PathFinders_SA coordinates for us.



TERMS OF OPERATION

Rights and Responsibilities



Terms of Operation:

- The Kinship Programme reserves the right to join sporadic sessions, both announced and unannounced
- PathFinders_SA will lead overnight excursions
- You will be required to submit photographs and progress reports
- You may not share any of The Kinship Programme 's intellectual property with anyone
- You may not claim The Kinship Programme's content as your own.
- You may not employ anyone to run sessions in your place
- Maximum child : adult ratio of 4:1
- Maximum group number of 8 children (we find the smaller the group, often the more meaningful the experience)
- You are required to attend continuous training and round table discussion sessions
- The Kinship Programme reserve the right to remove you from the Kinship Programme database if sessions are not conducted in line with our values
- This box is valid for 1 season. For subsequent use there is a fee of R200/child per year for subsequent years of operation. This will allow you to remain on our Kinship Programme database.

What will we provide during the season:

- We have an open door policy and you are welcome to reach out to The Kinship Programme core team with any questions you have
- Continuous training sessions and round table discussions
- List you on the Kinship Programme website and include you in our marketing
- Information booklet for the end of season adventure
- End of season newsletter

What you need to submit:

At the beginning of the season:

- Completed parental contact form
- Service agreement of assistants
- Your individual bio and CV as well as your assistant's bio
- Tshirt order (children and staff)

Throughout the season:

- Any photographs, children's quotes or notes on a session for sharing on social media
- Progress report (due prior to training so that we can provide advice and discussion around problem points)
- Details of newly enrolled children





PRICING



Box no. 1: R15 000

At additional cost

- Kinship Programme Brochure
- Enrollment and indemnity forms for the Kinship Programme
- Who we are booklet
 - vision, mission and values
 - operational methods
 - terms of operation
- Service Agreements for session assistant
- Lesson Plans for Season 1
- Games manual
- Information booklets, cards and activity materials
- Template for weekly Kinship Venue Announcement
- Template for season venue plan
- Template for parental contact details
- Template for invoices
- Template for season planning

- Optional continuous training
- Kinship Programme uniform
- Retainer fee for subsequent years of R200/child



Includes preliminary training session.

Season boxes: R3000

Season themes

- Box 1: mountains
- Box 2: zoology
- Box 3: botany
- Box 4: water
- Box 5: a journey through time

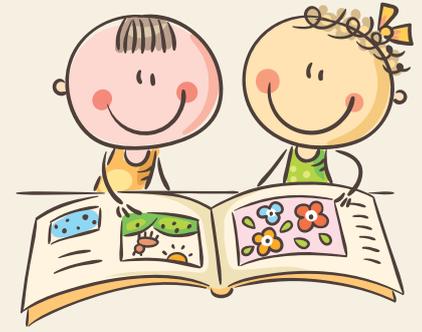
- Lesson Plans for Season
- Games manual
- Booklets and materials





SEASONAL THEMES

Peeking into our season boxes
These are feature lessons.
Boxes include other activities too.



Mountain Box

- L1: explorers
- L2: camping
- L3: navigation
- L4: rope work
- L5: territory
- L6: survival skills and first aid
- L7: rock climbing
- L8: nature bingo
- Feature lesson: constellation evening



Zoology Box

- L1: a bug's home
- L2: spiders
- L3: bees
- L4: butterflies
- L5: bird identification
- L6: bird homes
- L7: predators and prey
- L8: a web of life
- Feature lesson: Tree frog hunt
- Feature lesson: Barn swallows



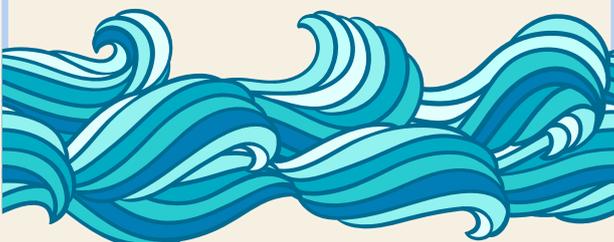
Botany Box

- L1: an introduction to gardening
- L2: maintaining our garden
- L3: trees
- L4: trees
- L5: natural medicine
- L6: fairy gardens
- L7: foraging
- L8: what else can we use plants for?



Water Box

- L1: rivers
- L2: landforms
- L3: water crafts
- L4: paddling
- L5: waste awareness and collection
- L6: litterbooms
- L7: life under water
- Feature lesson: sunrise beach yoga



A journey through time

- L1: Ancient objects
- L2: dinosaurs
- L3: bushmen
- L4: gem stones
- L5: telling time
- L6: nature fashion show
- L7: a building day
- L8: nature documentary
- L9: musical instruments
- Feature lesson: Watercolour walk



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Mountains



The Kinship Programme

Explorers

Lesson Aim:

Observe our environment and gain an understanding of how to map an area

Materials:

- Pencils and paper
- Compass
- A topographic map
- Mountain booklet
- Explorer cards
- Art supplies
- Picnic blanket
- blindfold



Step by Step guidelines:

- 1.Call the children to a welcome circle
- 2.Speak to them about explorers: Who are they and what do they do? Lead the topic onto how they manage to make sense of their environment
- 3.Show the children the topographic map and explain to them that different symbols are used to represent objects. Get them to identify where rivers, dams and peaks are. Explain what a contour line is and how the map is a 2D representation of our 3D environment.
- 4.Today we will be mapping our environment and using our maps to locate our own treasures.
- 5.Help the children identify what is around you- trees, perhaps a fire pit or dam. Get them to walk around and drop hints about your surroundings. While walking also explain scale and how we can measure the distance between different items.
- 6.Everyone return to the sitting area and ask them to draw a map of the area.
- 7.Once they have completed this, task them to make a journey stick which they are going to hide. Once they have hidden it they need to mark its location on their map.
- 8.Tell them to get a partner and swop maps to find each other's treasure.

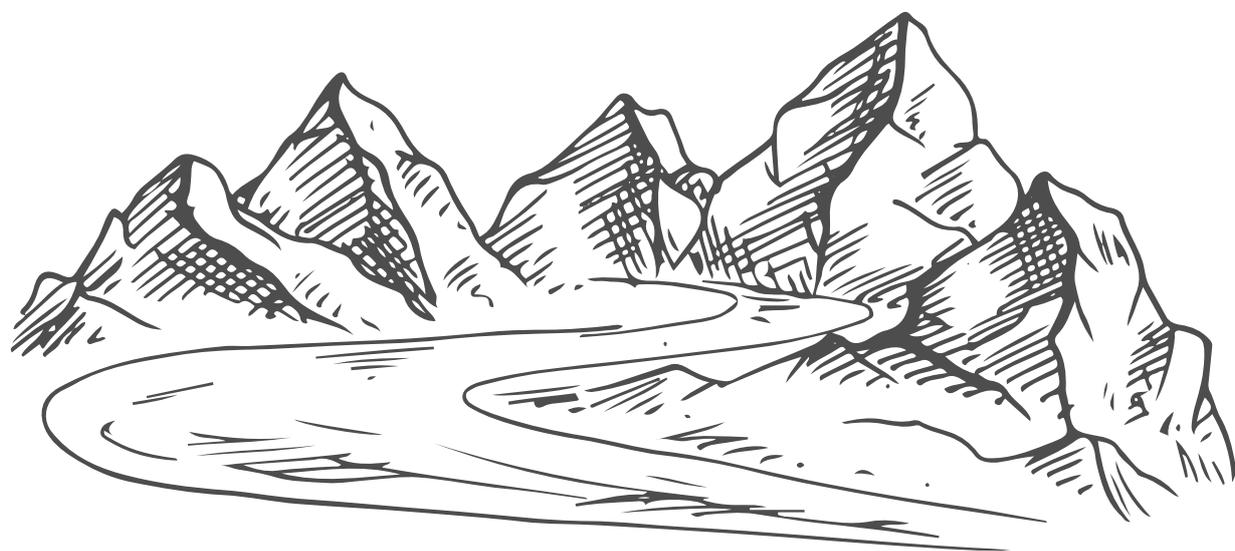
Questions for higher order thinking:

- Why do you think people use symbols to represent objects?
- What do you think of these symbols (show them a key)?

Follow-up activities:

- Mapping using objects in the area: stand in one place and then everyone take 5steps outwards(in a circular shape) and pick up something at that point. Repeat this a number of times and then lay these items radiating outwards making a mini map of the environment
- Blindfolded walking

MOUNTAINS

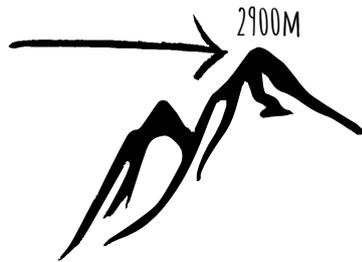


THE KINSHIP PROGRAMME

TERMINOLOGY

ELEVATION:

The vertical height that you climb



ALTITUDE:

The vertical height of an object relative to sea level



CONTOUR:

a line that illustrates a set altitude on a map

GULLY:

small crack in a mountain



CAIRN:

Purposefully made pile of rocks that is used as a trail marker



SCREE:

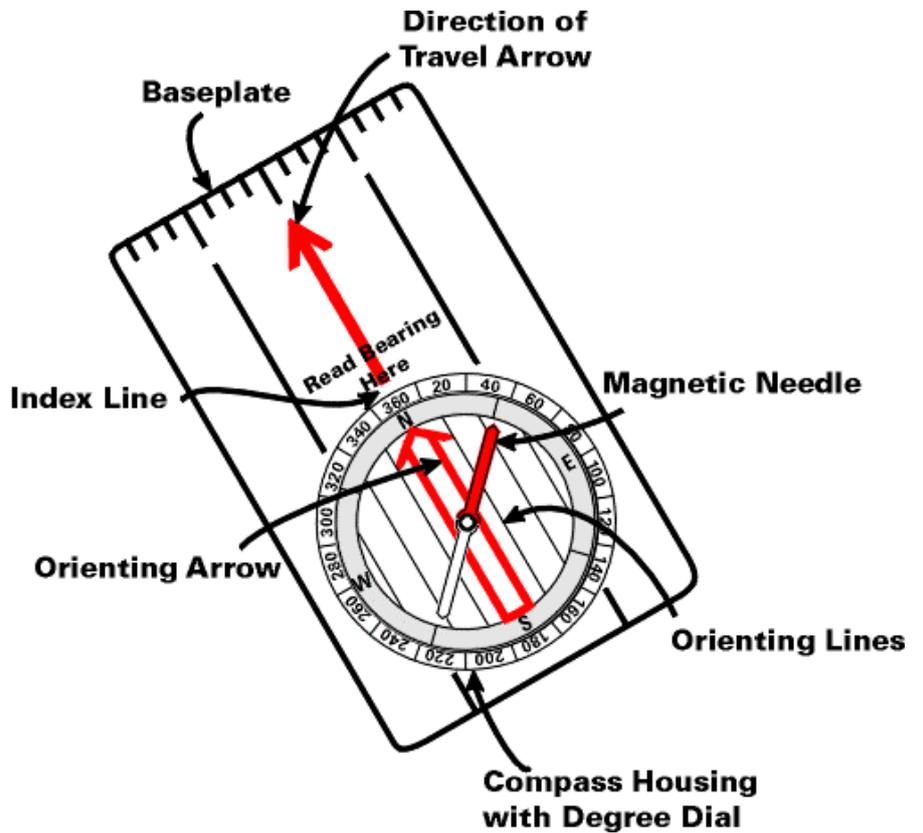
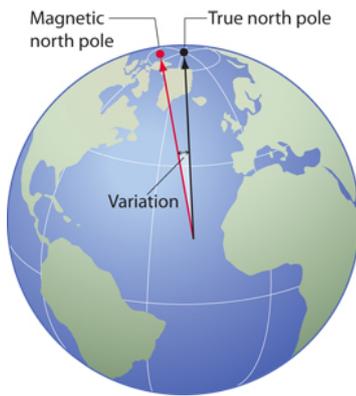
lots of loose rocks



USING A COMPASS

DID YOU KNOW?

THERE ARE TWO NORTHS! A MAGNETIC NORTH AND A TRUE NORTH. TRUE NORTH IS WHERE THE NORTH POLE IS. THE MAGNETIC NORTH IS TILTED AWAY FROM TRUE NORTH. IT IS WHERE A COMPASS NEEDLE WOULD POINT.



STEP 1: ORIENTATE THE MAP

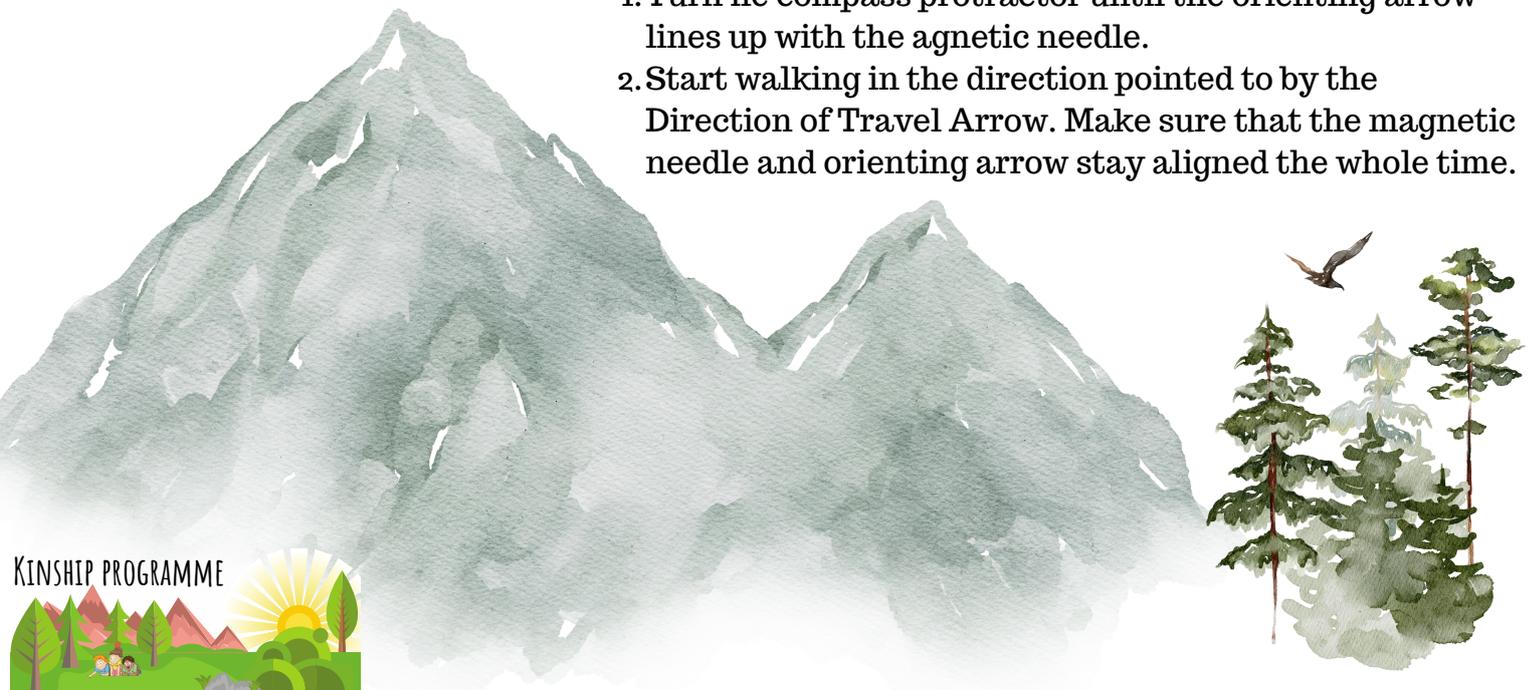
1. Place the compass along the North-South Border line on the map
2. Turn the map and compass together until the magnetic needle inside the compass points North
3. Now turn them to the East(right) until the needle points 23degrees to the left(ie. 337degrees).

STEP 2: FIND WHERE YOU WANT TO GO

1. Place the side of the compass base plate on your position and the point where you want to go

STEP 3: LET'S GO

1. Turn the compass protractor until the orienting arrow lines up with the magnetic needle.
2. Start walking in the direction pointed to by the Direction of Travel Arrow. Make sure that the magnetic needle and orienting arrow stay aligned the whole time.



Survival skills & First Aid

Lesson Aim:

Equip the children with first aid knowledge.

Materials:

- First aid booklets
- First aid box
- Art supplies and journal
- 2 first aid kits
- Lots of bandages(depends on number of kids)

Step by Step guidelines:

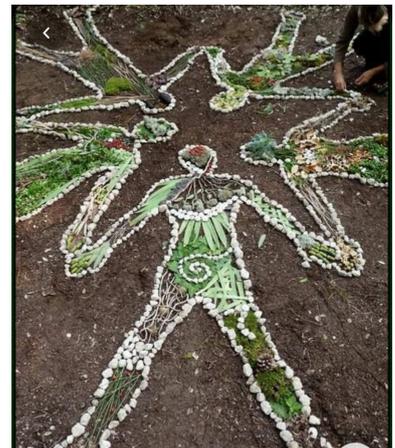
- 1.Do a small bootcamp/running race with the children
- 2.Call them in to a welcome circle
- 3.Ask them what they should do if someone breaks a leg or arm? Give them their first aid booklets
- 4.Get the children to pair up and give each pair a set of bandages.
- 5.Go through each treatment with them. Get them to practice on each other.
- 6.Once done, divide the group into two. They have a task: we will be going on a walk and each group will have one/two injuries during this hike. It is the groups responsibility to mend the person and help them back to camp. The designated injured person has to act injured.
- 7.Director to join one group. Assistant the other. Each group receives a first aid kit. It is a race and they need to work as a team
- 8.Once this is complete they can have free time

Questions for higher order thinking:

- 1.What helped your team work together effectively?
- 2.What are the qualities of a good team member?
- 3.What makes someone a leader?

Follow-up activities:

- 1.Journal or art
- 2.Human body nature art

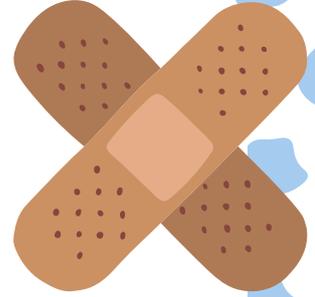




FIRST AID

THE KINSHIP PROGRAMME

WOUNDS



Stop the bleeding by holding a bandage/cloth/anything clean against the wound

EMBEDDED WOUND

If there is something stuck in the wound, DO NOT remove it!

1. Make a ring pad
2. Place the ring pad around the embedded object.
3. Secure the ring pad by bandaging around it.

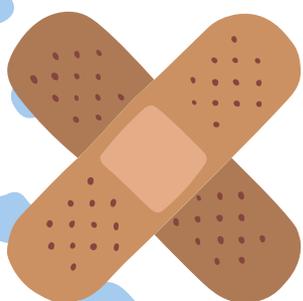
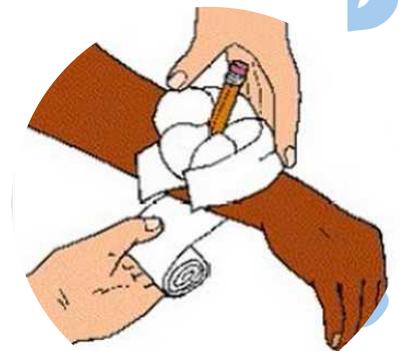


Ring Pad

1. *Narrow fold bandage*
2. *Size of ring*
3. *Form loop*

Tuck tail

Ring pad



KINDNESS POTION RECIPE

What makes up Kindness? This potion mix contains the below ingredients. Add bicarbonate of soda while reciting our kindness spell.



caring for others



BRAVERY POTION RECIPE

What makes up Bravery? This potion mix contains the below ingredients. Add bicarbonate of soda while reciting our bravery spell.



believing in myself



Rainbow collection

Each child receives a rainbow octagon and 8 pegs. They look for items of the same colour as each segment and peg them to the rainbow wheel.

