

THE EXPERIENCE OF DIS-PLACED COMMUNITIES: MIS-PLACED
EDUCATIONAL OPPORTUNITIES

A thesis submitted to the Nova Scotia Inter-University Doctoral Administrative
Committee and the St. Francis Xavier Graduate Studies Committee in partial fulfillment
of the requirements for the degree of

Doctor of Philosophy
in
Educational Studies

Antigonish, Nova Scotia

© Kevin Redmond
2016

**INTER-UNIVERSITY DOCTORAL PROGRAM
IN EDUCATIONAL STUDIES**

The Undersigned Faculty Committee Approves the Dissertation of

Dr. Kevin Redmond

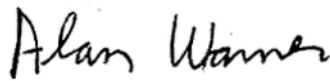
The Experience of Dis-Placed Communities: Mis-Placed Educational Opportunities

A handwritten signature in dark ink, appearing to read "Andrew Foran".

Dr. Andrew Foran, Supervisor
St. Francis Xavier University

A handwritten signature in dark ink, appearing to read "Leona English".

Dr. Leona English
St. Francis Xavier University

A handwritten signature in dark ink, appearing to read "Alan Warner".

Dr. Alan Warner
Acadia University

A handwritten signature in dark ink, appearing to read "Patrick Howard".

Dr. Patrick Howard
External Reviewer

March 9, 2016
Approval Date

Dedication A Year in my Life I Will Never Forget

By: Stella Fowler

We left Lance au Diable in 1925
A year I'll always remember
As long as I'm alive
When I was just a little girl
It's sad for me to say
We left our home in Lance au Diable
and went to a place called Bonne Bay

We were a family of five
When we left our shore
Little did we think when we left home
Some of us wouldn't be back no more

It was in the month of March
A very dreadful day
My mommy she was very sick
And this to us did say

"Your father is in the lumber woods
And I think I'm getting worse
I'll have to write a letter
And you take it to the nurse"

My dad was sent a message
To come home very quick
Your children are all lonely
And your wife is very sick

He arrived at 12 o'clock that night
And poor mom was so sick
Dad said he'd get the doctor
As we were all getting sick

The next day there was three of us
And daddy was so beat
Trying to take care of us
He hardly had time to eat

The doctor came to see us
And he quickly agreed
We had the Typhoid Fever
And had to be quarantined

So in less than three weeks
Poor mommy was called away

Then was me and Peter
That could die any day

Two weeks later Peter died
And I was very sick
Then Raymond took to dread disease
They were dying so quick

I will never forget that day
When mom was called away
But I was only six
And I cry of her today

My dad was broken hearted
His wife and son was gone
He said "it seems it won't be long
when I'll be left alone"

He brought me to Battle Harbour
And also Raymond too
When we arrived at the hospital
The doctor didn't know what to do

But God heard my Daddy's prayers
Said from day to day
"Lord you took my wife and son
leave the other two to stay"

So thank God we got better
And many heard me say
"If I heard of Typhoid Fever
I'll never go that way"

My brother Ray died of a heart attack
About 19 years ago
It was a shock to me
I didn't see him go

My dad died in my home
At the age of 86
He played a happy role
I hope he is in heaven
May God Rest his soul

In the mid-1960s, Lance au Diable was resettled. In nearby Capstan Island, Stella, while raising nine children, emerged as a community leader especially in the arts and handiwork, performing sealskin boot making at the 1976 Montreal Olympics and rug hooking at the 1986 World Expo in Vancouver. I dedicate this work to the Aunt Stellas of rural NL who, despite the challenges, persevered and lived life with kindness, purpose, joy and a healthy dose of common sense. Thank you for welcoming me to your world!

ABSTRACT

The Experience of Dis-Placed Communities: Mis-Placed Educational Opportunities by Kevin Redmond

Newfoundland and Labrador (NL) has a long history of out-migration and internal migration between communities in coastal areas within the province. Resettlement programs initiated by the NL government between 1954 and 1975 accounted for the internal migration of approximately 30,000 people from 300 communities. Modern-day encounters with these abandoned communities are relevant to understanding the loss of place and home, as significant numbers of students in NL today are affected by migration. This dissertation is a phenomenological study of the experiences of educators as they explored the remnants of an abandoned community.

The participants of the study were six experienced public school educators with teaching experience at the primary, elementary, intermediate, and secondary levels. The study took place in eight abandoned communities located on the western shore of Placentia Bay, where mainly the remnants of Isle Valen, St. Leonard's, St. Kyran's, and Great Paradise were explored. Data collection consisted of two personal interviews and one group hermeneutic circle, with the aim to answer one fundamental question: What is the experience of educators exploring the remnants of an abandoned community? Data in this study are represented by lived experience descriptions, which were interpreted hermeneutically and guided by four phenomenological existentials: temporality, corporeality, spatiality, and relationality.

The most prominent themes emerging from the educators' anecdotes were determined to be attunement, tension, and intensity. The results of this study not only provide deeper insight into communities abandoned through resettlement; they also reveal the significance of place in our lives, place as heuristic teacher, the pedagogical power of place, the need for local, meaningful place-based experiences in a curriculum as lived, and their potential for furthering personal and educational insight no matter where in this world we live or *dwell*.

Keywords: Phenomenology, Newfoundland and Labrador, resettlement, place, education, abandonment, dis-placement, attunement, tension, intensity.

TABLE OF CONTENTS

ABSTRACT.....	i
TABLE OF CONTENTS.....	ii
ACKNOWLEDGEMENTS.....	vi
LIST OF ABBREVIATIONS.....	vii
CHAPTER 1	1
Understanding the Terminology.....	6
The Newfoundland and Labrador Context.....	8
Researcher’s Grounding	9
Considering Place.....	15
Experiencing a Loss of Place	18
The Inevitability of Centralization	22
The Deep Roots of Resettlement.....	25
Dichotomy of Resettlement.....	30
Open Boat: A Means of Approach	32
CHAPTER 2: CONTEXTUALIZATION	34
History, Culture, and Place: Newfoundland and Labrador Roots	34
A Place Called Home, the Abandoned Community	38
Background to Resettlement in Newfoundland Labrador	40
Geographic Realities—The Outport.....	49
Space and Place	53
Place-Based Education and the Pedagogical Context	54
A Global Context.....	57
A Phenomenological Question	57
Illumination of the Curricular Gap	58
CHAPTER 3: A REVIEW OF LITERATURE	60
Global Likeness	61
Looking Out: Illumination by Contrast	65
Place-Based Education	68
Newfoundland and Labrador Education, Place, Resettlement and Phenomenology	74
Synthesis of Understandings: Placing Place.....	77
A Noted Gap in the Literature	79
CHAPTER 4: METHODOLOGY	81
The Foundations of Phenomenological Methodology	81
Phenomenology as Method	85
The Unique as Experience.....	87
Lived Experience.....	88
The Context of the Study.....	89
The Researcher	92
The People and Place.....	98
Approach, Abandonment, and Setting.....	99
The Participants	99
Dimensions of Data Collection and Analysis.....	102
The First Interview	103
The Second Interview	107

Hermeneutics—Analysis	108
Anecdotal Stories: Meanings and Insight	109
The Value of Phenomenological Insight	111
Criteria for and Challenges to Trustworthiness	112
Trustworthiness	112
Challenges to Trustworthiness	114
Research Findings	115
CHAPTER 5: ATTUNEMENT	117
Adventure	118
Dying Breed.....	124
A Boat Ride to the Past	127
Livyers Life-World.....	130
Unsettled.....	131
Insideness and Outsideness	137
Cod and God.....	142
Sacrifice and Human Spirit	147
Attunement and Educational Implications	150
Educational Implications	152
CHAPTER 6: TENSION	159
A Fleeting Moment.....	160
Great Paradise Purse.....	171
Time Reckoning	179
A Sense of Self.....	181
Desirable Difficulty	182
Place Moments	186
Wander and Wonder.....	188
Tension and Educational Implications	196
Educational Implications	199
CHAPTER 7: INTENSITY	206
Precarious Place.....	206
Block-by-Block	216
Dwelling	220
Reclamation—To Take Back	221
Reclamation of Place—Reclaiming the Means to Dwell	227
Dwelling is Intense: A Reclamation of Place.....	228
Rhythms.....	231
Intensity and Educational Implications	234
Educational Implications	239
CHAPTER 8: CONCLUSION	242
Place as Context	243
Edges of this Study	248
Attunement: Insights and Implications.....	250
Tension: Insights and Implications.....	253
Intensity: Insights and Implications.....	258
Journeys and Moving Forward.....	262
The Experiential of the Moments	263
Recommendations	268
REFERENCES	271

APPENDIX A.....	295
APPENDIX B.....	296
APPENDIX C.....	299
APPENDIX D.....	300
APPENDIX E.....	301
APPENDIX F.....	302
APPENDIX G.....	303
APPENDIX H.....	304

TABLE OF FIGURES

Figure 1. Morning reflection.....	11
Figure 2. Julies Harbour graveyard.....	12
Figure 3. British Harbour.....	13
Figure 4. British Harbour.....	13
Figure 5. Ireland’s Eye.....	14
Figure 6. Petites, seven years after resettlement.....	29
Figure 7. Grand Bruit, one year prior to resettlement.....	29
Figure 8. A traditional isolated pre-resettled rural outpost community.....	41
Figure 9. Map showing Newfoundland communities affected by resettlement 1950–1959.....	43
Figure 10. Map showing Newfoundland communities affected by resettlement 1960 onwards.....	45
Figure 11. Map showing Labrador communities affected by resettlement 1965–1975 ...	46
Figure 12. Sally’s Cove, located in Gros Morne National Park on the west coast of insular Newfoundland and Hebron, located in Northern Labrador.....	47
Figure 13. Near resettled L’Ance au Diable, Labrador.....	56
Figure 14. Map showing communities visited by participants and surrounding area.....	98
Figure 15. Journey by motorboat.....	121
Figure 16. Isle Vale Tickle at slack tide.....	127
Figure 17. Remnants of St. Leonard’s.....	136
Figure 18. Start of the Blue Road.....	139
Figure 19. St. Kyran’s Catherine window.....	146
Figure 20. Irish Catherine window.....	147
Figure 21. Exiting St. Kyran’s.....	162
Figure 22. Natural rolling sedimentary folds.....	163
Figure 23. The headstones of Annie and Thomas Sullivan.....	169
Figure 24. Inside, the Great Paradise purse.....	175
Figure 25. Outside, Great Paradise.....	175
Figure 26. Diagonal match lumber holding on.....	184
Figure 27. Child’s headstone with sea-shell shaped heart.....	190
Figure 28. Remnants of the stone church.....	190
Figure 29. Unkempt, abandoned graveyard.....	193
Figure 30. The abandoned Holy Well on the Blue Road.....	195
Figure 31. St. Kyran’s church and meadow.....	210
Figure 32. St. Kyran’s church altar, viewed from the rear of the church.....	214
Figure 33. Looking into Presque Harbour from the altar.....	215
Figure 34. Surviving stonework.....	218
Figure 35. Stone window frames; made in Ireland, assembled in NL.....	219
Figure 36. Isle Valen houses in order.....	226
Figure 37. Isle Valen fishing premises.....	226
Figure 38. Isle Valen homestead being reclaimed.....	228

ACKNOWLEDGEMENTS

I would like to acknowledge and thank my supervising professor, Dr. Andrew Foran, whose countless hours of individual guidance and mentoring were invaluable in an academic field that was new to me. His professionalism and dedication are beyond reproach.

I would like to thank committee member Dr. Leona English for her support. Her forthright and specific feedback continually pointed me in the right direction and, most importantly, allowed me to grow and learn with dignity.

To committee member Dr. Alan Warner: I would like to acknowledge and thank you for providing an honest outside perspective with the big picture in mind, serving as a guiding light to the context and content of this work.

To Dr. Maudie Whelan: Your constant interest, encouragement, and unwavering, ongoing support is much appreciated and will be forever remembered.

To the Memorial University and St. Francis Xavier University library staff, I remain in your debt: special thanks to David Mercer, Memorial University's Map Library; H  l  ne Lebel, St. Francis Xavier University's McDonald Library; the entire staff of Memorial University's Centre for Newfoundland Studies; and especially to Cathy Sears of the Marie Michael Library of the Coady International Institute, whose professionalism and willingness to go above and beyond the call of duty, even while I was off campus, is representative of the exceptional support staff provide to make academic learning accessible and enjoyable. Your support and contribution to my work cannot be overstated. You are the standard to which others aspire.

A huge thank you is extended to my fellow students: Rola Abihanna, Chris Cocok, Kristen Domm, Ken Fells, Martin Morrison, Joseph Nyemah, Ingrid Robinson, Anne Steeves-Rozicki, Karl Turner and our professors, Dr. Susan Brigham, Dr. Jim Greenlaw, Dr. Jeff Orr, Dr. Donovan Plumb and Dr. Ann Vibert. Each of you has contributed in a very special way to my personal and professional growth, creating a bond we shall always share.

Thank you to my family—Sophia, Thomas, Susan, and Jacquelyn—who have shared this journey with me from start to finish. Your ongoing support, encouragement, and love are embedded in the toil and success of my work. I am grateful to each of you and the brightness you bring to my life each and every day.

LIST OF ABBREVIATIONS

The following table describes the various abbreviations and acronyms used throughout the dissertation along with the page number where each is defined or first appears.

NL	Newfoundland and Labrador	2
FHRP	Fishery Household Resettlement Program	28
CBL	Community-Based Learning	70
NR	Nature Relatedness	72
EfS	Education for Sustainability	74
GPS	Global Positioning System	251
REB	Research Ethics Board	295

CHAPTER 1

Is home where the heart is tethered, the place of one's dwelling, or where one *dwells*? Home is often the source of our first lasting memories and the place of our most formative years. For many people throughout the world, home is a binding relatable existential. Thus, human connections made to places are a real phenomenon and interconnectedness with home includes identity, culture, memory, space, and place, among a variety of other contributing concepts. Home is at the edge of our inside and outside worlds. Inside is the immediate lived world with which we are inextricably intertwined, where meanings are understood through experience and interaction in that world. The outside world is one that we are aware of and may interact with, but we are not privy to the inside meanings and understanding that are naturally understood and shared by insiders. Home also serves as the center and security of our journeys into the lesser known. What is the meaning of home and one's relationship to it when home is abandoned? How is our relationship to place affected? What is it like to live on the edge, the precipice of in-betweenness that is between worlds, experience, knowing, and awareness?

This edge may include the in-betweenness of such things as rural and urban, place and placelessness, home and community, departure and arrival, and knowing and learning. A community is where we establish our roots through building, caring, sharing, tending, cultivating, and dwelling thoughtfully. What is the experience of abandoning a community that has been cultivated and tended to for years, knowing there is little hope to return? Is this abandoned community still called home, despite being fated to a future

of placelessness (see Casey, 1997/2008)? These are a few of the edges revealed and explored in this study.

Newfoundlanders and Labradorians (NL), especially those raised or living in rural coastal communities, have a history of living on the edges of land and sea, survival and tragedy, settlement and unsettlement, and place and placelessness. The notion of abandoned place is central to this study; one question that emerges is if abandoning place contributes to placelessness. Relph (1976/1983) views *placelessness* as “the casual eradication of distinctive places and the making of standardized landscapes that results from an insensitivity to the significance of place” (p. ii). In exploring placelessness it is essential to understand the history and context of abandonment.

Between 1954 and 1975, in three different government-initiated resettlement programs, over 300 communities were abandoned and 30,000 people resettled or moved to larger centralized communities. The losses and gains of this historical cultural shift still resonate today in NL discourse. Educators returning to experience these communities is one part of the reparative role of education to address the losses accrued through resettlement. A heightened awareness of our past among young people can only enhance the pedagogical connections and insights in current practices in NL schools. The focus of this study is on educators, experiencing first hand, select communities abandoned through resettlement programs between 1954 and 1975. To gain a sense of abandoned place one must return to that place (see Raffan, 1993) and this represents one important fencepost framing the rationale for this inquiry.

The context of this study is place—specifically abandoned places in NL. The rationale and implications of the findings in this study emphasize the personal and

educative power and prominence of local place; no matter where one lives in the world, local environments can positively contribute to a “curriculum-as-lived” (Aoki, 2005). Students and teachers experiencing local places that both evoke and provoke curiosity and wonder indicate the value of place heuristically, that is, the potential of place to teach us about the world beyond the taken-for-granted in our everyday modern living. It is not about the facts one learns about that place—it is about what insights emerge through the experience of that place and what future pedagogical paths evolve or unfold as a result of that lived experience.

In this study, the firsthand experience of abandoned communities disrupts the educators’ preconceived and taken-for-granted historical narratives, including perceptions of resettlement that form part of the commonly held collective NL consciousness. Exploring abandoned communities reveals for participants the essence of attachment and anchors to place, including the challenges and tragedies of carving out life in such a “marvellous terrible place” (see Momatiuk & Eastcott, 1998). By experiencing abandoned place, each individual gains new insight into the narratives surrounding resettlement and is stirred to reevaluate the common collective perspective.

The historical resettlement initiatives are pertinent today within NL culture, discourse, and education because migration and *resettlement* continue within and outside of this province. The rationale and implications of this study that are relevant to education are the teacher’s pivotal position in navigating the continued influences and effects of migration, resettlement within families, classroom community, and the greater community of culture within the province. My interest in leading this phenomenological study is based on the following educational, curricular, and instructional reasons:

1. The need to know how individual educators experience abandoned communities in the present and what insights they may reveal. The province of NL continues to face dispersion, as significant numbers of students today are affected by migration— if not personally, then through family members' migration for work.
2. The need to know how current educators in NL understand resettlement, as the province is still haunted by its past, and to some extent, permeated with the nostalgia and loss resulting from resettlement policies between 1954 and 1975.
3. Educators are on the edge in the sense that schools represent an in-between place (see Arendt, 1954/1998). In the modern context, schools are in between parent(s) that migrate for work for extended periods of time and the child in class whose parent is away for work (Greenwood, 2013, p. 44). This study explores departure and separation from place or home. Such concepts are not only relevant to abandoned communities in the past, but also to the modern family dynamic and the part of the community's cultural context that includes education.
4. In rural areas, with diminishing populations and school enrollment, students, parents, school councils, and school districts are facing similar challenges to those affected by resettlement 50 years ago. Gaining a sense of abandoned communities can only add insight in navigating the challenges associated with the decision-making process of declining enrollments, inevitable school closures, and the possibility of abandoning their community school in favor of a larger, centralized school. Is education the rural exit ticket to parents who see the community as a pleasing place to live, but hold no future promise for their children (see Corbett, 2007, p. 34)?

5. Although large-scale resettlement concluded in 1975, the concept was revitalized in 2002 and continues today. Though resettlement occurs throughout the world, the effects of displacement are felt locally. Insights emerging from educators who are conscious of abandoned communities could prove helpful in furthering understandings of home, place, rootedness, attachment, homelessness, one's personal and educative sense of place, and sense of self.
6. In a world of rapidly expanding virtual space and place, Seamon (2015) argues that the “physically-lived level of human experience must ‘be in place’ so that less embodied-dependent dimensions of human experience—e.g., digital experience and virtual realities—can occur satisfactorily and effectively” (p. 3). The lived experience will always be the “horizon” (Gadamer, 2003, p. 302) or soundboard to the digital and virtual world. Returning to abandoned places is the means to access the essence of these places. For educators exploring these places, as the lived experience becomes personal, this dwelling naturally pierces the connective and sense-making threads of the pedagogical mind.
7. With the shift from rural to urban population, there appears a greater disconnect with nature and the natural world, in what Louv (2005) terms “nature-deficit disorder” (p. 36). Exploring abandoned communities is a means of insight to lives lived in a time when being connected with nature and the natural world was essential to survival. Much of what was learned through doing and living in the abandoned community is now taught in some form or commercially promoted (see Louv, 2012). It is hoped that through educators' experiences exploring abandoned communities, informed insight to this most delicate and burgeoning

dilemma will emerge. Finding a balance between utilization of and sustaining our natural world is not only a social dilemma; it is one with deep educational and pedagogical roots.

This study considers how educators' perspectives may evolve with experience, contemplation, and reflection. These are some of the layers examined in this study, but first, terminology, background, and underpinnings must be considered.

Understanding the Terminology

The following is a clarification of the terms used in the research question at the center of this study. Understanding the meanings of these terms is important, as they provide *fence posts* to guide the study. For example, *educators* in this study are individuals who are involved at some level in the public P–12 education system. The research participants' subject major or expertise is deliberately broad, as each divergent perspective will hold its own valuable insight. Given the cross-curricular potential, research participants will likely have much to offer beyond what I, as a single-lens researcher, could contribute.

The term *explore* speaks to the participation of educators who received a guided introduction to explore each community, after which participants were invited to explore the community on their own. Here, they were free to make their own connections, whether physical, cultural, social, or political. For each individual participant, the exploratory route may vary in breadth and/or depth, adding value to this study. They were encouraged to discuss their impressions and thinking with other participants in the study. The term *remnants* refer to artefacts that remain, not only the physical, but also the evolutionary, including the sense that borders on a spiritual dimension. As a researcher,

there is no way to predict what *remnants* interrupt the everyday, taken-for-granted response of participants, and provide valuable data for this study. The physical remnants such as decaying structures, houses, root cellars, stages, wharves, trails, gardens, and graveyards are some of the obvious. Yet, cultural remnants may exist or surface for individual or group participants in the form of a story, legend, family connection or a variety of other possibilities. *Abandoned* refers to the space that was a community, before its residents were resettled to a centralized growth center in accordance with the government's resettlement program. It represents the place where children spent their formative years; adults thrived or survived, and likely called *home* after they were gone (see Gushue, 2001). It should be noted that while some of the communities abandoned through the resettlement program remain abandoned, others have developed into a coastal version of cottage country. The traditional NL term community, according to Widdowson, Story, and Kirwin (1990), is attributed to the *community stage*, which is the "waterfront facilities to serve the common needs of fishermen in a settlement for the landing and handling of the catch" (p. 111). *Community* may also refer to not only the geographical place where people lived, but also to the meanings that people brought to this space to create a sense of place. The interrelationships between people and place, including interpersonal relationships in place, are a community's lifeblood and contribute to its collective identity as a community. This identity may be seen or unseen, but is palpable, as it survives to varying degrees in our modern-day cultural sense of being-in-the-world.

Other terms used in this dissertation include the following: Outport – a coastal community; Livyer – a permanent settler of coastal NL; Producer society – a society

where people are intimately involved in most or all stages of product development from sourcing raw materials to building/manufacturing using the product. Some may refer to this as a “do-it-yourself” society as members show minimal dependence on others. A peasant or non/minimal cash based economy is often associated with a producer society; Labourer society – a society where labour is divided into specific tasks, a sort of assembly line division of labour where product development, manufacture, and usage are separate and individuals are paid cash for their work. For example, labourers are paid an hourly wage. The final term used is Catherine Window – a large circular stained glass church window.

The Newfoundland and Labrador Context

The most significant finding made by John Cabot in 1497 was not his landfall in Bonavista, NL, but the great abundance of *fish* (cod) in the water surrounding insular Newfoundland. With this discovery, colonial migration to NL began. Early migrants arrived in the spring and returned to Europe in autumn, with the first permanent settlement established in 1610 in Cupers’s Cove, presently called Cupids. With time, overwintering and increasing immigrant populations, settlements shifted from headlands to the inner coast of coves and bays offering protection from the harsh environment and access to local resources. The prevalence of coastal community settlement continued and was relatively unbroken until the province’s economy diversified in the early 1900s, when logging and mining led to the establishment of some communities in the interior of the province. It is a notable fact that throughout this entire period, communities were generally established and settled into according to religious affiliation.

The province of NL is unique, as O’Flaherty (2011) states, “Newfoundland’s status as culturally ‘a distinct society’ is as clear in 2011 as it was when Trudeau defined it as such forty years earlier” (p. 237). Our *communities of practice* (see Wenger, 1998) contribute to what define us as a society. As noted in the terminology above, the NL term *community* has a distinctive connotation centered about *community stage* and this community stage is located on the edge of the place called home, and the edge of the sea and its journeys. This community stage is the site of departures and arrivals; it is a celebratory and welcoming place, a common ground that is collectively owned and shared, a communally held place where work and social interaction occur. The waterfront is the medial area of encounter between the security of home and the journey to sea.

Researcher’s Grounding

My sense of NL community grew as I experienced rural people and rural communities; part of my rural intrigue stems from experiencing abandoned places. One of my first abandonment experiences was an illuminating encounter in Minchin’s Cove. I realized upon hiking through reclaimed forest to reach the cove, that place, even when abandoned with few remnants remaining, can be evocative and insightful.

Startled by solitude, motionless in the midst of a wind-caressed forest surrounding me, my gaze caught sight of the shimmering ocean at the edge of what used to be a village. Crystal-like water rhythmically lapped a pristine, but rocky, shoreline. Black-capped chickadees, curious and wanting, chirped loudly as they approached the trailhead where I stood, the air dominated with the scent of balsam fir and an occasional strange hint of floral lilac. These birds were the only sign of life, the remaining residents. In the distance, the blue sky and fragmented forest clung to

one another, fastened together on the horizon. A feeling of being the first human to set foot in this idyllic place came over me. I was enchanted. Goosebumps surfaced and blood rushed differently, but I could not explain where; overtaken with a mystical calm, it felt special and out of the ordinary. On a cerebral level, I knew this place was, or had been, frequented by people. Yet, on a personal level, I was left with the special feeling of being there, and this was an interruption to my everyday, taken-for-granted living in this world. I was surprised by this feeling, for it was something I had never before experienced. (Redmond, 2013)

Since this early experience of being in an abandoned place, I have frequently had similar reactions when visiting other such abandoned communities, and recollecting my own experiences in [re]visiting the abandoned community of Minchin's Cove.

In this phenomenological study, understanding my own lived experience contributes to a personal grounding and positions my worldview within the research context. My formative years were lived in an urban environment with much time spent outdoors, regardless of weather. My interest in rural resettlement came as a combination of outdoor activity and place-based experiences.

A passion for outdoor activity led me to explore remote and abandoned communities. In nature, I felt an intimacy and connectedness with the natural world different to how I felt in urbanity; I lived on an edge of settlement, the dividing line between urban and wilderness. Working at summer camps provided a breadth and depth of experiential and embodied learning that became the foundation for future personal and professional learning and teaching philosophy. Freiler (2008) supports this notion of personal growth: "Experiences of embodied learning also demonstrate that embodiment

is most readily accessed through the realm of subjectivity facilitated by direct, experiential engagement as an alternative way to construct knowledge” (p. 43). I came to see learning as a personal journey, and one that is best shared with participants’ active engagement. As I entered into the teaching profession, I was able to draw on my experience gained through camp and nurture experiential opportunities for others.



Figure 1. Morning reflection. (Redmond, 2004)

As I walked in these abandoned communities, empathy for those relocated emerged. I connected with not only their spirit, but I also came to sense the power of their place. Isolated, abandoned communities and the associated feeling of *being there* had, on occasion, the effect of straightening my hair, chilling my blood, and eliciting a harvest of sensations. At times, these abandoned communities are ghostly places, and at times, sacred places. This graveyard (see Figure 2), its east-facing headstones dwarfed and shaded by mature forest growth, is an accurate measure of time since the community was

abandoned. A mature tree in the midst of a grave marks the time since the site was last tended to and likely corresponds closely to the time the community was abandoned.



Figure 2. Julies Harbour graveyard. (Redmond, 2002)

My first memory of resettlement came from a 1973 news story about the confrontation between Sally's Cove residents who refused to leave their community, and Gros Morne National Park officials who coerced them to leave. Cadigan (2009) summarizes the controversy as follows: "Although thirty families from Sally's Cove moved to Rocky Harbour and Woody Point, the remaining twenty against relocation,... forced the province and the federal government to develop the national park around their community" (p. 264). As an outsider or *foreigner* to this ongoing drama, I had many unanswered questions: What was the meaning of resettlement? Was it necessary? Ironically, at the time when I became aware of the Sally's Cove resettlement controversy, which was instigated by the federal government, I was relatively unaware of the more than 300 communities that were resettled in the previous 20 years. My first visit to a

resettled community containing abandoned homes was somewhat accidental. British Harbour was my destination for a hike, and my experience of being there resonates today.



Figure 3. British Harbour. (Redmond, 1980)



Figure 4. British Harbour. (Redmond, 1980)

From a distance, two attractive houses stood in the northwest corner of British Harbour. Upon closer inspection the homes were misshapen, empty, and dilapidated. I was struck by our similarity as individual human beings; no matter where in the world we

live or the diversity of our cultural and political backgrounds, the yearning for family, security, peace, and making the immediate *home* a better place seems timeless and universal. The personal and collective identity evolving from this place called home is defined in part by the strength of these intrinsic qualities surrounding place. The void between political power structures and perceived cultural propaganda such as *resettlement* that supposedly represent us as a collective of individuals, was reason to deeply question why people would be forced to leave such a beautiful place. For me, seeing this place as special, with its beauty, history, and place as home, elicited empathy for their loss of home. This left me questioning the ethics of the government's resettlement policy as an extension to legal, moral, and conventional regulations (see Løgstrup, 1971, p. 53). Although Løgstrup, an ethical intuitionist, did not directly address NL resettlement, his philosophy of all people having an intuitive feeling of right and wrong likely applied to those affected by resettlement. They all had their own opinions, as did most others on the periphery. Beyond the question of moral right and wrong is the question of whether the policy and program implementation were adequate to prepare the people being resettled for such a change?



Figure 5. Ireland's Eye. (Redmond, 2003)

In later years, while I was a practicing educator in the public school system, I returned to these communities by sea kayak. Since that time, I have visited numerous abandoned communities, and with each encounter, similar feelings emerge. When I visit these abandoned communities, I know I cannot reclaim this place, though in my re-creation of this place, I know it captures me on some level as an educator. This experience is profound, rich, and worth sharing with others, especially teachers and students as we foster ways that encourage ownership of our collective pasts. For those who did resettle, this study may serve to acknowledge the cultural value they attach to place and their loss and gain, perhaps affording some perch or recognition for individuals and communities directly affected, from which they may move forward. Furthermore, it is hoped that the participants in this study have enriched their personal awareness and understanding of place, identity, abandonment, and departure. Exploring abandoned communities through a modern lens has potential for revealing personal and collective insight that connects our human history and place, which can be applied in educational praxis. Through the sharing of insights garnered in this research study, educators, by virtue of their professional positions, have the opportunity to contribute to opening and furthering this conversation.

Considering Place

Encounters with abandoned places are jarring; they confront me, precipitating a journey out of my safe and comfortable everyday world. Abandoned communities probe us to question our sense of temporal relationships, as abandoned places appear stuck in the past while biological processes creep forward at a glacial pace. For Crummey (2014), the abandoned community is “like a stopped clock, waiting for someone to wind the

spring to start it ticking again” (p. 195). In retrospect, the remains of community life show an edge between what we carve out of the world and how easily the natural world creeps back into dominance. In visiting abandoned communities, our senses are heightened, and like the seafarer on a stormy sea, we are reminded that despite the power of our intellect, we are small against the fury of nature or inevitable quiet biological reclamation occurring through an exacting combination of wind, water, sun, and a liberal allowance of time. Abandoned places are provocative; in the present context the abandoned place’s newly acquired wildness contrasts sharply with the *modern civilized* world. Encountering abandonment disturbs the routineness of being home and reminds us how temporary these places can be. The influence of such powerful events and insights on my own personal life have led me as an educator to question if place-based experience may be influential and/or potentially [trans]formative for others. Malpas (1999) emphasizes the value of place:

The grasp of a sense of place is not just important to a grasp of self... but also to a grasp of the world itself... the very possibility of understanding or of knowledge resides in locatedness and in a certain embeddedness in place. (p. 189)

An individual’s sense of place is not defined only by geographical location, but also the degree to which the individual is invested or embedded in that place.

I hope that, through phenomenological inquiry, I am able to make sense of my evolutionary experiences of place and explore the experiences of place by educators in the field. I know of my own experiences, but I do not know what the experience of an abandoned place is like for others, and I question what insights will emerge from leading educators in exploring communities abandoned through government resettlement

programs. Commenting on this experience of resettlement, educational researcher Kelly (2009) observes:

In the last half-century alone, Newfoundland and Labrador has struggled with several major cultural shifts, each constituting, and compounding, numerous losses: loss of responsible government, nationhood, and independence through Confederation with Canada in 1949; post-Confederation government-mandated resettlement of communities in the 1960s...the initial moratorium and subsequent closure of the cod fishery; ongoing post-moratorium resettlement and closure of communities; the unprecedented and, until recently, unrelenting outward migration of the past fifteen years; numerous environmental crises; the increased social alienation of youth and socially and linguistically marginalized communities; the increased social stratification—rural and urban, economically advantaged and disadvantaged—in the wake of oil resource development; and the severe crisis state of many aboriginal communities. The impact of each of these developments reverberates—cast and recast as each is within a potent cultural mixture of love, anger, pride, humiliation, grievance, frustration, and longing—a powerful reminder of how the past is ever present and of how unresolved loss is re-enacted, demanding attention and productive address. (pp. 10–11)

The focus of this study is founded in one of these cultural shifts, specifically that of the 1954–1975 post-Confederation government-initiated resettlement of communities.

Although many situate resettlement as a historical event, I will look at the results of these events phenomenologically, from the perspective of current educators, by leading a return to a few of these abandoned communities. The consideration of place and the resulting

loss from resettlement affords an opportunity for “how education might be envisioned to respond productively to the challenges of loss and change” (Kelly, p. 5), making this relevant to today’s educators and students. Just as “we are not born into a void” (Brandt, 2001, p. 82), our communities, schools, students and teachers all come with a history that influences their perspective and context and allows them to learn and grow. Sometimes it is beneficial to look back in order to contextualize the present and move forward with vigour rather than remaining tethered to the past. Resettlement in NL is one cultural shift deserving educational and reflective consideration individually, collectively and culturally.

Experiencing a Loss of Place

Prior to joining Canada in 1949, NL was an independent colony (see Calhoun, 1970, p. 1) with economic migration as a recurring theme (see Cadigan, 2009; Calhoun, 1970; Neary, 1988; Nolan, 2007; O’Flaherty, 1999, 2005, 2011; Mannion, 1977; Overton, 1996). With migration there is separation from home, and for some, this journey outside the security and familiarity of home is accompanied by loss or instability of an individual’s sense of place in the world. In the *Royal Commission on Renewing and Strengthening Our Place in Canada*, contributing researcher and writer Blackmore (2003) recognizes the loss of place that accompanies migration:

The effects of the last 70 years on the body-politic and the body-communal have taken their toll. Yet we have never carefully examined the profound impact that the events, decisions and outcomes have had on individuals, communities and the province itself. Much has been gained through Confederation.... However, the task the Commission now faces requires a more thorough and sensitive analysis.

For it will become increasingly evident that unless we dare to undertake a process of “grieving” for what we have lost, there can be no resolution or progress, either individually or collectively. (p. 361)

Blackmore, like Kelly (2009), recognizes loss in NL not as a singular event, but as the culmination of many events. The intrinsic connection between people’s personal and/or collective identity and place exacerbates loss through cultural shifts such as resettlement. The government-initiated centralization/resettlement programs from 1954–1975 highlighted the love of place and loss of home, imprinting such love and loss in the collective cultural consciousness. Education has a role in addressing this thinking and feeling, but essential to this process is awareness of the context and threads contributing to loss, our evolutionary past, and where and how we see ourselves in the present. Education is much more than facts, figures, reading, and writing. Through an increased awareness of our personal history and context, we are able to acknowledge challenges in others and move forward. The results of a personal and cultural education are of benefit to all, not only from a cultural perspective, but also as a means toward a more humanized appreciation for and understanding of our past that underpins who we are individually and collectively. Our history shapes not only who we are in the present, but also contributes to our sense of who we can become in the future.

As an educator, I now see the value of other teachers exploring resettlement and other local cultural shifts as a means of moving forward by embracing or engaging with the past. Insights accrued through educators’ experiences of exploring an abandoned community is valuable beyond sharing the topic as a curricular outcome with students. Educators’ heightened awareness of abandonment, departure, and loss can enhance their

relationship with a student whose parent migrates every 3 weeks to Alberta, Voisey's Bay, or an offshore oil platform for work (see Palmer, Groom, & Brandon, 2012). Equally, the experience may invoke contemplation, reflection, and inquiry in the educator, leading to new insights such as the value of place-based education. This study is more about what educators may gain from the experience of place; their gains can have a direct impact on how they work with students today and in the future. Place and our sense of it permeate all levels of society and life in NL; our sense of place is a barometer of how we see ourselves in the world. Through the experience of educators exploring the remnants of abandoned communities, it is hoped that their personal awareness will be heightened and their insights made meaningful, both personally and pedagogically. Such explorations can provide a means of liberation from the anchors of loss and facilitate avenues of growth through acknowledgement, understanding, and hope.

Yet, not all Newfoundlanders have an appreciation for these resettled places.

Withers (2009), for instance, expresses a contrasting opinion:

In Newfoundland, four decades after state-directed evacuation of inshore fishing communities ended, the word 'resettlement' continues to evoke strong emotional sentiments. A popular belief that a heartless state uprooted families from an endemic life in rural communities by dragging their houses from pristine coves and meadows to muddy lots in a growth center without any services or employment opportunities still exists...Centralization is also often portrayed as an attack on an outdated culture and economy which was directed only at rural Newfoundland. (p. 2)

In questioning the roots of this commonly held historical narrative, Newfoundland historian Bannister (2002) notes “cultural memory” evolved from “historians being increasingly marginalized, as poets, novelists, and other writers have taken the lead in how we view the past” (p. 175). Bannister’s point is captured in this scene from local writer Pittman (1973):

It’s the devil’s own handiwork betimes, but once ye leave off on a summer morning, heading out, with the sun peeping up, the skiff cutting clean in the water, and all that shiny sea stretching out ahead of ye to westward, well Phonse, you go out one morning like that and you can put up with winter fishing the rest of your life. (p. 49)

Historically, it was a challenge to survive in rural NL (O’Flaherty, 2005). It is a life often represented with a duality of the “mundane” hardship, isolation, and tough subsistence living in contrast to the “festive” (see Jäger, 1975) and charming. Yet, for the living, it is often the charm that is memorable. For Pittman, the idyllic propels memory and connection to place. The reality was that the proliferation of outports, in concert with *modernization* and a changing fishery, created a dilemma for government in the mid-20th century, resulting in government-initiated migration programs commonly referred to as *resettlement*. However, migration did not begin with the 1954–1975 resettlement initiatives (see Doyle, 2013; Neary, 1988; O’Flaherty, 1999, 2005; O’Gorman, 2006). As Calhoun (1970) notes, “Migration has been an avenue of escape for the economically disadvantaged in Newfoundland since the middle of the nineteenth century” (p. 169). Resettlement in the 1950s and 1960s brought migration to the fore. Because government initiated the program, and it directly or indirectly affected a large percentage of the

province's population, widespread personal and collective views developed which were not always harmonious. Despite growing up in an urban center, I was not immune to the divisive discourse surrounding resettlement. This public debate ignited a personal desire to explore these places firsthand.

The Inevitability of Centralization

Over time, I became aware of four government-initiated resettlement programs between 1954 and 1975; these resulted in the abandonment of communities and centralization of people in larger “growth centers” (Smallwood, 1993, p. 585), with improved educational opportunities, health care, and “modern facilities” (Wadel, 1969, p. 3) and amenities such as indoor plumbing and electricity. The first program, Centralization, initiated and run by the NL Government, operated from 1954–1965. This program, as defined by Copes (1972), was the catalyst for a deliberate government policy that displaced hundreds of rural communities in NL to resettle in larger centers under the program now known as “resettlement” (p. 25). Centralization was the government's response to its limited financial ability to provide modern amenities and services to such a geographically dispersed population (Iverson & Mathews, 1968; Smallwood, 1993; Wadel, 1969; Withers, 2009). A secondary consideration by Wadel was the “strong indications that the inshore fishery is rapidly becoming unprofitable; already, the various government disbursements bring more money into many communities than does the fishery” (p. 65). The fishery was changing from salt fish to processing plants with freezing capabilities. *Where once they stood: A gazetteer of abandonment* (1998) documents 341 vacated communities in NL: “About 120 were abandoned before Confederation” (preface). With a declining inshore fishery market, and fresh fish the

newly preferred product, how would these communities have survived without the means to process their fish? At the time of resettlement, their world was changing with or without a government plan to move them.

Growing technological advancements, especially in travel, have resulted in modern society being highly migratory. Historically, the migration associated with resettlement is a valuable educative lesson that may resonate with modern students and educators. Family and community dynamics in worker migrant families and communities, including school communities, are changed with the extended absence and presence of parents, the influx of money, and in some cases, the addition of social issues such as substance abuse associated with migrant money and lifestyle. In support of educators' heightened sensitivity to migration, Kelly (2009) states, "Within education, the migrant story must be heard, analyzed and understood, for migration...indelibly marks those we teach and those who teach" (p. 44). The inclusion of resettlement in NL's grade 8 social studies curriculum is a way of tacitly acknowledging migration and its contexts and consequences, past and present. Although resettlement is historical, its educative contributions are relevant when placed in a current context and within a balanced narrative.

For many who were encouraged or forced to leave, the impact and loss of home, or displacement, was profound (Dyke 1968; Evans, 2012; Iverson & Mathews, 1968; Kelly, 2009). In describing the impact, Iverson and Mathews state, "The destruction of 'nonviable' fishing villages through household resettlement is also the destruction of a traditional system of reciprocity and interdependency" (p. 103). One respondent interviewed by Iverson and Mathews described the effect of resettlement after relocating

in the new centralized community: “Here if you didn’t have money you were out. On the island if you had a job to do you’d wait ‘til the weather was too bad to fish and then all were willing to help” (p. 47). It is clear that the respondent, now living in a new community, lacked the social infrastructure (of free labour) he experienced in his now abandoned community on the island (see Firestone, 1967, 1978). Evidently, for him and most Newfoundlanders and Labradorians, community includes people as well as place. Rural communities of practice expected everyone in the community to freely share their skills and labour.

Since European settlement, especially from Ireland, Scotland, England, and France, coastal areas that offered access to fish have thrived. In the “Report on Resettlement in Newfoundland,” Wells (1960) reported 1444 settlements scattered along 6,000 miles [9,600 kilometres], few with a population greater than 500 and some 450 communities with a population of 100 or fewer (p. 5). Communities were relatively homogenous, settled, and commonly divided by religious affiliation. Catholics lived in a community with Catholics, Protestants were generally not welcome in a Catholic community and vice versa, and intermarriage was viewed as a rare, frowned-upon practice. (see O’Flaherty, 1999; Omohundro, 1994/1998). When communities were resettled, in most cases the inhabitants were moved to a community with a similar religious affiliation. Within the traditional NL community, there existed diversity, inclusion (excepting religion), collective strength that contributed to personal and shared identities and achievements that appear deeper and broader than those commonly found in urban centers at that time. One other significant difference between the larger urban center and small rural community was the variance in the economy of the pre-resettled

community and the centralized community. Wadel (1969) mentions that the pre-resettled communities were primarily subsistence based, whereas centralized and urban economies depended on cash and skills or products that could be converted to cash. Matthews (1987) notes that the development of Newfoundland and Labrador's "modern society" was precipitated by two events:

The first was the construction of four U.S. military bases in Newfoundland during the Second World War. Thousands of Newfoundlanders learned trades and industrial skills while working on these bases. When war ended, few were willing to return to the old ways in isolated communities. (p. 2439)

Wage labour was new and growing in larger centers. Matthews (1987) claims the second catalyst towards a modern society was Confederation with Canada in 1949 (p. 2439), which saw an influx of cash in the form of unemployment insurance, baby bonus benefits, transfer payments, and a variety of other subsidies contributing to a growing prevalence of a cash-based economy. Once people developed the affinity for cash through government programs or cash based income, they were less likely to return to the informal economy associated with life in the relatively cashless rural communities.

The Deep Roots of Resettlement

Newfoundland and Labrador, historically and in the present day, displays a propensity for migration, most of which is influenced by economic opportunities here and away. In the 1960s to the early 1990s, out-migration was predominantly to Toronto and other parts of southern Ontario. This pattern changed with the recession of 1991 that impacted southern Ontario and resulted in lost jobs and opportunities. A rising oil-based economy in Alberta shifted the primary destination of out-migration in the early 1990s,

and this trend remains today with one caveat. The initial discovery of oil offshore (Hibernia, 1981) in NL, in conjunction with other finds (Terra Nova, White Rose, Hebron) and their subsequent development, has led to a vibrant economy; this economy is characterized by in-migration, inflated house prices and the “have status” designation of Newfoundland and Labrador that was established on Monday, November 3, 2008, when the province came off equalization for the first time since Confederation with Canada in 1949 (“Have-not is no more,” 2008). The constant variance in oil prices reveals the instability of an economy so dependent upon the fluctuating global market of a non-renewable resource.

The benefit of conversations about human migratory patterns in the public domain and in schools can contribute to a fuller understanding of issues and benefits associated with this practice. Not everyone migrates for work, but most people know others that leave and this highlights the differences that exist within society and therefore education. For those not affected directly by migration, an understanding and empathy for those affected offers valuable insight. This is especially true for educators who teach in areas with migrant workers and those who teach students whose families are affected by migration. In support of a world that is accepting of diversity and understanding of the plight of others, Nussbaum (2010) states, “adequate education for living in a pluralistic democracy must be multicultural, by which I mean one that acquaints students with some fundamentals about the histories and cultures of the many different groups with whom they share laws and institutions” (p. 91). Until recently, NL has been a relatively homogeneous society (see Doyle, 2013) and Nussbaum’s multicultural reference in the NL context applies not necessarily to racial differences, but to economic, social,

geographical, cultural, and other local variance. In the case of education in NL, this includes acquainting students with resettlement and the urban/rural divide (see Cadigan, 2009, pp. 266–267). For decades in the 20th century, the overpass just west of St. John’s represented the divide between rural and urban spheres.

Fagan (1990) recognized graphic artists’ and writers’ frequent use of resettlement themes of “departure and abandonment” as a means to “counter government rhetoric” (p. 3). He states, “Never before in the history of Newfoundland did the artistic community respond in such numbers and with such intensity to a social issue ... [with the primary focus of artists work suggesting] the inevitable loss of values resulting from resettling” (p. 3). The focus on loss, though important in reparation, is only one part of the process in moving beyond such a radical cultural shift. Kelly (2009) “attempts to resist romanticism and the allure of tradition in order to see cultural criticism as an opportunity for contemplation and growth” (p. acknowledgements, para. 1). She states, “While gain can also accrue through migration, its severing moment from established home places, cultural practices, and identities throws into chaos any held beliefs about cultural identity as fixed or stable” (p. 5). The historicity of migration and the now common practice of working away while living at home adds credence and provides opportunities to understand and connect the lived experience and migratory culture in NL, past and present.

In the twenty-first century, early resettlement in NL is a waning historical memory, explored mostly by artists and writers. Paintings of a solitary boat towing a floating house across a bay, a poem, or a story of resettlement are exemplars of modern interpretations of resettlement. From time to time, resettlement becomes newsworthy,

such as Great Harbour Deep in 2002, Petites in 2002, Big Brook in 2004, and, most recently in 2010, Grand Bruit. The NL provincial government budget released on March 26, 2013, has sparked a renewed interest in resettlement. The document states the following:

We are also prepared to step up and help communities that may be unsustainable.

We will increase our support for the voluntary relocation of communities where at least 90% of residents vote to relocate. This year, we are significantly increasing the maximum payout per household in the provincial Relocation Policy from the current \$100,000 to \$270,000, a more realistic amount to facilitate a move.

(Government of NL, 2013, p. 20)

Because of the increased maximum household payout, more communities in 2016 are considering relocation, making resettlement once again newsworthy. The communicative process in the current voluntary community relocation program is in contrast to the culturally perceived reality of early resettlement programs where, according to government rhetoric, participants moved voluntarily. However, Fagan (1990) claims, “What the government said and what people heard were often not the same” (p. 2). The second NL resettlement program within 1954–1975 (Fishery Household Resettlement Program, FHRP) was intended to be more radical (Withers, 2009, p. 19). Under the FHRP, “during the period 1965–1972, the state executed a program of social engineering on a scale that has few parallels in Canadian history” (p. 20). The more recent resettled communities of Great Harbour Deep, Petites, Big Brook and Grand Bruit, however, offer a more immediate glimpse of the past.



Figure 6. Petites, seven years after resettlement. (Redmond, 2009)



Figure 7. Grand Bruit, one year prior to resettlement. (Redmond, 2009)

Dichotomy of Resettlement

Years after the resettlement programs of 1954–1975, a division remains between those who see the resettlement experience as affirmative and those who, in post-resettlement, failed to achieve the improved quality of life promised by government. The outcomes of resettlement were diverse and not necessarily those expected. Cadigan (2009) notes, “Many rural people initially favoured resettlement, especially the women, who had borne the high cost of trying to arrange the education of their children and maintaining their families’ well-being in the absence of well-developed educational and medical facilities” (p. 246). In some cases, the anticipation and hope of the move resulted in a reality of disappointment and despair. In Cadigan’s words, “Disillusionment quickly set in” (p. 246). In other cases, fear and trepidation prior to migration dissipated in the midst of advantaging education and other opportunities, leading to lifelong success and prominence. The post-resettlement era in Newfoundland and Labrador highlighted individuals such as Dr. Leslie Harris (Memorial University president 1981–1990), who came from communities abandoned through resettlement and rose to positions of cultural, political, and academic influence. One positive parallel cultural shift in the resettlement era was a deliberate and heightened focus on education. In the resettlement era, post-secondary education was seen by Premier Smallwood and others as a way forward into the modern era. In his thesis study, Withers (2009) states, “High modernist planners focused on formal education as a means to transform what they believed was a disorderly, subsistence economy into a productive society” (p. 1). This was consistent with the construction of the newly expanded Memorial University, Elizabeth Avenue, campus, which opened on October 9, 1961, in the midst of resettlement. The focus on

formal education is a historical highlight that offered unprecedented educational opportunity for everyone, not just the affluent. The focus extended to rural schooling, as the *Newfoundland Journal of Commerce* (August 1960) editorial announced that \$500,000 in scholarships were available for students starting in grade 8 in smaller schools, giving them the opportunity “to receive special assistance from the government to enable them to continue their studies in larger, better equipped, and better staffed high schools” and provide “resources enough to complete their high school education” (p. 15). Part of the measure for this program’s success was observed in the reduction of students attempting grade 11 in one-room schools. In “1945–1950 there were 184 single room schools, dropping to 31 one-room schools in 1958–1959” (see p. 15). Concurrent with this program (among others) was the burgeoning growth and investment in vocational schools and a new, much larger university campus. Not only were these educational institutions adding capacity, but there were also non-repayable financial grants and a Canada Student Loan Program (beginning in 1964) available to students in need. In cases where youth wanted to leave, education became a viable and respectable means to move out of an isolated, rural community.

In interviews conducted 20 years after resettlement with those who were resettled, Gard (1985) reveals existing divergent viewpoints: One of his participant states, “I’d rather be one day in Tack’s Beach than 17 years in Arnold’s Cove,” while another interviewee, “Bruce Wareham, manager of the National Sea Products plant,” said “I was opposed to resettlement at the time; but looking back on it now, it couldn’t have worked out much better” (p. 11). Countering personal loss and costs of resettlement, the benefits of education in that era were enormous. Historian James Overton (2002) states, “After

confederation, improvements in education were an important aspect of the transformation of the province” (p. 312). To date, equitable access to education is the single most influential social and cultural shift in the colonized history of this place.

Open Boat: A Means of Approach

Water is a touchstone to Newfoundlanders and Labradorians. Most communities abandoned through resettlement were geographically isolated and their traditional mode of access was by boat. Today, many of these communities remain equally isolated and boat travel offers the most affordable access. The study at the centre of this dissertation took place along the western shore of Placentia Bay as part of a one-day open boat exploratory trip. In order to accommodate all participants, two excursions were required: three participants in July 2013 and three participants in August 2013. For each group, the one-day trip began and ended in Petite Forte, a picturesque community that ironically resisted resettlement (see Ryan, 1992; Thurston, 1982). The journey by open boat of approximately 100 km took the participants to the resettled communities of Isle Valen, St. Leonard’s, St. Anne’s, St. Kyran’s, Presque, Toslow, Little Paradise, and Great Paradise. The visit to St. Leonard’s, St. Kyran’s, and Great Paradise included extended shore visits and a walk of approximately 2 km on a road between St. Leonard’s and St. Kyran’s. En route, and upon arrival in each community, a local expert and/or the researcher shared history and folklore with participants. Voyages were planned for pleasant weather days with a forecast of civil water conditions to minimize risk, ensure participants’ comfort, and to avoid seasickness. The journey and exploration were almost entirely outdoors and included a simulation of the livyers’ outdoor lifestyle on the land and water. For some, being outdoors may offer a connection with the natural world (see

Louv, 2005, 2012; Zelenski & Nisbet, 2014), which may enhance or reveal insight into the world of those that lived in these now abandoned communities. This is not to say that all the participants viewed this outdoor experience in abandoned communities in the same way. Indeed, the outdoor component in this research study was impossible to avoid and it reinforced two historical relationships: firstly, people's interconnectedness with outdoors or the natural environment; and secondly, the experiencing of traditional outdoor journeys to, from, and within abandoned communities. Although the activities for this study's participants may have differed from others' past experiences, the intent was to invoke experiences that would have been customary to those who once lived in the abandoned community. This study intentionally had participants remain outdoors all day so they could make their own connections to a way of life centered on being outside. In this dissertation I ask, what is the experience of educators exploring the remnants of an abandoned community?

CHAPTER 2: CONTEXTUALIZATION

The history, culture, and place of NL are important threads in this study, for they set the context and anchors of the work. The eventual future of NL is grounded in its immediate terrestrial and surrounding oceanographic physical geography, with beginnings millions of years ago. Located on the eastern edge of North America, NL's natural history is rich. The wealth of natural resources and ease of access to these resources drew various indigenous groups to this region approximately 10,000 years ago, after the retreat of the most recent deep freeze and glaciation (see Redmond, 2003). With the subsequent arrival and eventual settlement of Europeans in NL, European settlers challenged indigenous groups for the natural resources, ultimately leading to the marginalization of those that survived and the extinction of others, such as the Beothuk (see Marshall, 1998).

History, Culture, and Place: Newfoundland and Labrador Roots

The early colonial settlements occurred in coastal waters adjacent to the rich fish resources, attracting predominantly English and Irish migrants, and at different times in history, the French (Devine 2013; O'Flaherty, 1999, 2005; Williams, 1975). Initial settlements were on headlands closest to the European continent (Williams, 1975). As time passed, overcrowding, inadequate resources, competition for resources (see Sider, 2003), and a need for protection against harsh weather conditions caused a gradual shifting of people from the outer to the inner bays.

Populations in these isolated coastal communities were generally small, and in hard times, with no government support, life was lived on the edge. This was an era where a few potatoes could mean the difference between starvation and survival (see

Sparkes, 2014, p. 7). By 1945, approximately 80% of the population was spread amongst 1200 named places (excluding St. John's and Corner Brook), with a near majority of them home to fewer than 100 inhabitants (Williams, 1975, p. 156; see also Sider, 2003, p. 17). The intimacy of small, isolated communities reveals characteristics that have contributed to the culture of this place. Firestone (1978) notes, "People are known for miles up and down the coast, there being no settlements inland" (p. 104); because of isolation, "traditionally the law has been remote from the lives of people" (p. 43), and "it is best to ignore irritations and avoid overt conflict" (p. 113). Avoiding conflict is historically important in perpetuating the traditional "interdependence" (Devine, 2013, p. 376) essential for survival, accomplishments, and camaraderie, all contributing to the rich personal and communal identities closely intertwined with environment, culture, and place (see Blackmore, 2003; Gruenewald, 2003a). In support of this, Lotz (1971) observes, "The local people reveal a high degree of autonomy and individuality. They also respect the autonomy of others...and they cooperate to solve common problems" (p. 50). Lotz highlights this cooperative effort:

The story of moving the houses from Garden Cove is fascinating; with a minimum of mechanical equipment and a great deal of common effort, a whole village was "floated" from one location to a new site. The houses were pushed into the water, towed to the new location and the village re-established there. (p. 50)

Respect, cooperation, autonomy, and individuality are part of what contributed to our identity and anchored inhabitants to this place. Blackmore (2003) describes this dramatically: "Our rootedness in Newfoundland and Labrador has its physical origins in

an ocean fruitful and terrible; in soil demanding and flinty; in rivers powerful and unpredictable” (p. 347). The historical anchors of land and sea, that in many cases bound settlers to this place, have also served to free them from hardship, a juxtaposition as liberating as it is confining, kind as it is cruel, beautiful as it is harsh (see Momatiuk & Eastcott, 1998). The close-knit community, although sometimes intrusive with its knowing and lack of privacy, offered security and support in its interdependence. Devine (2013) notes, “This interdependence also translated into a strong sense of close knit community” (p. 376). The centuries of isolation, although seemingly invisible, have left an indelible mark upon the people of this place, creating a community of people and culture unique to this place. Blackmore (2003) states:

The core of our geographical and cultural sense of place has been passed down to us and affects what we do and what we think we can do. Examining it allows us to glimpse the origins of our strengths and our weaknesses. Hence, we can truly say that we are shaped by—and we help shape—our heritage. (p. 345)

In this context, it is the traditional-rural element that has contributed so greatly to our culture.

The migratory trending climaxed with government-initiated resettlement initiatives from 1954–1975, which Sider (2003) refers to as “the largest forced relocation campaign ever in a western capitalist democracy” (p. 3). On the surface, this coerced post-confederate displacement of outport inhabitants speaks to a devaluation of rural culture, as argued by Canning (1975): “In a sense Newfoundland was the original ‘throw away-society’. This is all too evident in the way we once decided to abandon our rural heritage in the process of trying to ‘catch-up’ with North America” (p. 17). Yet, it is

ironic that urban marginalizing of rural society and culture was the catalyst for its revival, spawning a cultural renaissance in the 1970s and 1980s that continues today (see Fagan, 1990). The culture of this place highlights its richness, beauty, and serendipitous role in our success. Blackmore (2003) describes this:

The stories, songs and music of the place are ours and we are stirred by them. If our place is challenged, by word or deed, it is our pride of place which is challenged, and we rise to defend it. Our sense of belonging here is remarkably described by the language of our place – its idioms, meanings, rhythms and cadences. And all of us in the extended place of the province who share these physical, emotional, linguistic and social responses experience a sense of connectedness to each other and a shared identity. And this larger community becomes a geographical and spiritual harbour, which provides us with haven just as readily as it launches us on new voyages. (p. 345)

The irony is that this rich cultural sense emerged out of post-Confederation resettlement, a time when many people saw outports anchored in an archaic past unsustainable into the future, where rural livyers were lured by an urban culture and a cash economy.

Resettlement was, to some, as necessary as it was disparaging.

This inescapable paradox is part of what makes this study suited to the field of education. There exists an air of unsettlement with resettlement, a tension between one's roots and an invisible but cumulative, unstoppable inertia, a need for the acknowledgement and redress of this evolutionary process as it is reflected in our person, community, and identity. The concepts of time, place, identity, culture, loss, and

liberation, though bound in the past, are relevant and enlightening when considered alongside a modern context and through an educational lens. Canning (1975) notes:

In the final analysis, development is all about value change, but it requires the wisdom to know the difference between what is worthy in old ways and what is unworthy in new patterns. Only by critically examining the costs of all options do we achieve the greatest measure of authentic progress (p. 17).

Such analysis may only be considered in retrospect. Resettlement, though relatively recent in human terms, remains today a symbol for the death of a rural way of life, centuries removed in many developed countries. The fact that this pre-resettlement rural way of life is temporally proximal in abandoned communities of NL heightens potential educational contributions and highlights the timeliness of this study.

A Place Called Home, the Abandoned Community

The *place* we call home is an existential universal to which most people can relate; yet the perception of what makes a home is acquired locally and may vary greatly. Homes are built for those living in the community as a domicile, and are not intended for abandonment or disposal. Blackmore (2003) considers home in the NL context:

When we speak of a people's *sense of place*, we begin by describing how people respond to the community or place where they live, or once lived, and which they call "home." That *sense of place* includes what people know and understand about their community, how they respond emotionally to it, and how "the place where they live" helps determine their view of themselves as individuals or as a community. That sense empowers them to act. (p. 345)

When things are normal, home is often a taken-for-granted notion, place, or circumstance. Any disruption in the construct of home highlights the comfort, security and values of home. The participants in this study explored a number of abandoned communities that disturbed their settled ways of being in the world. This experience provoked perceptive questions: “Is home a permanent dwelling, and if so, how long must one live there before it is considered home?” and “When a home is abandoned, or people migrate as in resettlement, where is home?”

According to Levinas (1969/1991), “Concretely speaking, the dwelling is not situated in the objective world, but the objective world is situated by relation to my dwelling” (p. 153). From the outside looking inwards at an abandoned community, home might be considered more than a dwelling, as here the homes may be invisible, biologically reclaimed back to the land; however, feelings of homes lost (disappeared) pervade. For most, the perception of home is grounded in their own experiences of home as a place. Levinas states, “The privileged role of the home does not consist in being the end of human activity but in being its condition, and in this sense its commencement” (p. 152). Within the context of this research, it may be questioned how this “role of home” is influenced when one is forced to abandon home.

Is home just a dwelling, or is there more meaning to home—as in the vegetable garden, sheds, fish flakes, boat, adjacent forest, trails, private spaces, the lookout, community church, graveyard and/or the community at large? Perhaps home is the tending and cultivation of dwelling, not only the physical space and entities that compose place, but also the transparent threads that connect us to that specific place and give meaning to it. In this study, any or all of these descriptors may be used when describing

home in a present or past perspective. What does it mean for participants in this study to experience the loss of home in the abandoned community? Are they considered intruders or outsiders, infringing on the ghosts of the past and the serenity of this place?

Background to Resettlement in Newfoundland Labrador

Examining the lifeworld (Husserl, 1970) for experiential meanings of abandonment has significant implications for teachers and society today. Understanding abandonment in the past provides meaningful context in the present. Colonial settlement concurred with ready access to marine resources—especially fish. Up to 1900, the primary economic base of NL was the inshore fishery. The fishing industry was centred in the provincial capital, St John's, which served as the mercantile hub for trade, specialized services, and cultural amenities (see Copes, 1972). With the opening of the Grand Falls pulp and paper mill in 1909, the dual economy commenced, which eventually resulted in both paper/logging and mining industries contributing to the provincial economy. When NL entered Confederation with Canada in 1949, it remained predominantly a rural society comprised of *outport* communities typically lacking electricity, indoor plumbing, reliable mechanisms of communication, and related services (see Wadel, 1969; Wells, 1960; Withers, 2009).



Figure 8. A traditional isolated pre-resettled rural outport community.
Coll-137, 21.07.001, Archives & Special Collection, MUN (used with permission).

Prior to Confederation, the NL census was taken in 1911, 1921, 1935 and 1945, with 1945 being the final census for the independent state of Newfoundland. The province's name was officially changed to Newfoundland and Labrador on June 1, 2003 (see <http://www.lac-bac.gc.ca/obj/040006/f2/040006-02-e.pdf>). The first Canadian census to include NL took place in 1951, revealing approximately 57% of NL's population as rural. By the end of active resettlement in 1975, the rural demographic had declined to approximately 41% and has remained in that range since.

The primary mode of coastal travel in 1949 was by boat following the coastal shoreline. As roads were established around that time, there was a growing expectation that the government of the day should deliver infrastructure and services (see Iverson & Matthews, 1968; Copes, 1972) to all the population. In an effort to reduce infrastructure and service demands on government's limited financial resources, and to address a growing rate of underemployment, a Federal-Provincial Fisheries Development Committee released a report in 1953 recommending some centralization of the fishing

population to communities with better fish-handling and processing capabilities. Withers (2009) explains:

That state-assisted evacuation of communities under the provincial Centralization Plan (1954–1965) and the Household Resettlement Plan (1965–1975) was driven by a theory of economic development implemented in all parts of the world. The implementation of the modernization theory justified relocating bodies and altering attitudes and values...Newfoundland's widely dispersed population, dependant on what planners considered an archaic industry that kept them in a state of dependence, was especially vulnerable. (p. 1)

It should be noted that, in the midst of the resettlement program and with the benefit of hindsight, change was inevitable. Wadel (1969) states:

A major reason given for introducing the resettlement programs has been that the people themselves want to move into more central communities: the fact that people have accepted resettlement is taken as a major proof of this. It is also argued that it is impossible to provide a decent standard of living in the outports, and that, at the same time, new industries, such as the fresh fish industry, have a shortage of labour. Moreover, many outports can only be provided with many of the modern facilities at very high cost relative to their economic base (p. 3).

A substantial provincial government resettlement initiative evolved out of the 1953 Federal-Provincial Fisheries Development Committee report recommendations. The result over the next 21 years, between 1954 and 1975, was the abandonment of more than one quarter of the province's communities and the relocation of approximately 10% of Newfoundland and Labrador's population. Smallwood (1993) notes:

In 1954, the provincial government, through the Department of Welfare, began to provide financial assistance to families prepared to resettle. Initially, the government covered the actual expense of moving. This was later replaced by a payment to each family, starting at a maximum of \$150 and eventually increasing to \$600. Every household in a community had to agree to relocate before the money was paid. Between 1954 and 1965, 110 communities were abandoned, with a population of about 7,500. (p. 589)

It is interesting to note that in the 60 years since initial NL resettlement, the maximum government payout or incentive to move has gone from \$150 in 1954 to \$270,000 today. This increase significantly exceeds inflation for this timeframe. Figure 9 identifies communities affected by resettlement from 1950–1959.

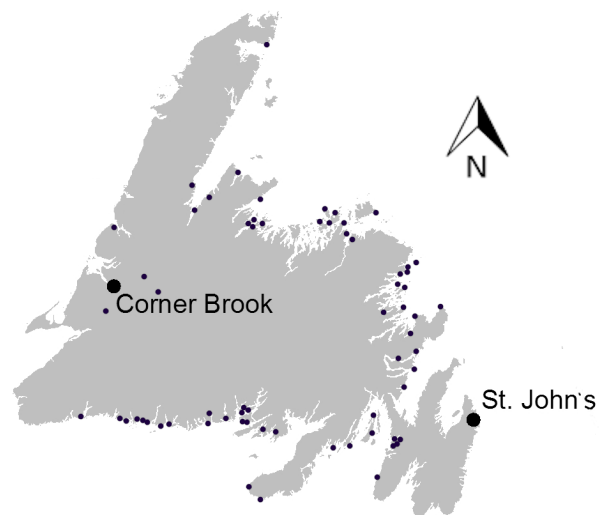


Figure 9. Map showing Newfoundland communities affected by resettlement 1950–1959.

Smallwood (1993) states that the second resettlement program introduced in 1965 was a joint federal-provincial initiative and was administered by the Department of Fisheries. As long as 90% (and later 80%) of a community's households agreed to move to a

designated growth center, each household was eligible for a grant of \$1,000 plus \$200 for each dependent. In addition, the program paid moving costs and up to \$3,000 for a serviced building lot. There was a second federal-provincial agreement in 1970, with responsibility being shared by the federal Department of Regional Economic Expansion (DREE) and the provincial Department of Community and Social Development (see Smallwood, 1993, p. 589). In this second resettlement program between 1965–1975, “Some 148 communities were abandoned, involving the relocation of an additional 20,000 people. The main areas affected were the islands of Placentia Bay, Bonavista Bay, and Notre Dame Bay, as well as communities on the southwest coast” (Smallwood, p. 589). O’Flaherty (2013) mentions the impact to insular Newfoundland’s south coast:

Between Cape Ray in the southwest corner of the island and Come by Chance in Placentia Bay there were 180 settlements in 1956, the same number as in 1951 ... by a rough count in 2010, around half the number there was in 1956. (pp. 220–221)

It is worthy of note that, out of all geographic areas in NL, Placentia Bay appears to be the area most intensely affected by resettlement, with approximately 43 communities abandoned from that one bay alone. Figure 10 shows the communities abandoned through government resettlement initiatives from 1960 onwards.

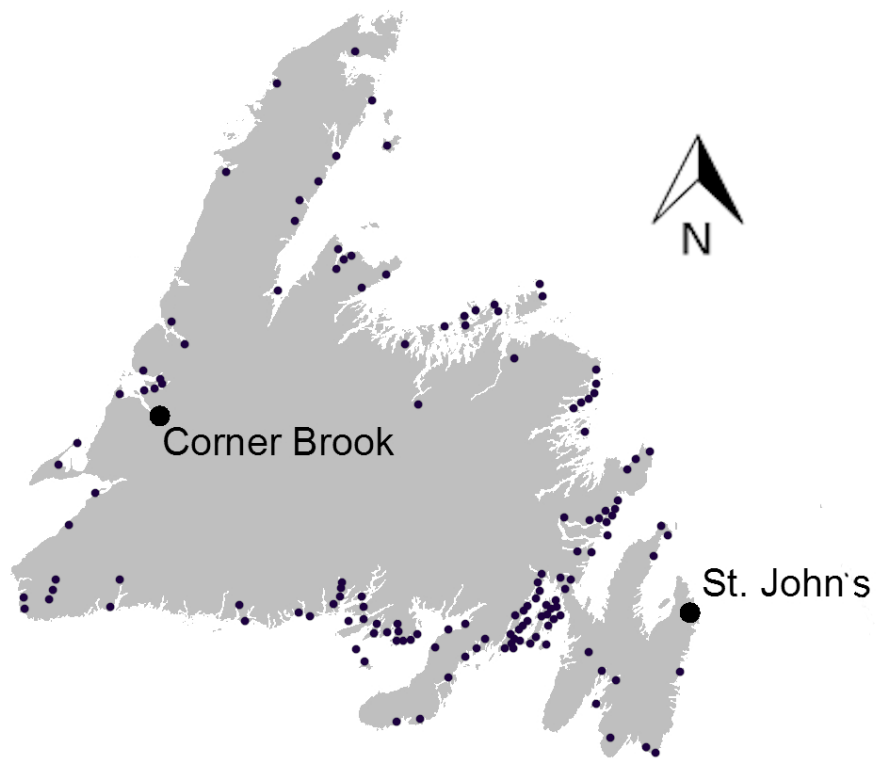


Figure 10. Map showing Newfoundland communities affected by resettlement 1960 onwards.

Resettlement in Labrador was less intense and occurred primarily along the southeast coast. The Labrador program featured an amendment “which allowed individual households to resettle provided certain conditions were met. Most who resettled within the region moved to Mary’s Harbour and Cartwright” (Maritime History Archives, 2010, Introduction, para. 6).

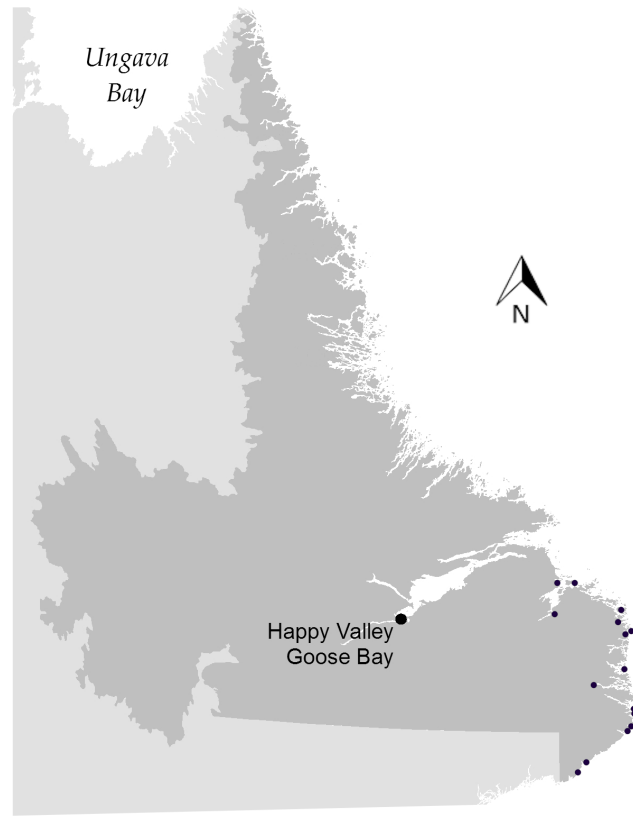


Figure 11. Map showing Labrador communities affected by resettlement 1965–1975

After a community was abandoned, there are isolated cases where seasonal human habitation has occurred. Although it was not the focus of this study, there were two other resettlement/relocation programs from 1954–1975 initiated by the federal government, in addition to the two aforementioned provincial resettlement programs. The first of these was the abandonment of the Labrador Inuit communities of Nutak and Hebron in 1956–1959 (Evans, 2012, p. 85); the second relocation initiative occurred in Sally's Cove with the establishment of Gros Morne National Park in 1973.



Figure 12. Sally's Cove, located in Gros Morne National Park on the west coast of insular Newfoundland and Hebron, located in Northern Labrador.

Although Sally's Cove was slated for resettlement, and while many residents of that community left, some refused, and it remains an enclave community within the Gros Morne National Park boundaries today. Although these federal relocation programs were much smaller, based on the Sally's Cove resistance and/or Inuit post-migration discourse (Evans, 2012), the community and personal loss were significant. Both of these relocation initiatives were different from the 1954–1965 Centralization Program and the 1965–1975 Fishery Household Resettlement Program; consequently, they are beyond the scope of this study.

For those familiar with NL, resettlement is commonly perceived as a post-Confederation program. However, there is a little-known, government-supported resettlement program reported by O'Gorman (2006): "In 1934 the Commission of Government began a program of agricultural colonization of five new settlements—

Markland, Lourdes, Haricot, Brown's Arm, Midland, and by 1939 three more places were added—Sandringham, Winterland, and Point au Mal" (p. 25). Noteworthy are the differences between this pre-confederate resettlement initiative and the 1954–1975 post-confederate resettlement programs. Neary (1988) notes that at the time of the Great Depression and pre-Confederation resettlement program, moving the excess population to the land was regarded as "an economic panacea widely favoured in the 1930s in Canada and elsewhere as an alternative to industrialization and urbanization which appeared to have failed" (p. 64). However, 20 years later in 1954–1974, centralization and urbanization was seen as part of the solution. The pre-Confederation program idea was conceived by one of Markland's (the program's first new settlement) first settlers, "William Lidstone, a St. John's ex-serviceman who applied for a land grant and financial assistance to render himself and his family financially independent...This [initial] idea was extended to include nine other ex-servicemen and their families" (O'Gorman, p. 27). The success of Markland was followed up with "another experiment in the autumn of 1934, [where] ten fishermen from the south coast were resettled at Lourdes on the Port au Port Peninsula, where it was hoped they would combine fishing, farming, and logging to provide a decent living" (Neary, p. 65). The apparent difference between the pre- and post-Confederation resettlement programs is that families proposed and freely chose the pre-confederate resettlement program as a means to a brighter future. This early resettlement program was seen as a way out of the *dirty 30s* by families who were fully invested in responding to their own challenges by choosing to relocate and contribute to the success of their new community. The 1954–1975 resettlement programs were a

government-conceived initiative, leaving much of the responsibility on the government to ensure its success.

Geographic Realities—The Outport

In the case of Newfoundland and Labrador, the number and geographical spread of communities in the mid-20th century were not likely sustainable. Williams (1975) notes, “Newfoundland provides the most extreme example of the disbursal of maritime settlements on either side of the North Atlantic Ocean” (p. 161). Prior to the resettlement program beginning in 1954, without government support, communities were abandoned, likely out of the necessity to access sufficient resources. In these cases, there was no financial incentive or compensation. Some may argue that some form of resettlement was inevitable and government-initiated resettlement programs implemented between 1954 and 1975 addressed a need at that point in time. With the 1971 defeat of the Smallwood government, “active government support for resettlement ceased” (Smallwood, 1993, p. 590), only to be renewed in 2002 to the present day on a much smaller scale.

Resettlement in NL was a time of turbulence and change.

For those who were resettled, although some were eager or acquiescent to leave (see Curtis, 2002), there were many who felt coerced to leave, and for many, the impact and loss of home and displacement was significant (see Horwood, 1975; Mathews, 1975; Thurston, 1982; Wadal, 1969). Resettlement, relocation, centralization, and displacement are all terms used in various contexts to define the condition of moving from home, and in the case of resettlement, the real desire of those abandoning their home community may not always be apparent or consistent with their actions. Firestone (1978) claims that within the isolated community, “an ethic of egalitarianism prevails, with only ministers,

school teachers, and to some extent merchants being outside the range of men [sic]" (p. 104); within this structure is an emphasis on "harmony, or at least the lack of conflict" (Firestone, 1967, p. 113), for there is an interdependence on one another that at times is essential for survival. Firestone expands upon this view:

Each participant is expected to suppress his immediate heartfelt feelings, conveying a view of the situation which he feels the others will be able to find at least temporarily acceptable. The maintenance of this surface of agreement, this veneer of consensus, is facilitated by each participant concealing his own wants behind statements which assert values to which everyone present is likely to give lip-service. (p. 115)

Hence, the social structure of the NL outport community typically did not prepare its individuals to challenge authority figures, nor did it encourage dissent or any action that may have led to conflict or dissent. Such a social structure reinforces our unwillingness to judge those resettled by their departure and challenges the movement as proof that people wanted to move (see Wadel, 1969, p. 3). That people chose to abandon their home community does not necessarily diminish their connection to that place, their home.

Levinas (1969/1991) highlights the importance of home:

The recollection necessary for nature to be able to be represented and worked over, for it to first take form as a world, is accomplished as the home. Man [sic] abides in the world as having come from it, from a private domain, from being at home with himself and from which at each moment he can retire. He does not come to it from an intersideral [sic] space where he would already be in possession of himself and from which at each moment he would have to

recommence a perilous landing. But he does not find himself brutally cast forth and forsaken in the world. (p. 152)

Levinas believes our sense of home is rooted in our immediate domain; it is not derived from distant space, the *intersidereal* or interstellar. Within the context of NL resettlement programs, those who were resettled may be viewed as having been *brutally cast forth and forsaken*. This cultural shift of abandonment was more significant than the death of a physical place. Resettlement represents the brink of death to the outport community, a way of life on the edge of civilization and the edge of the natural world, like tectonic plates that exert pressure on one another to maintain a balance. Most important to the people was their familiarity with the resources that were essential to their survival (see Evans, 2012). Heidegger (1953/1996) explicates this concept of being removed from the familiar known world and being placed in the unfamiliar:

When the world does not make itself known, that is the condition for the possibility of what is at hand not emerging from its inconspicuousness. And this is the constitution of the phenomenal structure of the being-in-itself of these beings. (p. 70)

Heidegger reimagines the meaning of space and place, inciting us to think about what is taken for granted in space, place, and our connections to such things. Because phenomena are not visible or emerging does not mean they are not present and/or potentially accessible. Heidegger challenges us to question deeply, beyond the superficial, what constitutes space, place, identity, home, and community. We need to question the ethical dimension of the government's 1954–1975 resettlement programs, but even more so the overwhelming sense of personal and collective loss grieved by some, privately and

publicly, personally and collectively. This topic has been the source of some academic discourse (see Kelly, 2009) and some partial, related inquiry (see Coles, 2013), but no known phenomenological inquiries exist. Although she is not writing from a phenomenological perspective, Kelly (2009) captures the spirit of loss through migration as she directly addresses resettlement:

Human migration...often both a consequence and a doubling of loss. While gain can also accrue through migration, its severing moment from established home places, cultural practices, and identities throws into chaos any held beliefs about cultural identity as fixed or stable. With migration, identity is renegotiated through a visceral process of becoming in relation to new contexts, new challenges, and new impositions of versions of oneself and, and by, others. (p. 5)

Whether individuals resettle by choice, acquiescence, or reluctantly, Kelly acknowledges that there are consequences to migration and there is value in such themes being addressed culturally and educationally. Løgstrup (1971) contextualizes the abandonment decision in this way:

The fact is, however, that decision no less than resolution needs time to mature. It may involve a matter of momentous consequence which alters one's life, giving it a new form and even a new content. Still, there is hardly time for the sorely needed process of maturing. The result is that decision is often characterized by painful tension. And the tragedy of it is that even a decision which may affect one's entire life is made blindly. (p. 157)

While some abandoned communities are now growth areas that are developing into a *cottage country* only accessible by boat, other communities affected by government

resettlement initiatives remain isolated and abandoned from most human contact. In both cases, for me, visiting these abandoned places brings about a fierce juxtaposition of history, hardship, lament, romance, and spirituality that serve as an untapped catalyst for personal and professional learning while contributing to my understanding of history, place, relationality, and humanity.

Space and Place

All places are space, but not all space is a place. What is the difference between space and place? This distinction is fundamentally important to understanding the context of this study as it is rooted in place—placelessness. For space, there are no connections, yet there are tethers to place. Tuan (1977) clarifies these ideas:

The ideas “space” and “place” require each other for definition. From the security and stability of place we are aware of the openness, freedom, and threat of space, and vice versa. Furthermore, if we think of space as that which allows movement, then place is pause; each pause in movement makes possible for location to be transformed into place. (p. 6)

For space to become place a human presence is required. As Bailey (2012) puts it, “We transform space into place by ascribing emotional, sensory, healing, spiritual, learning, and relational qualities to the sites” (p. 107). The existential relationship between people and place is at the heart of this study.

Space becomes place through human encounter and dwelling. Tuan (1977) distinguishes space and place: “In experience, the meaning of space often merges with that of place...what begins as undifferentiated space becomes place as we get to know it better and endow it with value” (p. 6). Visitors endow the abandoned place with value

and interpret the meaning or value of this place to others who once lived there. This compounds and heightens our awareness of this space as a place. As people spend time in a place, relationships are established, associations are generated, and feelings are evoked, thus nurturing a sense of place. This study explores the distinctions and connections that participants in this study make between space and place, not only through a personal lens, but possibly with the perception of past inhabitants in mind, and perhaps other perspectives unbeknownst to the researcher.

Place-Based Education and the Pedagogical Context

This research study is place-based, as it is located in one or a number of abandoned communities. Lane-Zucker (2004) brings clarity to the pertinence of place-based education in this study:

Place-based education challenges the meaning of education by asking seemingly simple questions: Where am I? What is the nature of this place? What sustains this community? It often employs a process of re-storying, whereby students are asked to respond creatively to stories of their homeground so that, in time, they are able to position themselves, imaginatively and actually, within the continuum of nature and culture in that place. They become part of the community, rather than a passive observer of it. (p. iii)

In this study, participants became a part of the abandoned community. Although the experience was actualized in the present, the historical element (re)surfaces as the research participants locate themselves within Lane-Zucker's "continuum of nature and culture" (p. iii) of the abandoned community. The nature of place-based education is active engagement, as opposed to passivity.

Placeness. There is much research documenting the benefits of place-based and experiential education, and the intensity of directly experiencing a place, even one that has been abandoned (Bailey, 2012; Chambers, 2006; Foran, 2006; Graham, 2007; Green, 2008; Gruenewald, 2003a, 2003b; Hutson, 2011; Knowles, 1992; Lim, 2010; Raffan, 1993; Sobel, 2004; Watchow & Brown, 2011). For example, Baker (2005) identifies a “Landfull Framework” as a holistic approach to integrating environmental education into adventure-based programming, which includes being deeply aware, interpreting land history, sensing place in the present, and connecting to home (see p. 271). For those who are deeply emplaced in the natural of our world, they live attuned to natural rhythms and flow of living with their world. Csikszentmihalyi (1990) sees *flow* as a state of consciousness, whereby our experiences are genuine, rich, and satisfying; It is a “harmonious, effortless state” where people are able to organize their consciousness “to experience flow as often as possible, the quality of life is inevitably going to improve” (p. 40). When in a state of *flow*, people are profoundly engaged in experience, and while in this state of consciousness, people are most creative and productive, eliciting a deep sense of personal satisfaction and gratification. The intention of this research is to highlight potential educational possibilities revealed by educators who experience abandoned communities. Such experiences stimulate an intellectual and an effective response that is best elicited by experiencing place (see Raffan). Kelly (2009) states:

There are many public cultural sites on which such stories must emerge, for the purpose of scrutiny, interrogation, reconstitution: testing against the mettle of various discourses and competing claims. Within education, they can emerge as a form of curriculum and, if you will, as method. Migration stories can provide an

opportunity to engage issues of social and cultural identity, autobiographically, where educational studies becomes sites of exchange and trajectories for an exploration of alterity, the basis of difference. The beginning place of such study is a tracing of the interrelationship of autobiography, curriculum and (trans) nation. (p. 164)

More specifically, resettlement as a cultural site of migration, its place both historically and in the current context, is a valuable educational opportunity.



Figure 13. Near resettled L'Ance au Diable, Labrador. (Redmond, 2000)

Abandoned communities in NL are strikingly different from my everyday urban living. With urbanization a growing trend both locally and globally, society is approaching a tipping point where connections to rural places are fading, and the numbers of those who truly know and value rural places are diminishing.

A Global Context

Although this is a study unique to NL, human displacement and migration must be recognized as part of a global phenomenon. Exploring alternate displacement experiences in other parts of the globe as a means to supplement inquiry, or alternately, as a point of comparison, is insightful. The Newfoundland term resettlement evokes a softer emotive reaction compared to the more common global term, “displaced.” The circumstance and consequences of the displacement of other groups such as Africans, Jews, and First Nations has much to offer but is outside the scope of this study. Yet, a global awareness places human migration in context, situating resettlement; as important as it was in NL, resettlement is one migratory wave in a global sea of displacement.

A Phenomenological Question

The central research question of this study is: what is the experience of educators exploring the remnants of an abandoned community? The genesis of this question lies in my personal and professional experiences as a senior high school teacher who has visited many abandoned communities. As an educator, I have constantly questioned what this experience would be like for others in my profession. Past visits to abandoned communities have caused me to undergo deep reflection, promoting much learning and growth, both personal and professional. A medley of memories remains years later, still capable of stirring wonder. The intent of this research was to provide an experience that was memorable to each participant, and if sufficiently impactful, an experience in which each participant naturally engaged in personal reflection to acquire new insights and meaning. Through an engaging phenomenological inquiry, the insights of an individual participant’s lifeworld, specifically the pre-reflected—the pre-given of a moment (see

Husserl, 1970, p. 103) in the abandoned community—revealed deep understandings, meanings, and connections, which, before this study, were not apparent or realized.

Illumination of the Curricular Gap

The value of resettlement programs and resultant abandoned communities, as a practical educational teaching tool or student-learning activity, is diminutively evidenced in the current curriculum and teacher resources, though it is not difficult to see how it might be integrated across several subject areas. Supporting the benefits and current focus on cross-curricular pedagogy, Dewey (1938/1997) states: “The inescapable linkage of the present with the past is a principle whose application is not restricted to a study in history” (p. 79). As noted above, and given the current interest in cross-curricular instruction, NL resettlement is relevant in the twenty-first century and has much to offer in a diverse range of subject areas.

There is much research supporting the value of place-based and experiential education, as in field trip experiences (Chambers, 2006; Foran, 2006; Graham, 2007; Green, 2008; Hutson, 2011; Lane-Zucker, 2004; Lim, 2010; Raffan, 1993; Sobel, 2004). Yet, in public education, for various reasons, the field trip is not always available to all students. Hence, this study addresses this issue by bringing educators to experience place, who then, based on their experience, vicariously bring the place to the students. Yet, this is a minor aspect of the rationale. The educator, in order to teach effectively, must first learn the subject area, curriculum outcomes, and then a variety of best practices in teaching the subject or delivering the outcomes. The nascent part of either of the above processes is the awareness of what is required, expected, and desired. The broader and deeper the teachers’ scope, the greater the toolbox from which they may draw to

effectively and affectively teach in order to help students learn. Through participating in this study, it is hoped that a heightened awareness of place, identity, and loss will emerge and contribute to educators' delivery and student awareness. In the future, it may not be an abandoned community that is used to precipitate heightened sensitivity; empathy, reparative education, or cultural themes, the concepts of this study, may be vicariously transferred to enrich student growth and learning as well as teacher effectiveness. In the case of NL education, abandoned communities and resettlement are accessible through nearby communities, relatives, local history/museums, and historical sites, or virtually through Memorial University's Maritime History Archive. All avenues should be considered and explored. Beyond achieving desired educational outcomes, they enrich the awareness and understandings of others past and present.

Furthermore, within our everyday living, we are so engrossed in the places of our lives that place is often taken for granted. Through participating in this study, it is hoped that participants will experience a revitalization of the prominence of place in our lives, an appreciation for its power, and especially the loss associated with unrequited abandonment. With such understanding comes the ability to value and appreciate diversity in education as a strength and an opportunity for learning and proactive engagement. Brandt (2001) states, "one is born into history" (p. 82); opening the dialogue of place recognizes this history. The local NL framework presented in this chapter is foundational to the subsequent literature review that presents a broader inquiry of the research-based threads that link to the NL context and this study.

CHAPTER 3: A REVIEW OF LITERATURE

Phenomenology examines the taken-for-granted or what we pass over in our world, and in this study, it is centered on the abandoned community. [Re]visiting these abandoned communities is a meaningful, place-based experience, but it is not without challenges: confronting these communities disrupts the comfort of our daily lives, as they are both spatially and temporally distant. Although these abandoned communities are distant, lost, or aging, this should not imply that they are meaningless and should be forgotten.

In this chapter, I explore the current studies (e.g. 1980s to 2013) to address the following themes that overlap with this study: (a) NL resettlement in the context of displacement in other parts of the world presents a superficial sense of global likeness; (b) how this likeness extends to the importance of place not only in NL but also throughout the world; (c) how, when educational experiences occur in places of significance or relevance, the benefits of these place-based educational experiences are notable; and (d) related NL educational studies. This is followed by a synthesis of current related literature. In keeping with “the tenets of hermeneutic phenomenology, this review is not intended to determine absolute truth related to the subject under investigation, but rather to broaden my horizon and establish a clear niche for my research within the field of study” (Hicks-Moore, 2012, p. 16). Notable in this personal process is exploring and revealing what is previously unknown, unseen, or taken for granted in my world.

My comprehensive search for current literature included various electronic databases (ERIC, ProQuest, Memorial University’s Digital Archives Initiative, Maritime History Archive, Memorial University’s Theses and Dissertations); a full search of

Memorial University's Centre for Newfoundland Studies archives was conducted, in addition to referencing two specific journals of phenomenological studies (*Environment & Architectural Phenomenology Newsletter* and *Phenomenology & Practice*). Key search words included *abandoned, place, NL, displacement, migration, resettlement, phenomenology, lived experience, place-based education, and educator*. Due to the historical and contemporary nature of this study, the time frame of literature reviewed varied according to the theme.

Global Likeness

This literature considers NL resettlement in the context of global likeness or global dis-placement. Resettlement is the term associated with dis-placement in NL, while dis-placement is the term used most frequently worldwide (see Baker, 2007; Burton, 2000; Chinyoka, 2014). Studies pertaining to migration, displacement, and resettlement revealed some historical, geographical, and sociological research detailed throughout Chapter 1 and 2 (Bannister, 2002; Copes, 1972; Courtney, 1973; Fagan, 1990; Gard, 1985; Iverson & Matthews, 1968; Matthews, 1975; Robb & Robb, 1969; Skolnik, 1968; Wadel, 1969; Withers, 2009).

There are many phenomenological studies that explore lived experiences of those who have undergone resettlement in other parts of the world. Although this is outside the scope of this study, the following three studies are noted for context and are representative of the current literature: Baker (2007) examined the resettlement experiences of nine Somali Bantu refugee women; Burton (2000) explored refugee women's mental health following a forced international relocation; and Twagiramungu (2013) explored the experience of Congolese refugee resettlement in the United States.

There are no known phenomenological studies on NL residents' experience of resettlement in NL.

In her 10 years of qualitative studies of Bodie, once a booming gold mining town, abandoned in the 1880s and now a State Historic Park in California, geographer Dydia DeLyser (2001) acknowledges that visitors and staff embrace the simple and romantic while their views of the past are sanitized by the presence of modern conveniences and influenced by social memory (see pp. 34–38). As a park, things are not as they were or would be, but artefacts are presented for interpretation that is open to each individual perspective. Delyser (1999) notes, “The mythic West is a shifting construct: sometimes located in space, at other times only in the mind; and each generation has made its own contributions to the myth” (p. 610). DeLyser shares a perspective similar to how many see rural Newfoundland and Labrador: “In response to increasing urbanism and industrialization, Americans looked upon the mythic West as a majestic and uncluttered landscape, sparsely populated by Anglo settlers, and for many, it became an antidote to the crass commercialism of twentieth-century life” (p. 610). As unique as the communities and places abandoned through resettlement are, DeLyser acknowledges their similarity and global likeness.

Identity and place are concepts intertwined with migration and/or resettlement. In some cases, the academic literature suggests these concepts with or without direct references to resettlement (Casey, 2009; Kelly, 2009; Malpas, 1999; Sack, 1997; Tuan, 1974, 1977, 2013). Globally, there are significant pools of research in the areas of post-nomadic lifestyle of First Nations, displacement by war, historical memory, place-based learning, experiential education, and outdoor education (Baker, 2005; Blutinger, 2009;

Carpio, 2006; Devas, 1995; Evans, 2012; Fugita & Fernandez, 2004; Howden, 2012); Morris & Stuckley, 2004; Raffan, 1993; Romi & Lev, 2007; Scudder, 1982; Sobel, 2004; Wegner, 1995, 1998; York, 1989). Although these global sources reveal some likeness to resettlement in the form of connectedness with place or loss of home as an existential anchor, they differ significantly in causality, actualization, and aftermath. For the purpose of this dissertation, global literature is used only to contextualize the NL case that reveals displacement as a global phenomenon that occurs in localized settings. The focus on the local reveals the dialectical, despite the similarity of global likeness.

In this context, more insights are accessible through similarity and contrast. Most of the global literature is not included in this dissertation, as this is an NL study. For my specific purpose, the research connecting resettlement with how educators might use the power of place associated with these abandoned communities, and other related concepts as an educative medium, is deficient. Kelly (2009), in an NL context, speaks to education and its role in responding “productively to the challenges of loss and change” (p. 5) and more specifically, the impact of migration or resettlement on culture, loss and identity, and the role of education in the reparative process. Moreover, there is a shrinking focus on and commitment to the educative value of rural culture in an urbanizing world.

Corbett (2007) supports Kelly in this view: “Canada’s ‘rural problem’ has been featured in education discourse for at least a century, and it is slowly being ‘solved’ by urbanization, out-migration and the consolidation of schools” (p. 33). The effect of displaced communities on identity, though studied (see Kelly, 2009), has not been explored in phenomenological terms in the NL context. While Howard (2007, 2012) has studied students’ experiences in rural NL, and Corbett (2007) has explored the inevitable

exodus of youth from rural communities, the phenomenological examination of experiencing and exploring abandoned communities is conspicuously absent. This literature demonstrates an interest in understanding, and may also contribute to enriching pedagogical groundings, inquiry, insights, and practices. It should be noted that NL, like most places around the globe, is changing. Dick (2011) asserts that NL is not unique:

From my visits to rural places in various parts of the world—particularly coastal regions—a clear trend emerges. What were formerly farming and fishing communities—places of production—are shifting to places of consumption: increasingly expensive coastal vacation properties with an ocean view providing an escape from the city; a tourism destination offering “authentic” cultural experiences in quaint coastal communities. (p. 1)

This shift prevails in NL today. The consumptive focus presents the precariousness and potential of losing the tight-knit social fabric of the interdependent producer community and questions how this change will influence how we feel about this place and our personal and collective identity. We are living on the edge, an edge with diminishing connectedness through the changing world of our everyday lived experiences. As we look back on this transition, how do we see our immediate and collective space and place, personally and culturally? What is there to gain through navigating this edge of in-betweenness and sensing the tension between these worlds? However, there are many parts of the world where this urban change or transition occurred long ago compared to the NL resettlement era of 1954–1975.

Looking Out: Illumination by Contrast

Over time, many have considered the importance of relationships between people and place (Bulley, 2010; Buttimer, 1993; Calhoun, 1970; Casey, 2009; Dick, 2011; Green, 2008; Jäger, 1985; Knowles, 1993; Malpas, 2014a; Palmer et al., 2012; Pocius, 2000; Raffan, 1993; Relph, 1993; Sack, 1997; Seamon, 1979, 2013; Tuan, 1977, 2013; Wattchow & Brown, 2011). I often wonder if it is we who define a place, or if the very places we encounter define what Arendt (1958), who explores nomadism, calls the “human condition” (p. 7). “It appears that [our] *sense of place*, in varying degrees, constitutes an existential definition of self” (Raffan, 1993, p. 45). Surviving in a tiny, isolated coastal community involves more than “carving out places and creating a world...overlain with a variety of cultural practices” (Sack, p. 7); survival dictates an independent, solution-oriented, hard-working, resourceful lifestyle, and connections with the natural world. The irony in such communities is the tacit acceptance of others despite incongruent values because you never know when their assistance or help will be required. Community is characterized by maintaining a “veneer of consensus” to sustain harmonious relationships with others in the community (see Firestone, 1967, p. 115). Lived spaces imply characteristics essential for survival and thus the connectivity between people and place.

National pride is a broader example of how people identify with place and existentially reflect on their place connections. Newfoundlanders and Labradorians are known to project a strong sense of identity and pride based on their heritage. Calhoun (1970) notes that many Newfoundlanders maintain an identity with Newfoundland, as it is a “community which has a three hundred year history as an independent community,

and a twenty year history of union with Canada” (p. 1). Current NL literature perpetuates this sense of identity through tensions that reveal life on the edge: Crummey (2014) discusses resettlement in the present; Joyce (2013) describes the joy and hardship of summer work down on the Labrador; and Sparkes (2014) reflects on how a few potatoes could be the difference between life and death. Colbourne (2012) recalls the tension between staying in the historic rural community and getting out: the mother emphasizes, “You’re nothing without an education...because there’s no future in the fishery,” and the father insists “there was always a place for one more in the boat” (p. 72) while living “on the thin edge of poverty” (p. 73). Meanwhile, academics in several disciplines continue to explore this small but bountiful province and its people. This sense of person and identity is something that is carried and projected when tourists come to this province or Newfoundlanders and Labradorians migrate outside of the province. Palmer et al. (2012) explore Newfoundlanders’ and Labradorians’ kindness, kinship, and tradition in Newfoundland/Alberta migration, and the place of such traditions in “our rapidly changing modern world” (p. 109). They conclude:

In lieu of a more definitive judgment about the moral worth of kindness or tradition, we merely call for increased knowledge of the causes of human behavior through expanding one’s perception of human existence to include the influence of even long-deceased ancestors on the behavior of the living. (p. 122)

This dissertation, *Dis-placed Communities, Mis-placed Educational Opportunities*, reflects Palmer et al’s interest in further study and in gleaning insight from our past to nurture understandings that ground us in the present and thrust us forward into the future.

The relationship between people and place is a significant aspect of lived experience and a taken-for-granted notion in lifeworld reflections (Husserl, 1970). Being part of a community contributes to an individual's personal identity, and a community's place in society influences cultural identity. Similarly, a loss of sense of place or abandonment is a central part of displacement. Heidegger (1953/1996) claims being *displaced* means losing part of what defines one's self, or a falling out of the world (pp. 110–118); Levinas (1969/1991) emphasizes the importance of home, whereby one is not “forsaken in the world” (p. 152); and Iverson and Matthews (1968) speak to those relocating to larger centers, who experience a feeling of being forsaken in a foreign world lacking the supports and resources of their now-abandoned community. Although this forsaken feeling is not universal, it is well represented in NL literature (see Horwood, 1975; Gushue, 2001; Kelly, 2009; Pittman, 1973; Walden, 2003).

Personal narratives of those returning to and exploring abandoned places are an integral phenomenological means to validate the personal and cultural significance of place. Although war and political turmoil are the most common causes of human displacement globally, the results in most cases are strikingly similar (see Scudder, 1982, pp. 10–16). If being displaced means losing part of what defines one's self, what is there to gain by returning to these abandoned spaces? Does a displaced community, upon return, demonstrate power of place? Does exploring abandoned place reveal loss and what distinguishes loss from nostalgia? Curtis (2002) cautions, “Nostalgia should be distrusted of course, particularly when it forms a gauzy, golden glow around someone else's past. But a visitor needs a stronger constitution than mine to avoid lapsing into a soft-focus wistfulness when visiting these vacant outposts” (p. 36). However, his

experience may not be the experience of others who visit, and it is for this reason that this study is warranted.

The personal and social effects of resettlement in NL are notable and worthy of retention and further investigation. As Curtis (2002) comments on resettlement, “Within a decade or two the spruce and alders will likely finish their slow march past the house to the water’s edge, eradicating all but the last traces of the town” (p. 37). There is much to be gained from revisiting our past with the benefit of hindsight, but as pointed out by Curtis, time is quickly eroding access to some of the abandoned communities’ remnants that make visiting these places striking and meaningful. Furthermore, through inquiries such as this study, is the opportunity to bring to the fore new insights disrupting the everyday taken-for-granted *transparent* (see Seamon, 1979) to reveal the underlayers and insights to our lived experiences?

Place-Based Education

In place of actual experience with the phenomenal world, educators are handed, and largely accept, the mandates of a standardized, “placeless” curriculum (Gruenewald, 2003a, p. 8). Contrary to the traditional school and classroom setting, there is a growing interest in the outdoor classroom, moving learning into the natural world and learning through direct experience (Foran, 2006; Gill, 2010; Hubball & Kennedy, 2009; Lieberman & Hoody, 1998; Mygind, 2007; Smith, Steel & Gidlow, 2010). What are the advantages of using the outdoors as a classroom? For some educators, outdoors is life-forming or potentially transformative. Kiaw (2013) notes, “Existential pedagogy seeks to be attuned to, and evocative of, human learning as a major life-shaping project and quest including all of its energies and vulnerabilities” (p. 117). Educators recognize that

education is about more than delivering the prescribed curriculum. Associated with education are many intangibles, such as confidence, resilience, responsibility, enjoyment, engagement, and extending skills into the real world (see Gill, 2010, p. 22). In the case of studying resettlement, there is “a reengagement with the cultural and ecological contexts of human and nonhuman existence” (Gruenewald, 2003b, p. 645). The fallout of the American “*no child left behind*” act of 2001 has subliminally and vicariously entrenched the traditional classroom with its emphasis on national standardized tests at the expense of the *intangibles* and real intellectual nourishment. Kelly (2009) argues “for a more concerted focus on loss in education. Cultural crises—of which loss is an indelible feature—demand a rearticulating of educational vision at local and global levels” (p. 147). She addresses the need for realizing connections by locating education such that culture is not destroyed. Culture is a localized phenomenon; when included in education, it is enriching and preservative.

Accordingly, culture should be maintained and enriched through education. In an educational domain with increasing emphasis on universal curricula and global testing, local culture and local needs are becoming devalued educational commodities. Culture is usually proximal and not necessarily tied to the classroom, offering experiential opportunities *in situ*, locally, but outside the school setting.

In fact, some educators argue that better academic results are attainable outside the institutional walls of school: Mygind (2007) argues “that outdoor education offers unique opportunities for learning because both physical activity and abstract thinking are combined” (pp. 162–163); Lieberman and Hoody (1998) reveal that standardized measures affirm the academic and behavioural benefits of environment-based learning;

while Hubball and Kennedy (2009) note “community-based learning (CBL) is effective for achieving complex higher order learning outcomes and holistic student development... and [when] presented in this outdoor context are transferable to a broad range of disciplines and field-based scholarship settings” (pp. 17–18). Smith, Steel, and Gidlow (2010) affirm the benefits of residential camps. In a separate but similar study, BurrIDGE and Carpenter (2013) observed positive outcomes for students occurred in affective, cognitive, and behavioural dimensions of engagement (see p. 26). These outdoor learning experiences are important because of their [trans]formative potential and show that students who learn outdoors, and are active outdoors, make a real connection with the environment.

Gruenewald (2003a) states, “The values of ecologically literate and politically motivated adults are shaped by significant life experiences that foster connection—in this case connection with the natural world” (p. 9). Not all place-based studies report fully positive results. Harding (1997), in a quantitative study of a three-day NL residential environmental field trip, found that “the educational effectiveness of the outdoor residential program on ecological knowledge was significant, but decreased a year later although not to original levels. The outdoor program did not significantly change environmental attitude” (p. iii). Although Harding acknowledges the need for more study (pp. 112 & 120), what is not considered in his study is the long term or latent potential of such experiences. Like most studies, they reveal a snapshot at a given point in time.

The specific link of place-based studies to this research is abandoned communities, which reveal a historic connectedness with the natural world, where people selected natural resources to build and cultivate their place; livyers were place-based.

These people produced what they needed to survive and their connection with the natural world contributed to their survival. Connecting with the natural world through living and working outdoors, fully exposed and in the shadow of nature, was the quotidian in rural NL communities; this was equivalent in intensity to the modern connection with technology. A daily all-day routine outdoors is in sharp contrast to current emerging trends and concerns over the lack of connection with nature prevalent in our twenty-first century society. There are many studies edifying the meaning or importance of nature in our daily lives and challenge our propensity to identify urban and indoor space as place (see Louv, 2005, 2012; Selhub & Logan, 2012; Zelenski & Nisbet, 2014). This study is not about connecting with nature; it is about place and its role in connecting people with nature. Therefore, the topic is potentially relevant to this study in a pedagogical sense.

The urbanizing and globalization of our world expose challenging cultural shifts that sever people from nature. Louv (2005) speaks of “de-natured childhood” (p. 26) because of limited green space in developing urban areas and a growing trend towards “nature-deficit disorder” (p. 34) in children and adults bound to their urban world, who lack contact and connection with nature. Historically, and especially in rural areas, being with nature—living, working and recreating—are taken for granted. The presence of nature in one’s daily life is a transparent commodity, in the same way as the air we breathe; its presence is unfelt until it is limited or gone.

The modern waning connectedness and contact with nature as an emergent phenomenon is educative. Many are endeavouring to [re]connect with nature in a way that was natural and normal in historical cultures and societies, such as the lives lived in these now abandoned communities. Recent trends range from the more comprehensive,

such as “forest therapy” (Louv, 2012, pp. 86–87) to the more simplistic *forest bathing* (also known as *shinrin-yoku*) emerging from Japan, which focuses on spending time in the forest. *Being there* in the forest is associated with reduced stress and enhanced mental health (see Selhub & Logan, 2012). Returning to abandoned communities illuminates their *dwelling*, rhythms, routines, and interdependent connectedness with the natural world as helpful and healthful environmental practices. A renewed value in nature and the return to the natural world is place-based and its relevance makes it pedagogical (see Allen-Craig & Schade, 2013; Gruenewald, 2003a, 2003b; Louv, 2005, 2012; Mygind, 2007; Raffan, 1993; Selhub & Logan; Zelenski & Nisbet, 2014). The question that is not raised in this nature relatedness (NR) literature is the economic benefactors of these modern trends. This is not to diminish the value of NR activities but this awareness would add context and integrity to the discussion.

Space becomes place when significance or value is attached. This is more likely, though not exclusively, to occur through experiencing place during an individual’s formative years. “Hence, place and the importance of place is emerging. Place-based pedagogies are needed so that the education of citizens might have some direct bearing on the well-being of the social and ecological places people actually inhabit” (Gruenewald, 2003a, p. 4). For some, nature or place elicits a spiritual connection, which is described by Unsoeld (1974):

The final test is whether your experience of the sacred in nature enables you to cope more effectively with the problems of man...You go there to re-establish your contact with the core of things, where it's really at, in order to enable you to come back to the world...and operate more effectively. (p. 20)

This helps explain some of the individual and collective educational value for students who significantly experience the outdoors as a part of their schooling. Gruenewald (2003b) states, “Places are fundamentally pedagogical because they are contexts for human perception and for participation with the phenomenal, ecological, and cultural world” (p. 645). Engaging with our natural world enhances our connectedness, and this connectedness contributes to our desire to preserve and protect the natural world—not only for our appreciation—but also for our survival as a species. In a preliminary study exploring whether outdoor education programs play a role in introducing and connecting Australian students to the natural environment, Allen-Craig and Schade (2013) suggest the following:

That taking part in the Outdoor Education units where the students were exposed to the natural environment and contextual environmental content, on a frequent basis and over a period of time increased the students’ feelings of connectedness to the natural environment. (p. 11)

The abandoned places explored in this study reveal a connectedness between people and place outdoors, much like what camps and outdoor education today attempt to emulate. Is this focus on outdoors and other camp outcomes an acknowledgement of a place and time being reclaimed from the edge of abandonment? “What we know is, in large part, shaped by the kinds of places we experience and the quality of attention we give to them” (Gruenewald, 2003b, p.645). First Nations People have always maintained these meaningful connections with the natural world and place, yet they have generally been devalued by our Eurocentric culture. Outdoors, there is an opportunity to accentuate such connections with our cultural and natural continuum, in a real and meaningful manner.

Gruenewald states “the aim of place-conscious education is ambitious: nothing less than an educational revolution of reengagement with the cultural and ecological contexts of human and nonhuman existence” (p. 645), while Gruenewald acknowledges, “the immediate challenge that place-conscious education poses to educators is requiring us to reflect on the consequences of a school-centric curriculum that ignores the pedagogical significance of experience with familiar and forgotten places outside schools” (p. 646). The value-added elements of the outdoor experience, such as exploring abandoned communities, contribute to varying degrees to our connectedness to place, culture and identity. Irwin (2013) explored “how education for sustainability (EfS) in outdoor education creates spaces for students to explore their identity and can create a new understanding of their sense of place” (p. 73). He argues “that by encouraging students to carefully reflect upon their identity, one helps students find a sense of community and obligation to the land” (p. 73). Through the understandings manifested in these place-based studies, exploring abandoned communities in NL can be more than a novel field trip. Such explorations are potential seeds that, with some careful nurturing and time, may bring new and meaningful insights to us all. Through this research it is possible to see the educative opportunity, whereby these strands may work together in an outdoor environment, forming a viable and valuable educational thread.

Newfoundland and Labrador Education, Place, Resettlement and Phenomenology

Absent in the above discussion but worth noting, are three studies that were the most relevant of all the NL educational studies surveyed. Using a series of standardized tests, Skanes (1975) found that within 152 children resettled from the Placentia Bay to Arnold’s Cove, it was the children native to the receiving community that benefited from

the children who migrated to the community, since many of the schools in the now abandoned communities were of higher quality and had better teachers. Although Skanes' conclusion may be true in the context of Arnold's Cove, Skanes' study reinforces the concept that generalizing the effects of resettlement, although sometimes necessary, are problematic because they fail to represent all individuals. Education is meant to be an inclusive experience and our research, where possible, should reflect this practice. Two other, more recent NL educational studies are partially but particularly relevant to this study. Howard (2007), using a hermeneutic phenomenological approach, studied his Language Arts students' expressive writings and acknowledged that he underestimated the power of students' insights as they struggled to find their place:

One important and poignant theme to emerge out of the student writing and reflection was a complex and rich, if not troubling, sense of home and just how a child's relationship with the place he or she calls home is profoundly shaped by cultural, economic, and ecological circumstances beyond the child's, or their caregivers', control. (p. 116)

Howard's findings highlight students' sense of "*homelessness*" (p. 109) and "*homesickness*...while living at home" (p. 117), the paradox of a father going away to work so he can come *home* (p. 117), "a fear of being uprooted" (p. 119), and "place and peace" (p. 120). The cause of diaspora in these students' rural community is the cultural shift resulting from the 1992 cod moratorium, which closed the inshore fishery and changed rural NL forever.

Peters (2011), a NL social studies teacher and educational researcher, illuminates how the people "who once worked the land [and sea] are becoming marginalized, their

story maps lost. It is through their stories that students can see the point of beginning their own maps to find new directions locally and by extension, globally” (p. 16).

Although Peters calls for a greater emphasis on place in our schools and a lived curriculum, his article fails to identify the methodology used in procuring purported findings, or if this is a personal narrative supported by academic sources.

In the area of phenomenology, education, and resettlement, Chinyoka (2014) used a qualitative phenomenological case study design to explore poor academic performance and high dropout rates in Zimbabwean resettlement areas, while Coles’ (2013) phenomenological study of *Newfoundland and Labrador diaspora: grandparents’ perceptions of their roles* is most relevant, as it is a NL study grounded in phenomenology that considers the changing roles of grandparents and alludes to social, educational and cultural change from the 1950s to the present. Coles states: “the role of grandparents in the fifties, sixties, and seventies, in Newfoundland and Labrador, was very different than it is today...Some of the hardest hit changes have been the school system” (p. 158). Because of the social and technological changes in the past 50 years, grandparents are no longer viewed as authority figures. Coles’ study, like Howard (2007) is especially relevant to today’s educators since cyclical migration for work (e.g., three weeks on and three weeks off) is a growing trend throughout NL today and contributes to the province’s prosperity. With parents’ regular work rotations taking them away, grandparents, if available, take on a larger *in loco parentis* role that includes overseeing and connecting them to the education of their grandchildren.

Synthesis of Understandings: Placing Place

The literature presented in chapters 1 and 2 establish the historical NL framework for this study while the literature reviewed in this chapter presents the academic context and content for the work. Setting this local NL background alongside a global worldview reveals similarities and differences that frame this literature review. In many ways Newfoundland and Labrador is like other places in the world. No matter where one lives, home is an existential anchor, the center of one's world. Dis-placement is a global phenomenon and NL resettlement is not unlike dis-placement in other parts of the world, though the causes and effects may differ. We live in a changing world with a diminishing prominence of rural areas and a growing prevalence of urbanization, and NL is no exception (see Corbett, 2007; Dick, 2010). As we distance ourselves from dis-placement and past events, time and cultural memory can sanitize these events, making them more palatable and in some cases attractive (see DeLyser, 2001).

This review reveals NL-related literature that affirm the uniqueness of this place through its proximity to a primitive, rural way of life, and the latent emergence of rural NL into late modernity. This uniqueness informs the collective cultural identity of this place and affirms the importance of the relationship between people and place; it is an integral aspect of how we existentially define ourselves. Place is the context of how we see ourselves in this world (see Raffan, 1993). For Newfoundlanders and Labradorians there exists a long history of survival, responding to challenges, and a strong sense of community. Re-visiting this past is valuable not only for its preservation, but more for its insights that may contribute to life today.

Place-based education is one response to the prevalence of placeless curriculum. Numerous studies show that place-based education contributes to increased student engagement, learning, achievement, and connectedness with the outside world (see Foran, 2005, 2006; Gill, 2010, Hubball & Kennedy, 2009; Lieberman & Hoody, 1998; Mygind, 2007; Smith, Steel & Gidlow, 2010). With urbanization natural connections are diminishing, precipitating new trends to reconnect with nature. The literature shows that what was once a normal part of living within nature is now becoming a contrived and commercialized trend, though its necessity in the modern world should not be understated. Place-based education provides experiential opportunities for students and educators to make their own connections and draw their own insights.

The literature connecting NL education and place is very limited. Howard's (2007) phenomenological study is especially poignant, as students reveal insights of home, homelessness, place, and departure in their rural community. Such studies add deep meaning and understanding, highlighting the need for more studies in this area.

The geography of NL contributes to our uniqueness and personal and collective identity. Fish was the backbone of the NL economy for over 500 years, and oil is now becoming the most dominant resource. Both are ocean-based resources that play a role in shaping what we do, who we are, and how we see ourselves in the world. In short, they have contributed to our way of life, connectedness to this place, and thus our identity.

Newfoundlanders and Labradorians have traditionally manifested strong ties to their home community and province. In the post-resettlement era, a common thread in art and literature is the sense of loss felt by those coerced into abandoning communities to which they were deeply attached. Resettlement as a cultural shift is prominent in NL

history and art but a waning memory in schools today. There has been considerable literature documenting resettlement, some literature considering migration, but no phenomenological literature, past or present, that explores communities abandoned through 1954–1975 government-initiated resettlement programs. There is a difference between rural and urban NL as place and [un]settlements; the pathways to educational and economic opportunities are different. Abandoned communities are ideal for place-based inquiry and exploration. Just as we can learn from exploring abandoned communities, the insights that emerge in this study are highly relevant in today's rural and urban migratory communities.

By connecting educators and abandoned communities in this study, it is hoped that participants may see value in place-based education, whether it be an abandoned place or otherwise. Furthermore, the past illuminates the world around us today just as our modern urban world reveals the simple, connected, and communal life of the past.

A Noted Gap in the Literature

This review opens with an exploration of literature on NL that reveal its context and global likeness. This is followed by literature that considers the NL context in contrast to global phenomena and concludes with literature exploring teaching outdoors and place-based education. In reviewing current phenomenological literature, I found there was a void when it came to educators exploring abandoned communities in NL. I have not been able to source any known phenomenological studies directly related to this topic. The findings in this chapter are representative of the literature that is extant. Current research studies and knowledge of abandoned communities is both diverse and sporadic. It is diverse in the sense that human displacement is a global phenomenon with

a wide range of causes for dis-placement. Most dis-placements around the world occur because of war, conflict, or famine. There is some literature documenting First Nations being dis-placed because of government policy or land settlement arrangement, but there is no known global literature with similar cause and conditions to NL government-initiated resettlement programs.

Many dis-placement activities lack intensive study and research. Contributions to this body of knowledge range from well-read thinkers and theorists who write about place to research-based findings. The gap in the literature is as noted: there are no known NL phenomenological studies connecting educators' lived experiences in the present day with communities abandoned during the 1954–1975 government resettlement initiatives. This study addresses this lacuna.

CHAPTER 4: METHODOLOGY

The experience of educators exploring abandoned communities is central to this research; formal inquiry into this experience requires a research methodology that shows their lived experience. The experiences of educators exploring an abandoned community are best revealed through direct contact with these places. As Raffan (1993) states, “To understand the emotive bonds to place – one must travel to that place” (p. 44).

Investigating the direct experiences of educators exploring the remnants of an abandoned community calls for a methodology that is experiential and participant-centered, where the human element is nourished, the individual perspective is cherished, and experiential authenticity may be textually brought forth from reflection. Hence, phenomenology was best suited to address this research topic. Phenomenology centers on what it means to be human: “an examination of what an experience is like and the showing of this experience” (Foran, 2006, p. 39). This experience can only be understood by practicing phenomenology or “doing it” (see van Manen, 2014, p. 24). This phenomenological study presents the lived experiences of educators as they explored the remnants of an abandoned community. This chapter identifies phenomenology as the optimal methodological choice for exploring this research topic. Also presented is an exploration and explanation of the research question, subsuming questions, classic phenomenological orientation, the research setting, the participants, data collection, analysis of data, and a summary of practicalities used in this study.

The Foundations of Phenomenological Methodology

Phenomenological research methodology is a rigorous approach that is founded in philosophy drawing “heavily on the writings of the German mathematician Edmund

Husserl (1859–1938) and those who expanded on his views, such as Heidegger, Sartre and Merleau-Ponty” (Creswell, 2007, p. 58). Understanding the philosophical underpinnings of phenomenology inquiry specific to this study sheds light on the pre-reflective lifeworld (see van Manen, 2007) and how people experience a phenomenon (see Creswell, 2007). Rossman and Rallis (2012) define phenomenology as a “tradition in German philosophy with a focus on the essence of lived experience...[that] focus in depth on the meaning of a particular aspect of experience, assuming that through dialogue and reflection, the quintessential meaning of the experience will be revealed” (p. 96–97) . This study is grounded in the philosophical writings of: Husserl, essence of things and experience; Merleau-Ponty, embodied experience and phenomenology of perception; Heidegger, the textual roots and representation of being and dwelling; and van Manen, sense making through reflection on and textual representation of the lived experience. Van Manen (2007) surmises:

Phenomenology is a project of sober reflection on the lived experience of human existence—sober, in the sense that reflecting on experience must be thoughtful, and as much as possible, free from theoretical, prejudicial and suppositional intoxications. But, phenomenology is also a project that is driven by fascination: being swept up in a spell of wonder, a fascination with meaning. (p. 12)

There are various schools of phenomenology and this study adheres to the tenets of van Manen methodology that avoids prescribed form and step-by-step processes. Van Manen (2014) notes:

Phenomenology is radically dynamic because its methodology is ordered on a radical disorder. The order of inquiry is a function of the methodical rigor of the reduction. And the disorder of inquiry is caused by the demand of the epoché that seeks to free

itself from all constraints and prior presumptions that may contaminate the operation of the reduction. (p. 72)

Phenomenology aspires to the profound and authentic in understanding experience. Showing what phenomenology seeks to avoid, in the scientific method, illuminates the context of choosing phenomenology as the preferred methodology for this research. As Husserl (1970) states, “Scientific objective truth is exclusively a matter of establishing what the world, the physical as well as the spiritual world, is in fact...[where] merely fact-minded sciences make merely fact-minded people” (p. 6), and “the loss of...meaning for life” (p. 5). Phenomenology seeks the subjective, not the objective, and favors individuality over universality, that is, the meaning of an experience, not the probability or prediction of an event (see Creswell, 2007; Husserl, 1970; Pinar et al., 2004; van Manen, 1990, 2014). This study is founded in recognizing the subjective; there is no attempt to quantify, justify, objectify, rationalize or validate participants’ experiences emerging in this study. It is through the individual participant’s subjective perspective that the strength of this research evolves. Husserl (1970) validates the subjective when he questions if human existence can have meaning, if we recognize as true only what is objectively established (pp. 6–7). Husserl acknowledges the significance of the non-objective world, that of the subjective, as the source of meaning-making in our existence. This view is supported by Merleau-Ponty (1962):

Scientific points of view, according to which my existence is a moment of the world’s, are always both naïve and at the same time dishonest, because they take for granted, without explicitly mentioning, it, or the other point of view, namely that of consciousness, through which from the outset a world forms itself round

me and begins to exist for me. (p. ix)

Phenomenology is not a summary of an experience; rather, it is an investigation of what the experience means when “the real has to be described, not constructed or formed” (Merleau-Ponty, p. xi). Phenomenology is aimed at the uniqueness and richness of an experience. Its focus is making meaning of how we view the pre-reflective world without scientific principles of detached objectivity, classification, or cause and effect. Its ultimate goal is to seek out an individual’s profound and authentic insights, which when phenomenologically portrayed, may deepen others’ understandings and perceptions.

For the purpose of clarity despite the potential for vagaries, phenomenological methodology is based in the philosophical writings of specific authors that identify with specific schools of phenomenological thought. Aspects of data collection, coding, interpretation, and presentation are the methods applied to phenomenological inquiry.

Phenomenological distinctions. Distinguishing the terms *lifeworld* and *life world* adds clarity and understanding to phenomenological methodology and method. Lifeworld is pre-reflective: “phenomenology that is sensitive to the lifeworld explores how everyday involvements with our world are enriched by knowing as in-being” (van Manen, 2007, p. 13). Lifeworld is our *being in the world*, the ubiquitous, taken for granted, inaccessible, and un-reflected. Lifeworld is most associated with the ontological philosophy of *being*, our existence, or what Heidegger (1953/1996) refers to as “being-in-the-world,” which “stands for a *unified* phenomenon” that “cannot be broken up into components that may be pieced together, this does not prevent it from having several constitutive structural factors” (p. 49). When this world is interrupted, it “pricks us” (van Manen, 2014, p. 169), interrupting our everyday taken-for-granted activities, bringing

about reflection, contemplation, and wonder. This introduces us to the concept of life world (van Manen, p. 302) as a lived experience. The lived experience descriptions in this dissertation are interpretations of participants' lived experiences, expressed as anecdotes that capture and reveal the experiences being reflected upon. In summary, *lifeworld* is most closely associated with phenomenological philosophy and methodology, while *life world* is coupled with phenomenological reflection of lived experience and its interpretation, which are integral to the methods of data collection, representation, and presentation.

A second necessary distinction is the phenomenological existentials that have a place in both methodology and method. Van Manen (1990) identifies four “fundamental lifeworld themes as *existentials*: lived space (*spatiality*), lived body (*corporeality*), lived time (*temporality*), and lived human relation (*relationality* or *communality*)” (p. 101). In philosophical discussions of phenomenological ontology, these existentials are part of that greater discourse and hence inherent in phenomenological methodology. As noted by van Manen, these existentials “may prove especially helpful as guides for reflection in the research process” (p. 101), and when used in this manner, they become part of the study's research method. These four existentials of temporality, corporeality, spatiality, and relationality are “existential methods” that guide “existential inquiry” (van Manen, 2014, p. 302). As method, the existentials in this study are further delineated in the following sections.

Phenomenology as Method

Phenomenological method is focused on eliciting individual interpretation of phenomena or events. Applying the methods of phenomenological research reveal the

process of how the researcher accesses the taken-for-granted experience of the participants that serves as the data for the study. Especially relevant to this study is the premise that there may be more than one interpretation of the same encounter; the original experience and interpretation (of data) with deeper analysis (of data) may reveal new meaning (see Gadamer, 1976) or “may succeed in conceptual clarification or theoretical explication of meaning” (van Manen, 1990, p. 27). The latter underscores one contribution of this study to educator participants and those within their sphere of direction or influence.

Phenomenological method is based in language (see van Manen, 1990). Through language we communicate (example: data presented in the form of anecdotes or lived experience descriptions), and for communication to occur, the reader must understand; otherwise, the writer has failed to realize his or her own intent. Gadamer (1976) extends this notion of textual clarity: “and only when what is not said is understood, along with what is said is an assertion understandable” (p. 67). Phenomenological method does not specify, “beforehand what it wants to know from a text...human science is discovery oriented. It wants to find out what certain phenomenon means and how it is experienced” (van Manen, 1990, p. 29). In the same way, the semi-structured interview (method of data collection) did not follow a specific line of questioning. The interview flowed with the participant building on their insights and where they, the participants, led the researcher. Phenomenological method avoids a signpost-structured pathway. Maintaining this fluidity in the experience, interview, and follow-up was essential to the integrity of this study.

The Unique as Experience

A substantial part of what makes phenomenology suited to this study is the unique, individual, unpredictable perception because these perspectives represent the participant (and the researcher) being involved in direct experience, rather than being detached and clinically observed. Although their exploratory journeys may be similar in time and place, the experience of each individual participant was unique, bringing with it their own distinct, nuanced perception and interpretation. For phenomenology to be phenomenological, it must be experienced real, or phantasy (see Husserl, 2005), but it cannot represent itself as observable. It was through experiences and the individual lived experience, reflections, revelations, or phenomenological insights (see van Manen, 1990), that experiential data, unique to the individual's perspective and personal context, was sourced. It is only through rigorous examination of the experience that the profound and authentic nature of the experience can be revealed.

As Merleau-Ponty (1962) asserts, "Phenomenology is accessible only through a phenomenological method" (p. viii) and the power of phenomenology is its facility to bring forth the subjective perspective of the individual. The term *subjective* is rooted in the word *subject*, meaning that the experience is within the subject or participant, and it is this perspective that phenomenology seeks (see Husserl, 1970, p. 54). Husserl sees the subjective perspective in pure science as a *blind spot*, for it is invisible, yet the phenomenologist is "freed from such blind spots" (p. 4); it is this personal perspective that is revealed in this study. Merleau-Ponty states:

The phenomenological world is not pure being, but the sense which is revealed where the paths of my various experiences intersect, and also where my own and

other people's intersect and engage with each other like gears. It is thus inseparable from subjectivity and intersubjectivity, which find their unity when I either take up my past experiences in those of the present, or other people's in my own. (p. xxii)

Naturally, there are differences in life world experiences. Even though participants were in the same place, involved in the same activity, what was profound and authentic to each individual participant may have varied.

Husserl (1970) acknowledges the “validity of the pre- and extra-scientific *life-world*, i.e., the world of sense-experience constantly pre-given as taken for granted unquestioningly and all the life of thought which is nourished by it” (p. 76). This study exemplifies *nourishment* through the valuation and edification of diversity and individuality, the resultant lived experience perspectives as meaningful sources of human and educative insight.

Lived Experience

Phenomenological research investigates the lived experience before it is conceptualized or reflected upon. The object data collection, analysis and interpretation is to peel away the layers to reveal the experience at a deeper level than perceived at the surface. While phenomenology is the conscious practice of introspection, this form of inquiry explores lived experiences from temporal, relational, corporeal, and spatial perspectives (see van Manen, 1990), taking the taken-for-granted and oftentimes ignored, and through textual representation, revealing the profound. Sokolowski (2000) states: “Phenomenology is the study of human experience and of the ways things present themselves to us in and through such experience” (p. 2). Van Manen (2014) expresses it

differently by opening research to the fullness of embodied research: “Phenomenology is about wonder, words, and world” (p. 13). This phenomenological study is based in the human experience of educators and the way in which the world or abandoned community presents itself to each educator and their individual experience in an abandoned community. It is about the wonder portrayed by the educator that pricks the educator away from the everyday taken-for-granted, drawing them into the experience and revealing insight through writing personal lived experience descriptions. As the phenomenological state of wonder draws one into insight, the act of phenomenological writing is equally insightful. Van Manen (1990) observes that “to write is to rewrite” (p. 131), as this process of honing and massaging text (data) is as revealing and insightful as it is challenging.

Phenomenology accounts for the world, as experienced individually by us as human beings. “Phenomenological knowledge is empirical, based on experience, but it is not *inductively* empirically derived” (van Manen, 1990, p. 22); this acknowledges the individual’s experiential reality and interpretation, such that the presentation of interpreted data may be recognized by the researcher, fellow participants and outsiders. Each individual’s lived experience is personal: their perception is their reality, and phenomenology is one means of making sense of one’s experience. In the context of this study, the individual participant’s perception and reality is core.

The Context of the Study

This study focused on gathering the insights of educators and their experience of *being* in the now abandoned communities. Participant anecdotes, or lived experience descriptions, provide unique and fresh insights that are evocative. Here, there is potential

for new awareness and understanding outside existing narratives. This intimate and detailed phenomenological approach is used to elicit authentic experiences that link education, place, abandonment, resettlement, departure, past, and present.

Through the methods of phenomenological inquiry, personal perspectives are explored and emerging insights are identified. The object is new knowledge or insight beyond the quotidian. Central to these new insights is the interruption of each participant's sense of everydayness or taken-for-granted, causing the participants to question prior perceptions and the common cultural consciousness. Through pause and reflection, new insights and narratives emerge. The unique and distinct nature of each individual's account is expressed textually through the written word. Lived experience descriptions were written by the participants, edited by the researcher, and then interpreted hermeneutically through writing and rewriting to best articulate the participants' lived experiences and capture their meaning. Van Manen (2014) describes hermeneutic phenomenology as follows:

A method of abstemious reflection on the basic structures of the lived experience of human existence. The term *method* refers to the way or attitude of approaching a phenomenon. Abstemious means that reflecting on experience aims to abstain from theoretical, polemical, suppositional, and emotional intoxications.

Hermeneutic means that reflecting on experience must aim for discursive language and sensitive interpretive devices that make phenomenological analysis, explication, and description possible and intelligible. Lived experience means that phenomenology reflects on the prereflective or prepredicative life of human existence as living through it. (p. 26)

The challenge of phenomenological methods is to access the pre-reflective experience of research participants, while hermeneutic analysis attempts to bring clarity to the lived experience. As I explored and interpreted the data, the most prominent and common threads were combined and provide the thematic structure of this dissertation.

I recognize, and I am comfortable with my subjective leanings, knowing that this study is primarily about participants' experiences and not my own. This study was designed to facilitate their experiences and nurture their emerging insights. My focus on educators exploring the remnants of abandoned communities is grounded in personal [trans]formative lived experiences of *being there* before (see Heidegger, 1953/1996; Kiaw, 2013, p. 118), returning there, and exploring other resettled communities for the first time. Merleau-Ponty (1962) identifies retrospection as valuable in our *being*. He recognizes “the power of laying out a past in order to move towards the future” (p. 155); it is important for me, as the researcher, to integrate my past in order to contextualize this research. Over the past 25 years, I have kayaked Newfoundland and Labrador's coastlines with a select group of paddlers, each individual group member—a photographer, a poet, a musician, a geologist, and a storyteller—contributing a unique perspective and talent in travelling together to these places, all of them interpreting the experience differently and creating their own artistic vignettes about the trip through select media. As a group, we accumulated these personal *textual* interpretations of our experiences.

With the passage of time, revisiting these experiential representations elicited powerful feelings of *being there*, in that *place*, inciting a yearning to explore and experience again. Upon reflection, I questioned, Why is it that my connection to this

place is heightened with these post experience *text* stimuli that elicit a response, which I can feel, show, or see better than I can explain? It was then, as an educator, that I began to question the value of such experiences as potential educative mediums. Are visits to abandoned communities opportunities for non-traditional access to a wide variety of pedagogical outcomes inherent in cross-curricular potential? Travelling to or between these communities requires physical activity: outdoors trekking, travelling by open boat, or paddling via kayak. Within the journey to and encounter of the abandoned place there are a wide range of educational prospects, such as social history, cultural history, macro and micro-economics, ecology, oceanography, and primitive and modern technology. In this study, the mode of travel was by open boat, which thrust participants in the midst of the local long-standing tradition, not unlike a typical voyage of 50 years past, for this was the only way they were able to travel. The coastline remains relatively unchanged, the salt air like before; all seems similar to the days of resettlement except for the fewer-to-no people, and the *isolation* they abandoned. The communities are gone, or significantly changed. This study reveals what the arrival, exploration, and departure elicited in others.

The Researcher

I, as the researcher, come with a significant pre-history in the context of this study, which, if left unexplored, could unduly influence the way I interpret participants' lived experiences. With this in mind, I applied *bracketing* to suspend my personal beliefs, feelings, preferences, inclinations, and expectations (van Manen, 1990, p. 175) in order to come to terms with the lived experience of participants in the study (p. 185). By suspending my personal feelings and beliefs, this *distance* allows for me to be *proximal* (see Gadamer, 2003, p. 217) with the participant, facilitating my access to the lived

experience. One means of personal bracketing in this study was the use of neutral language in my commentary about the days of journeying to and exploring the abandoned communities, and my records of follow-up interviews, correspondence, and conversations. The intent was to ensure any researcher bias would not inhibit the participants' willingness to share their insights. For me, as a researcher, applying bracketing provided the best access to the participants' pre-reflective lived experiences. For most of our experiences we are unaware of our lifeworld. Phenomenologically, this is referred to as the pre-reflective. Husserl (1970), considered by many to be the founder of phenomenology, coined the term *bracketing*, and Sokolowski (2000) further clarifies the importance of bracketing, as he states:

When we enter into the phenomenology attitude we suspend our beliefs and we *bracket* the world and all the things in the world. We put the world and the things in it "into brackets" or "into parenthesis." When we so bracket the world or some particular object, we do not turn it into a mere appearance, an illusion, a mere idea, or any other sort of merely subjective impression. Rather, we now consider it precisely as it is intended by an intentionality in the natural attitude. (p. 49)

Understanding and respecting this tension between my roots and participants' routes to their personal lived experience within this study was essential to the integrity of this work. In this study bracketing was applied throughout the collection, analysis, and presentation of data.

Why bracketing? This research study is the showing of the experiential; *experience* is viewed in the context of the participants' lived experience life worlds, which reveals the pre-reflective state. Gaining access into this pre-reflective state and

showing the experience is part of what makes this study phenomenological. This study is about interrupting the taken-for-granted to gain insight into the participants' lived experience. For the participants, exploring abandoned communities was not an everyday experience, yet each participant came to the experience with some preconceived notions about communities abandoned through resettlement. In this study's context, the taken-for-granted attitude in these abandoned communities was what has been passed over or assumed because there has been no stimuli or phenomenological investigation to interrupt this everyday attitude or perception. Most of these abandoned communities were far removed from participants' everyday living, yet they were all aware of abandonment—these are neighbouring communities; just like theirs but taken-for granted and ignored. They were distant physically and intimate insight was equally distant, despite the sporadic resettlement percolation brought to the fore, revealing the NL collective cultural consciousness. The present perspective and awareness of these abandoned communities and associated way of life is waning. Participants entering these abandoned communities came with a prehistory that influences their present-day preconceptions of abandoned place, meanings, values and personal interpretations. The government-initiated resettlement program (1954–1975) bears its own political signature, which, though historical, remains embedded within NL social memory (Blackmore, 2003; Doyle, 2013; Kelly, 2009; O'Flaherty, 2011; Withers, 2009). Although some of my personal experiences of visiting resettled communities have left an indelible mark on me, *bracketing* minimizes expressing my experiences to participants in this study. Doing so would potentially limit the insights and lived experiences or perceptions that participants were likely to share. Through the bracketing of my personal insights and past experience,

I was better able to connect with the experience as revealed by each participant. This opened me to their world. Bracketing allowed the door to remain open; without it, the door is only partially open, limiting access and insight to the participants' pre-reflective lived experience.

The existentials—a reflective guide. The primary function of phenomenology, as method, is to access the life world and show this pre-reflective experience to others (Heidegger, 1953/1996; Husserl, 1970; Merleau-Ponty 1962; van Manen, 1990). The depths of exploring a lived experience, the reflected upon, does not necessarily correlate with its profoundness of phenomenological insight; deep insight is not possible without a thorough lifeworld exploration, a hermeneutical (van Manen, 1990, pp. 180–181) analysis. Phenomenology is more than scratching the surface, which begs the question: How does the phenomenologist reach authentic and profound phenomenological meaning? The four classic existentials of temporality, spatiality, relationality, and corporeality were used to guide data collection and analysis in this study, as they represent the portico underpinning phenomenological method *in practice* (van Manen, 1997; 2014). The ensuing description of these existentials contextualizes their position in the research as the phenomenological lens to revealing participants' emerging insights.

Temporality refers to the relationship between people and time, and how people experience time. “It is subjective time as opposed to clock time or objective time” (van Manen, 1990, p. 104). It is slow time when one is sick or bored, accelerated time when engrossed in an activity. Spatiality is how people experience space: indoors, outdoors, abandoned, community, space, and place. When does space become place, and is there power in place? Van Manen states, “The home reserves a very special space experience

which has something to do with the fundamental sense of our being” (p. 102). This study is rooted in space and place, home and abandoned. Relationality is “the lived relation we maintain with others in the interpersonal space that we share with them” (p. 104). It is relations of people with each other and interactions between people and place, self and identity. For example, for the urban dweller, is there a yearning for the rural or vice-versa; for the institutionalized, Is there a dream of outdoors? Corporeality refers to the lived body and the “phenomenological fact that we are always bodily in this world” (p. 103). Heidegger (1953/1996) refers to this by using the German word *Da-sein*, literally translated “being” (p. 6), meaning we are beings of action, we resist the notion of the passivity or existence, and we are meant to do, act and interact. Corporeality is paying attention to one’s body and how the body speaks to the self. These four existentials were the lenses used in the gathering, analysis, and interpretation of phenomenological data.

Through one or more of these existentials, all experiences are lived, reflected upon, and/or interpreted. Through these phenomenological existentials, access to the life world (pre-reflective) or lived experience (reflected) is seen and/or shown. By comparison, just as all lived experiences in this study are interpreted, the researcher used these four existentials to maintain focus in reflection or to interpret these events hermeneutically. Grounding the subsuming questions in the phenomenological existentials of temporality, spatiality, relationality, and corporeality ensured breadth by covering the basis of all human experience and providing the opportunity to probe deeper by leading threads of the participants’ lived experience, as revealed to the researcher.

These existentials can “be differentiated but not separated” (van Manen, 1990, p. 105) and are not bound to the “same modality” (p. 102). Yet, not all schools of

phenomenology use existentials to guide their research. The European or Continental school of phenomenology is thick with philosophy of phenomenology but not heavily linked with method, while the Utrecht tradition (or phrased methodology [van Manen, 1990, p. ix]), used in this study, adheres rigorously to method. The Utrecht School tradition (van Manen, 2014, p. 195), is grounded in the four phenomenological existentials: though linked to method, these four existentials may also be viewed as ontological anchors. Using this framework does not change the experience; it allows the researcher to delve into the experience with guided purpose. This commitment to phenomenological method facilitates exploring a variety of temporal perspectives, which adds to inquiry. Sartre (1956) states: “the passage of a ‘now’ from the future to the present and from the present to the past does not cause it to undergo any modification since in any case, future or not, it is already past” (p. 165). Hence, although the lived experience as pre-reflective remains unchanged, accessing the experience was dependent upon sound phenomenological practice and method (see van Manen, 1990). Heidegger’s (1953/1996) *Da-sein* represents “being-in-the-world” and the *a priori* of *Da-sein* is “not a structure which is pieced together, but rather a structure which is primordially and constantly whole. It grants various perspectives on the factors which constitute it” (p. 37). In using a traditional phenomenological approach, the four existentials underpin the analysis of the pre-reflected experience. The diversity in participants contributed to varying perspectives, while phenomenological analysis and hermeneutical interpretation revealed, validated, and assisted in the showing of the experience as lived by the participant. The data obtained through these existential lenses provided the basis for hermeneutic analysis and a full showing of the profound and authentic lived experience.

The People and Place

A total of eight isolated communities were accessed by traditional open boat with land excursions occurring in St. Leonard's, St. Kyran's, and Great Paradise. Highlighting the terrestrial explorations was Church of the Assumption, a crumbling stone church and graveyard, roughly halfway between St. Leonard's and St. Kyran's; and the wooden church with concrete altar and bell tower located in the abandoned community of St. Kyran's.



Figure 14. Map showing communities visited by participants and surrounding area.

Approach, Abandonment, and Setting

The primary setting for this study was abandoned communities located on the western shore of Placentia Bay. All were accessible by boat and, where traditional footpaths were not overgrown, some intercommunity foot travel was possible. The abandoned communities visited are relatively proximal (by boat) to each other. All these communities are isolated with no road access, and are a minimum of 25 kilometers by boat from any populated community. Although this study focused primarily on the lived experience of being in an abandoned community, the travel was intimately connected to experiencing place. The journey to and from the resettled community was important in acclimatizing participants to place, the lived experience of being in an isolated coastal community; the use of a speedboat simulated the traditional wayfaring associated with these communities. This mode of moving between communities was a part of the everyday aspect of *being* in these communities. Travelling by open boat, the six participants intimately experience the ocean and the coastal world of those resettled. Being outdoors, participants experienced a sense of lives lived in that community or along the coast. The focus was not to replicate history or predicate participants' experiences but to immerse participants in their own personal authentic experience.

The Participants

The six participants in this study were experienced public school educators with diverse backgrounds. All levels of education (i.e., primary, elementary, intermediate, and secondary) were represented in the participants' teaching experience. Although not intended, three participants had professional experience in one or more of the following areas: administration, district coordinator, provincial curriculum development, and

delivery of local and provincial in-service. Among the six participants, all major subject areas in NL's Primary–12 (P–12) educational system were represented in their teaching backgrounds. Participants were recruited through a combination of personal contacts, professional colleagues, and snowball sampling.

The snowball sample was used deliberately with each participant's comfort in mind. Participants, previously unknown to the researcher, were asked to suggest/invite an educator friend they would feel comfortable with in journeying to and exploring the abandoned communities. Each potential participant was contacted by telephone or in person; at this time, the research project was explained and discussed with the individual for consideration to participate. Within this selection process, the researcher attempted to include the broadest possible cross-section of age, subject speciality, subject teaching experience, grade level teaching experience, and gender. Proximity or ease of access to Petites Forte, the departure and egress for the daylong boat journey was considered. Although some participants did have some prior experience or connection with resettlement or abandoned communities, this was not a consideration in participant selection. None of the participants had previously visited any of the communities in this study.

The participants in this study are introduced in order of first appearance of their experiential anecdotes: Dale is an urban science teacher with rural Ontario roots; Sage grew up in a remote, rural fishing community and now teaches mathematics in an urban center; Leslie, who grew up in an isolated outport, is a long-time earth science educator at a rural secondary school; Kerry, also from rural NL, returned to teach (all major subject areas) in her home and surrounding communities before currently teaching in urban St.

John's; Jody is an industrial arts teacher based in rural NL, who had a rural upbringing; and Pat is an urban physical education/French teacher with urban roots. It should be noted that androgynous names are assigned to the participants so that their lived experience descriptions alone garner the readers' attention.

The intent was to include participants who were current educators in a P-12 school system. The researcher recognized that participants' personal backgrounds and resettlement experiences may cue their own connectedness and/or revelations. Through their participation in this study, it was hoped that each participant would experience some personal and/or professional insight, and that their experience exploring abandoned communities would be meaningful and evoke a desire for further inquiry, possibly contributing to their pedagogical growth and praxis. If this experience was meaningful to them as educators, they might experience firsthand the power of personal inquiry as a learning device and perhaps use this practice with learners in their care. Dewey (1938/1997) acknowledges the place of experiential learning in education:

It is part of the educator's responsibility to see equally to two things: First, that the problem grows out of the conditions of the experience being had in the present and that it is within the range of the students; and, secondly, that it is such that it arouses in the learner an active quest for information and the production of new ideas. The new facts and new ideas thus obtained become the ground for further experiences in which the new problems are presented. The process is a continuous spiral. (p. 79)

The focus in this study, the rationale of educators, reflects Dewey's (1938/1997) conceptual framework whereby the educator, as a participant, is aroused by the

experience, seeks new learning, and produces new ideas, thus providing a foundation for new experiences and the ability to share these experiences and accompanying insights with others. From a researcher's perspective, I must recognize the focus of the study as phenomenological and hence the primary focus. Malpas (1999) notes: "In place, and only in place, can we encounter the possibility of past and future, of nearness and distance, of temporality and of spatiality—only within the complex unity of place is any such encounter at all possible" (p. 181). For example, an educator in this study, while visiting or through reflection, may come to a greater understanding of the relationship between identity (personal and/or cultural, individual and/or collectively) and place. This concept may be transferred to literature, geography, art, history, or even establishing healthy relationships within an educational setting. A broad spectrum of academic fields and disciplines, as represented through participants' backgrounds, experiences and specialities, was incorporated in this study to enhance the likelihood of diverse insight.

Dimensions of Data Collection and Analysis

Throughout the daylong experience of exploring the abandoned communities, participants were encouraged to take pictures or make whatever notes were meaningful to them in a field journal for any reason. As a photographer, my primary source of field notes was photographs, supplemented with audio recordings of personal and observatory insights. In the days immediately following exploratory journeys with the research participants, my researcher photographs, recorded, and written observations were downloaded and the audio recorded interviews transcribed.

With the participants in this study, I applied a qualitative approach, conducting open-ended phenomenological-hermeneutic conversations to examine the phenomena of

the lived experiences of educators exploring the remnants of abandoned communities. These lived experiences were investigated through hermeneutic inquiry and they were explored through the four phenomenological existentials of *temporality* (time), *spatiality* (space), *relationality* (relations) and *corporeality* (body). According to Foran (2006), descriptive sources allow the researcher to “resist the abstraction of philosophy, scientific empiricism, and argued explanation” (p. 47). Phenomenology provided the description of the lived experiences and hermeneutics revealed an understanding of the moment through interpretation. Reflection was essential to this process. As van Manen (1990) states, “The insight into the essence of a phenomenon involves a process of reflectively appropriating, of clarifying, and of making explicit the structure of meaning of the lived experience” (p. 77). Hence, the timing of the interviews was important. Ensuring adequate time for the participant to reflect on the experience, without allowing too much time such that the experience and/or reflection became blurred, had to be considered. Data collection consisted of two personal interviews and one group hermeneutic circle. Participants’ preference for the interview time was considered and the time mutually agreed upon. In the data collection, I sought the participants’ response to the study’s central question: What is the experience of educators exploring the remnants of an abandoned community?

The First Interview

The purpose of the first interview was to explore and gather descriptive and narrative material that highlighted the authentic and the profound of each participant’s lived experience. Initial data were gathered through a 30–45 minute, informal, personal semi-structured interview within 48 hours, after completing the 8-hour exploratory journey. For the participants living in the St. John’s area, interviews occurred within 48

hours after the field day exploratory journey was completed. For participants living in the Marystown/Burin Peninsula area, interviews took place in the quiet of Petite Forte church, near the study site, and occurred within two hours of the journey's end. All participants in the study were individually asked to share their experiences through an open reflective conversation/ interview format structured with predetermined questions as a guide for the researcher to draw from, but conversational to allow for spontaneous discussion around key points brought forth by the participant. The focus of the interview conversation was based on their experiences exploring the remnants of the abandoned communities.

The first interview time was relatively proximal to the actual experience, allowing for freshness of thought and adequately removed from the experience to enrich contemplation and reflection. As researcher, I guided the conversational interview; out of the experiences revealed in this interview, participants selected an experience to write about over the following week. Some participants chose to write more than one lived experience description. One participant also wrote a number of poems based on his experience exploring the abandoned communities.

Initial questions in the first interview were founded in the central research question: What is the experience of educators exploring the remnants of an abandoned community? Such questions that are derived from the central research question are referred to as subsuming questions. As previously noted, van Manen's (1990, 2014) four existentials (i.e., corporeality, relationality, spatiality and temporality) served as the reflective guide in the subsuming questions for this and subsequent interviews. The subsuming questions in this study were:

- In your experience today, what stirred you emotionally; what precipitated an emotive response?
- What sentiment do you feel (loss, emptiness, abandonment) for those people who have been displaced? What is the meaning of home to you, to those displaced?
- What connections do you feel you and your group have made in your time in this resettled community? How are you like and unlike those displaced?
- How does the passage of time influence perception of the present; does the past mean more now that it is gone?
- What connections do you see between time and abandoned place? Please explain?
- What relationships do you see in the abandoned community, past and present?
- Is it more of place because you know the history; is it space or history or other that you experience?
- What is it from your experience are you likely to share with others and why?

Through the four existential themes the lived experience of the participant was teased out and revealed. Within these guideposts, I was able to draw out the participants' emotion, thought, and reflection—not of their opinion but of their experience—as lived while in the abandoned community. Because the interview was “structured as a conversation” (Foran, 2006, p. 41), there was no one opening question and no proposed sequence of questions, yet all prepared questions and alternate variations were available for potential use. The data gathering was intended to explore the educators' experiences in the abandoned community, and one at a time, a particular lived experience that was evocatively prominent was isolated. This interview was audio recorded, and I as researcher transcribed interview recordings as per Research Ethics Board protocols and

approval. This first interview was the primary source of data gathering for this research. Data from the first interview were then analyzed and hermeneutically interpreted.

The anecdote. As noted, all participants were extended the offer to write anecdote(s) to capture a moment that reflected their experience in an abandoned community. The participants were provided with a short anecdotal writing guide and they chose the experience they wanted to show; these were their own anecdotes. From the transcribed interview data, I supported their written anecdotes to help show more clearly the lived experience revealed by participant(s) in their interviews. In some cases, the interview data supplemented some of the anecdote more or less, but each anecdote revealed a new or different lived experience by the participant. In the case of the one participant who did not to write an anecdote, I wrote an anecdote(s) based on the interview data provided by the participant, as is the normal procedure in phenomenological inquiry.

The researcher strives for balance to ensure that the anecdote, a lived experience description, represents the experience of the participant(s) while at the same time maintaining the quality of phenomenological inquiry. Anecdotes are normally between 150 and 300 words. If the anecdote is to be considered phenomenological, the completed anecdote, like any good story, should begin with a *hook*, something that is compelling and garners the reader's "willing attention" (van Manen, 1990, p. 121). The anecdote needs to interrupt our everydayness, causing us to stop, reflect, and within this process elicit a connection with the reader, such that the participant's experience resonates with the life world of the reader. "Thus, anecdotes possess a certain pragmatic thrust. They force us to search out the relation between living and thinking, and between situation and

reflection” (van Manen, p. 119). Finally, the anecdote should teach us something, be potentially transformative, and present the reader an extended ability to make interpretative meaning of the work (see van Manen, p. 121). The anecdote represents the ultimate showing of the lived experience in this research. As previously noted, the preferred process is the participant writing his or her own anecdote, as this provides additional time for reflection in time, over time, and back in time.

The Second Interview

The researcher edited all anecdotes, once completed, and participants were invited to verify that what was written reflected the experience of that participant. This formed the basis of the second interview, to ensure the intent of the participant was represented in the written anecdote. In cases where data emerged with a common experience from varying participants, the experience of more than one participant was combined and represented in the single anecdote. In these instances, for ease in presentation, only one name was associated with the lived experience description.

The purpose of the second interpretative interview was to probe deeper into the experience, to peel away the layers of the “taken-for-granted” to reveal the profound, and to give an opportunity for the participant and researcher to (re)confirm the intent and meanings of the experience as expressed in the first interview and resultant anecdote(s). In this interview, the written anecdote was the starting point. After reading a segment of the anecdote, I would then ask the participant, “Does this reflect what you said when we first talked?” The purpose of this process was not simply to add clarity and transparency, but also to deepen meanings and understandings, which may lead to further re-writing of the anecdote. Although van Manen (1990) states, “to write is to re-write” (p. 231), there

is an optimal massaging of the message and its meaning, where, if surpassed, diminishes the impact of the anecdote as a descriptive lived-experience.

Hermeneutics—Analysis

Hermeneutics is the interpretation and analysis of data. Ricoeur (1981/1998) defines hermeneutics as “the theory of operations of understanding in their relation to the interpretation of texts” (p. 43). In this study, individual interpretations were followed up with a hermeneutic circle to strengthen the experiential meanings gained from each of the transcribed conversations (Grondin, 1994; Smits, 1997). The context of all interpretations in this study, both present and past, is an important consideration in the hermeneutic analysis of data. Gadamer (2003) states:

Hermeneutics has ultimately not only the propaedeutic function of all historical research as the art of correct interpretation of literary sources — but involves the whole business of historical research itself. For what is true of the written sources that of every sentence in them can be understood only on the basis of its context, is also true of their content. Its meaning is not fixed. (p. 177)

This hermeneutic phenomenological investigation was essential for this study to discover the meanings and extent of the experience for each educator, as well as the individuality of the contributor. Raffan (1993) found that “at times there was an overwhelming sense of inadequacy in words alone to convey the essential nature of what people were trying to convey” (p. 44). This research analyzed and represented data through a variety of media, including text (anecdote and poetry) and photography, instigated by the experiences of individual educators and produced during and/or after these experiences. In addition to the experiences of individual educators during and/or after *the experience*, hermeneutic

data analysis explored how the participants' experiences connect with art, poetry, or folklore, and how their experiences resonate with my own as researcher, that is, what I aimed to show in response to what the participants showed, bringing us closer to the participant's pre-reflective life-world moment.

In this study, each anecdote was analyzed or *unpacked* according to the four existentials in a meta-analysis and grouped according to themes, which are rendered as chapters in this dissertation. This approach allowed for other experiential sources to assist in the unpacking and for unique elements of what was experienced pre-reflectively to be shown. Much of the analysis occurred through the writing process, which involved writing, rewriting, and blending participants' insights with academic reasoning and the researcher's understanding. In Chapter 5: Attunement, Chapter 6: Tension, and Chapter 7: Intensity, I explore the intentions of meaning. This exploration elucidates the invisible or transparent nature of each experience (see Merleau-Ponty, 1968) and shows what the experience is like for each study participant.

Anecdotal Stories: Meanings and Insight

The anecdotal story should (re)present the phenomenological insight elicited from the lived experience. It is the product of data collection, analysis, and interpretation that best represents the participant's phenomenological showing of that particular experience *as lived* by the participant. The anecdotal is the ontological manifestation of the lived experience. The anecdotal stories in this research are multi-layered, grounded in the context of the remnants of an abandoned community, and it is the intent of the researcher that these anecdotes embrace the immediate and past situated-ness of each individual participant. Van Manen (1990) sees the anecdotes as "important...in that they function as

experiential case material on which pedagogical reflection is possible” (pp. 121–122). I am aware of the complexity of lived experiences, and that multiple meanings have emerged in the anecdotes in this study. I see this as a positive reflection of phenomenological inquiry and a validation of individual participants in this study. While in the abandoned community, although participants may have been in the same environment, their perceptions and connections may have varied because of their personal histories and lens through which they view their experience while in the abandoned community. Their triggers, insights, and meanings were individually created and hence reflect the diversity of the participants themselves.

Foran (2006) identifies four layers in phenomenological anecdotal storytelling: the first layer is the contextualization of participants and their nexus with place, as remnants in the abandoned community; this is followed by an alignment of participants’ transcribed accounts of their lived experience with my life world interpretation, but through an educator’s lens. The third layer combines the first two layers in a reflexive relationship where stories are told and re-told using a hermeneutic circle. The fourth layer is merging the “experiential learning connections” (p. 42) of participants and me, as researcher. These anecdotes are intended to be “powerful and insightful” (Foran, p. 44).

Van Manen (1990) extends this thought when he states, “Anecdotes can be understood as a methodological device in human science to make comprehensible some notion that easily eludes us” (p. 116). The function of the anecdote is not only the *showing* of past events but also to enlighten future pedagogical practice. This creation of didactic meaning (see Foran, p. 44) is where phenomenology, as methodology, may influence a broad student or educator base of phenomenology as practice and as a source

of valuable insight. Although rooted in a participant's single experience, this insight, when phenomenologically analyzed and hermeneutically interpreted, has far more to offer pedagogy and practice than the affirmation of a specific lived experience. Thus, phenomenology as methodology, like the narrative anecdotal storytelling, is multi-layered in its application and (re)presentation.

The Value of Phenomenological Insight

There is limited academic research connecting resettlement with educators and the *power of place* as a pedagogical tool in Newfoundland and Labrador. Making these connections in the context of the present manifest value in interpreting phenomenological insight that may aid future instructional practices and teaching. In addition, the results of this research may directly or indirectly contribute valuable data towards the following: the relationship between people and place; how exploring the remnants of abandoned communities brings insight, depth, and breadth into educational praxis; developing a heightened consciousness of urban and rural life; appreciating migration past and present; and increasing the potential of experiences in abandoned communities as prospective transformative and life-forming events.

I am interested in revealing to educators and curriculum planners, through experience, the benefits of living in one's history, that is, experiencing the past as a lived experience (see Foran 2006, p. 186) in the present, and gleaning phenomenological insights from these experiential encounters from which we can craft new curricular approaches that are authentic for learning (van Manen, 1999). The combination of *geopiety* (see Knowles, 1992) and *topophilia* (see Tuan, 1974) in the context of an abandoned community, along with phenomenological interpretation, has the potential to

provide rich educational opportunities not afforded by current research approaches.

Through profound and authentic lived experiences, the insights gained from this study may enable learners to come face-to-face with certain realities of life, perhaps even the very essence of life's meaning, and to recognize the "power of place" (Knowles, 1992; Raffan, 1993). This heightened understanding of place, culture, loss, and identity would undoubtedly enrich students' educational experience.

Criteria for and Challenges to Trustworthiness

The criteria for trustworthiness in qualitative research follow a relatively consistent framework while the challenges to trustworthiness are usually more personally focused on the researcher. This trend is consistent with this study.

Trustworthiness

In qualitative research, trustworthiness is associated with "transferability, credibility, dependability and confirmability" (Given & Saumure, 2008, p. 896).

Confirmability is the extent to which the findings presented in the study represent the realities of research participants and not the bias or presuppositions of the researcher. The researcher applied bracketing, as detailed in this chapter, to minimize any undue researcher influence on the participants or the representation of participants' experiences.

Transferability refers to the applicability of this study to other peoples' circumstances or interests (Lincoln & Guba, 1985). After participants completed their first interview, preliminary findings were presented at the 32nd International Human Science Research Conference (IHSRC) in Aalborg, Denmark, in August 2013. With all first round interviews and most subsequent interviews complete, a more thorough presentation of the research and data was made at the 33rd IHSRC in Antigonish, Nova

Scotia, in August 2013. Phenomenologists from around the globe attended both these conferences. Positive feedback was given with respect to the research direction and thematic spine of the work. Many conference participants expressed the importance of place in *being* and *dwelling*. Each of these presentation opportunities confirmed the value of my research and provided valuable feedback that has guided me in moving the study forward; in doing so, the findings are accessible and useable by others in the field.

Credibility of findings is demonstrated when the findings are “approved by the constructors of the multiple realities being studied” (Lincoln & Guba, 1985, p. 296). In phenomenological research, this includes the hermeneutic interpretation and textual representation of lived experience, where credibility is demonstrated through text that, as van Manen (2014) states, would “resonate” (p. 221) with the reader. In this research, credibility was first established by giving participants the opportunity to write their own lived experience descriptions. An opportunity for each participant to provide feedback and input as the text was hermeneutically interpreted and developed was also given. This was done to ensure that the text portrayed the experience as lived by the participant and accurately represented the intent of the participant.

The reliability of the data is referred to as its *dependability*, which “aims to prove that the reader has enough procedural detail to confirm that the appropriate methodology was used and that all relevant data were accounted for” (Hicks-Moore, 2012, p. 73). An “audit trail” (Schwandt & Halpern, 1988, p. 74) ensures the research methods and related researcher decisions suit the methodology. This includes a record of the decisions made by the researcher that act like a breadcrumb trail of theoretical framework, data collection, analysis, interpretation, and presentation of findings. Throughout each stage of

this study, I was actively engaged with my supervisor in discussing decisions relating to each aspect of the study. With his assistance, decisions were made and guidelines put in place to ensure the contribution of each participant was sought, coded, and accurately represented within the thematic structure of this dissertation.

Challenges to Trustworthiness

I anticipated three personal challenges specific to data collection: developing rapport with the participants such that they would feel relaxed enough to be themselves and comfortable with me throughout the exploratory journey and data collection process; building a trusting relationship with participants to facilitate sharing of their inner thoughts and details of their personal experiences; and an initial concern in conducting my first phenomenological interviews.

Establishing a rapport with participants began in the selection process by extending the offer (to agreeing participants) to bring an educator friend of their choosing. During initial and subsequent encounters with participants previously unknown to me, I ensured adequate relational time to establish common ground and interests.

Directly speaking to the phenomenological method, Lester (1999) notes:

If there is a general principle involved it is that of minimum structure and maximum depth...to strike a balance between keeping a focus on the research issues and avoiding undue influence by the researcher. The establishment of a good level of rapport and empathy is critical to gaining depth of information. (p. 2)

Essential in phenomenological data collection is rapport between researcher and participant such that the individual is open to sharing his or her lived experience, inner

thoughts, reflections, and contemplations with the researcher. This rapport was nurtured in all phases of participant involvement: every effort was made to clarify the journey and research process, and the choice to withdraw from the study at any point in time was available (see Appendix 2 for details).

Some of the participants had a previously established professional working relationship with the researcher, while participants obtained through the snowball sample (recommended by known participants or informants) were previously unknown to the researcher. Building a trusting relationship with individuals new to the researcher was a concern, and this was addressed by following up on commitments or providing timely explanations for any deviations from what was expected. In the case of the second group of participants, their exploratory journey had to be rescheduled due to impending poor weather; they were immediately notified of the reason for the change and their input was sought for alternative availability.

My concern in conducting my first phenomenological interviews was addressed by following the advice of my supervisor to focus on the lived experience and follow the participant's lead, while being mindful to avoid personal opinion and or judgment. Throughout the interviews, I made notes of participants' insights to follow, which served as personal prompts to cue deeper and further probing questions for the participant.

Research Findings

The following three chapters present the data emerging in this study. Each chapter is associated with a specific theme: Chapter 5, Attunement; Chapter 6, Tension; and Chapter 7, Intensity. These themes were selected because they best represent the frequency, detail, poignancy, and common threads in the data provided by participants in

this study. The determination of chapter themes was made after reviewing and collating a researcher-drawn list of prominent ideas and themes emerging in the participants' written anecdotes and researcher-written anecdotes based on participant interview transcripts. Each chapter follows phenomenological conventions of data presentation: a brief introduction of the participant and the lived experience description or anecdote, followed by data analysis.

Although the data are presented thematically as separate, they are interrelated. In some cases an anecdote shows characteristics of another theme different from where it is placed. For the reader, interconnectedness and associative interpretations of the data are encouraged.

CHAPTER 5: ATTUNEMENT

Attunement is *a coming into harmony* with the present, the opening of oneself to the moment, an awakening to the world. It is a relationship of synchronicity that elicits some aspect of experiential likeness, felt sense, and/or phenomenological existential sensitivity towards the other, and the place of one's being or dwelling. Through phenomenological attunement, the insights of participants gain or exude meaning and possess revelatory power. In this chapter, attunement is expressed in a variety of forms, beginning with the participants' attunement to adventure and its characteristic uncertainty, the sense of wonder associated with a place and way of living so different from late modernity. This is followed by a description of the livyers' relational, spatial, temporal attunement to their environment. The participants experience a relational, spatial attunement to their immediate environment and a corporeal attunement to the feeling of unsettlement, a disruption from the everyday taken-for-granted comforts of the world we live in today. In this study, relational, corporeal, temporal, and spatial attunement are achieved by coming into harmony *with* the abandoned community, its past and present, including the lives lived by those who once inhabited the now-abandoned community and the lived experiences of educators exploring these communities in the present. Corporeal attunement is revealed in the anecdote *Unsettled*. Although this may appear contradictory, attunement does not predicate it is being open to the moment and what is revealed through that experience. Experiencing abandoned communities may also bring a state of attuned wonder that is both revealing and insightful. While each teacher's lived experience description encapsulates an individual experience, attunement is a

common thread in the data provided by participants in this study. This theme of attunement encompasses not only the lived experience of educators but livyers as well.

In this chapter, we enter the lifeworlds of the participants Dale, Sage, and Leslie, as they share pivotal moments in an abandoned community. Dale is an urban science teacher who grew up in rural Ontario, came to NL for university, and married an NL woman from a traditional rural fishing community. Sage, another participant in this study, grew up in an isolated rural fishing community similar to the communities visited. She lives and teaches in an urban center while her childhood community currently endures a slow, but steady, decline. Leslie, who grew up in an isolated outpost, is a long-time earth science educator in a rural secondary school.

Adventure

The term *adventure* is rooted in the Latin words *advenire* and *adventum* (q.v.: “Adventure,” *Etymology Online*), meaning “to arrive” and “to stand in wonder of life, the event.” In the Christian context, this is most prominently associated with the term *advent* and the arrival of Christ and Christmas. In modern terms, attunement is an arrival of significance or to stand in wonder of something (see Foran, 2006, pp. 232–233); in the realm of education and adventure, it is the venturing beyond, outside of or counter to the quotidian, and features some degree of “uncertainty” (see Gadamer, 2003) or “perceived excitement on behalf of the participant” in the adventure (Pike & Beames, 2013, p. 3). For the participants in this study, their arrival signifies more than physically entering these abandoned communities within their own contemplative and reflective journey; it is the seeing, feeling, realizing, experiencing, fantasizing, and sensing of these places so that new insights may emerge. The return of humans to these abandoned places offers

opportunities to [re]tune and further attune perceptions of the place(s) once called home, whether this place be temporary in nature, or permanent. Returning to these abandoned communities is so different from the everyday that the experience may be jarring, disturbing, or sobering. For the participants in this study, the abandoned communities visited were foreign and relatively unknown. The participants claimed degrees of adventure, as they were uncertain when entering these communities. They were unsure what to expect from their first visit.

The traditional open speedboat remains the quickest, most traditional, and efficient means of accessing the majority of abandoned communities in NL in all but the winter season. The poem *Motorboat Ride* and the anecdote *A Dying Breed* included in this chapter are two participant insights emerging from the same excursion, though they were attuned to different elements. Diversity of perspicacity or insightfulness is a prized phenomenological characteristic (Gadamer, 2003; Heidegger, 1953/1996, 1971; Husserl, 1970; Merleau-Ponty, 1962; van Mannen, 1990, 2014). Freire (1998) cites the source and strength of divergent viewpoints:

No one can be a substitute for me in my knowing process, just as I [as a teacher] cannot be a substitute for the students. What I can and ought to do...is to challenge the students to perceive in their experience of learning the experience of being a subject capable of knowing. My role as a 'progressive teacher' is not only that of teaching mathematics or biology but also of helping students recognize themselves as the architects of their own cognition process. (pp. 111–112)

As educators, we are always learning. Looking at our own experiences and those of others is part of our pedagogical journey. Within the participants' journey to abandoned

communities, the unique features pique curiosity and participants' openness to experiencing the environment. Their journey to and from the abandoned communities reveals a continued state of [re]attunement touching all phenomenological existentials as Dale shows through the poem, *Motorboat Ride*. A published poet, he wrote this poem in the week following his journey as he reflected and [re]attuned to his adventurous personal experience.

Motorboat Ride

All of you,
at least once a year or so,
should take a motorboat ride
and run wild
down the coast at half throttle.

Knuckles gripping
white against the gunnels,
hair slicked back
in the wind; sea climbing
over the side, to touch you.

And survey the aprons
of green rich meadow
closing over. Peer down
at the white bottom,
reach for piles of crib rocks;
blooming with barnacles, bright
under cover of purple coralline algae.

Then come ashore and climb
up on the warm rocks;
legs stretched out, feet crossed,
elbows titling you against
the mouth of the harbour
and the blue sky.

And trace your index finger
around the cove. Touching
the last bush of blue plums,
straightening the lone apple tree.
Then cover the cellar door
with your thumb and feel
the bumps of the turnip gardens,
shrinking away forever.

Dale shows how those before us navigated their world. The boat dominated the livyers' travel; they were *sea people*. There were few—if any—roads, cars, or buses, and perhaps only a scattered horse that was intended more for work than transportation. The boat represents a traditional mode of travel that was part of the routine for those who once fished and lived along this coast. The boat was their automobile; it was their bus. For Dale, the motorboat ride is an adventure, revealing corporeal response to a venture into uncertainty—"Knuckles gripping/white against the gunnels." Through his lived experience emerges an attunement of the livyers' way of moving about in their world, and in this particular context, travel by motorboat. Dale's poem reveals a relational and temporal sense of connection with the livyers' world of the past.



Figure 15. Journey by motorboat.

Just as the boat is a means of travel from point to point, the motorboat ride is a spatial and temporal journey for Dale, attuning him to the livyers' world and leaving him with a knowingness of the abandoned places explored. Here, the boat is a mobile place, not fixed (see Bailey, 2012; Casey, 1997/2008). The boat journey for Dale is an

adventure today but was a way of life for others in the recent past. Wrapped in this moment is a sense of “placelessness” where the boat is in the midst of its journey, like the abandoned communities. The boat is anchored nowhere, but cradled in the midst of this broad, fluid, blue expanse. Dale is captivated and absorbed by the motorboat ride and “open to” (see Heidegger 1987/2001) the ocean world: its beauty, hazards, and the livyers’ attunement to sea travel, which is not always predictable. This essence of adventure is explained by Gadamer (2003):

An adventure is by no means just an episode. Episodes are a succession of details which have no inner coherence and for that very reason have no permanent significance. An adventure, however, interrupts the customary course of events, but is positively and significantly related to the context which it interrupts. Thus an adventure lets life be felt as a whole, in its breath and in its strength. Here lies the fascination of an adventure. It removes the conditions and obligations of everyday life. It ventures out into the uncertain. (p. 69)

The advent of adventure is standing (or riding in a boat) in wonder of the world, open to its uncertainty. How one reaches this existential state of wonder is by venturing outside the everyday and by opening oneself to the adventure and insights emerging out of it. Dale ventures someplace different using a traditional (but alternate to his everyday) means of travel along a historic route. As Dale embarks on “a motorboat ride/and run wild/down the coast at half throttle,” the world of the livyers is disclosed to him as he surveys “the aprons of green rich meadows” and “crib rocks; blooming with barnacles, bright under cover of purple coralline algae.” Being open to an experience is revealing. Heidegger (1987/2001) states: “Standing open...is a [existential] being-open ... for the

receiving-perceiving of presence [being] and of what is present [beings]. It is an openness for the thingness of things. Without such standing-open, nothing could appear by itself” (pp. 216–217). Dale reveals the sensation of being one with the boat and the interrelation of place and *withness* of person, boat, sea, wind, and waves: “hair slicked back/ in the wind; sea climbing/over the side, to touch you,” his white-knuckles representing a corporeal connection to others who travel the sea. How often is it that, at a time of fear, one is aware of a white-knuckle grip? In most instances, awareness of that moment reflects the passing instant of fear, and the power of the grip is diminishing or relaxed. For Newfoundlanders and Labradorians, whose lives are intertwined with the sea, the ocean is a reminder of harsh life lessons. This adventure nuances the relational and temporal fragility of our lives and attunes one to the security of the land and the uncompromising environment of the sea; the sea gave life through its resources while at the same time taking the lives of many, before their expected time. Dale expresses that precise moment of corporeal anxiety and uncertainty of adventure, for if he was completely certain of the boat’s stability and predictability while traveling down the coast “at half throttle,” any grip would be more flaccid than white-knuckled on such a beautiful day conducive to water travel. The livyers of the past existed on a forever-shifting edge; the motorboat ride was part of their way of life as a car is part of ours today. The boat is a cradle in the tenuous balance of the ocean; Dale is attuned to his fragility or vulnerability in this uncertain and at times harsh and unforgiving environment, his white knuckles almost indicative of anticipating the unexpected. Did our ancestors live white-knuckled hanging onto their land, the place they called home, expecting the next storm to sweep them away? They were attuned to a way of life that we now call adventure, only to finally

succumb not to the natural world but to a policy, a political decision that ended their way of being in these so-called *outports*.

Dying Breed

Both Dale's poem and the following anecdote by Sage speak of their attunement, awareness and intimate immersion with their immediate surroundings. With Sage's roots in an isolated rural coastal community, she is vicariously attuned to rural NL, but not to the extent of total and long-term abandonment. For both Sage and Dale, their textual representation of their lived experiences is like a beacon, casting light upon what was meaningful and insightful. Heidegger (1987/2001) speculates, "Knowledge...always means to put something into the light. To find one's way is only a consequence of seeing, of 'being aware'... 'to surround with light'... Consciousness presupposes 'clearing' and Dasein and not conversely" (p. 158). The openness to our sense of place and places we recognize as home, places where people lived their lives is essential to our being; our attunement with our experiences of place-less-ness and insights have endless possibilities. Gadamer (2003) recognizes its value: "essential to an experience is that it cannot be exhausted in what can be said of it or grasped as its meaning" (p. 67). This implies that interpreting an experience is a fluid process open to [re]attunement and new insight over time. Yet, as Freire (1998) notes, inexhaustibility in learning is founded in the individuals' openness to "curiosity" (pp. 79–84). Heidegger (1987/2001) extends this train of thought:

One must, as it were, stand back and let the other human being be. These...are entirely different modes of comportment, which cannot be distinguished from outside at all...Attunement is not only related to mood, to being able to be attuned

in this way or that way. Rather, this attunement, in the sense of moods, at the same time contains the relationship toward the way and the manner of being able to be addressed and of the claim of being. (p. 211)

This anecdote is testimony to Gadamer's (2003) potential wealth of meaning evolving from an experience, and Freire's (1998) "curiosity" as leading to knowledge; it also serves as an appropriate preface to van Manen's (2014) sense of phenomenological wonder, where one is "swept up in a spell wonder about phenomena as they appear, show, present, or give themselves to us" (p. 26) that leaves one to ask, "What is this experience like?" (van Manen, p. 38). Sage's experience brings her to a state of attuned wonder that highlights the dwindling presence and prominence of rural dwellers expertise in our *modern* world.

Our Captain calls "rough seas ahead!" I am prompted to secure loose gear and don foul weather gear. Within seconds of entering Isle Valen the gentle flat calm turns to a violent watery maelstrom striking the boat; waves coming from all directions. I feel our boat rise; my stomach unable to keep pace, leaving me temporarily lightheaded. Sinking in the following trough, my stomach rises a little too far, too fast; I hold my breath. Yet, relaxed I am, feeling like being locked in on a roller coaster ride. I have no choice here—the boat is our world. Within a few minutes we re-enter the calm of Isle Valen. The boat's Captain called it "a pet of day" but it was a rough crossing for me. Yet, I sense it as a near mindless routine for those that plied these waters on a daily basis in days gone by; with converging tide and swell the Tickle is just a tiny rough patch to cross, the ordinary for those who travelled here daily back in the day. In the quiet water my

mind returns to wonder how they came to know the important things like Isle Valen Tickle tidal current flows and where the rocks are not. My mind broods, and I wonder if there is more intimacy and knowing, in their simplicity. I wonder if those who lived in these abandoned communities' years ago, are they a dying breed? Extinct? Strange it was, on my travel here only seeing one other boat all day. It was like driving to work on a holiday. (Sage)

Our natural world, the world around us, is often taken-for-granted as an entity that exists to serve our immediate purpose (see Nisbet, 2011) until it vanishes: is ripped from our lives, or we walk away from it and into another life through out-migration. For the growing majority who live in urban centers, nature is more distant, and our wage-based economy belies our immediate connection and reliance on our natural world, as modern societies are less immediately dependent upon their immediate surroundings for survival. Sage offers temporal, corporeal and relational insight into the attunement of seafarers that traveled and worked in this ocean environment; like the entrance to Isle Valen harbour, this attunement is part of the introduction to Isle Valen and other abandoned communities. Sage describes attunement to place as an intimate and direct relationship with the environment, a corporeal and relational response. Sage's awareness is revealed in her anticipatory response to the moment: "Our Captain calls 'rough seas ahead.'" The livyers, like the Captain, were relationally aware of the natural signposts, and how they disclosed upcoming reality. This anecdote reflects the livyers' harmony and relationship with the place that Isle Valen Tickle informs. Tidal currents in ocean tickles (narrow watery passages) are fluid and changing. Local topographical features shaping the tickle and ocean tide cycles that change hourly influence water conditions significantly. It is not

a reality through modern technology of a Global Positioning Satellite system or computer; this is the attuned approach livyers' used to navigate the sea, with its unique signage. The water as their roadway signifies a familiarity, not unlike our own attunement to our personal daily travel routes. Yet for Sage, this experience is different, outside of her everydayness. Here, she becomes attuned to her world because of the means of approach to Isle Valen Tickle and the intricacies of travelling these waters; she understands some of what it took to survive, yet acknowledges her own inability to read the ocean signposts. As we approach these abandoned communities, we move through this world, aware of the fragility of our corporeal existence and dependence upon the forgiveness of the environment to allow for safe passage—Sage and Dale become attuned to the edge of living in such communities.



Figure 16. Isle Vale Tickle at slack tide. (Redmond, 2013)

A Boat Ride to the Past

For both Dale and Sage, the boat ride allows attunement to the immediacy of the world and a way of being in a place no longer there, abandoned; there is no rush hour or

holiday boat traffic. During the approach, place became something that Dale and Sage have come to realize as a way of living, *far* removed from their everyday existence. Simple travel is not so easy, but did those who lived here see it this way, or was Isle Valen Tickle no different than a rush hour traffic jam? A bottleneck that squeezes water together at a certain time every day when the ocean tide and swell collide can be likened to traffic in larger cities, when too many cars converge at the same time. These moments become a time of day when the journey is interrupted by an unstoppable current of water or traffic that interrupts the normal flow. The poem and anecdote reveal attunement to the experiential moments of the traditional journey by boat and how livyers who lived in these abandoned communities were deeply attuned to the natural world; a connectedness to the natural world was very meaningful and aided in their survival.

The livyers traveled the water as we travel roads, and for Sage, this insight brings comfort: “Yet, relaxed I am, feeling like being locked in on a roller coaster ride.” In her comfort she goes with the flow, despite it being “a pet of a day.” Sage admits it was “a rough crossing for me, yet I sense it as a near mindless routine for those that plied these waters on a daily basis; with converging tide and swell the Tickle is just a tiny rough patch to cross.” Ryden (1993) speaks of this attunement with the natural world as environmental literacy: “a folk knowledge which figuratively enables one to read one's surroundings” (p. 72). Sage acknowledges this traditional environmental literacy as a relationship of *being with*, and at times a sensed relationship of *being there*. Heidegger (1987/2001) refers to this as being “absorbed in a particular, everyday world” (p. 206). This remains *transparent* until it is interrupted. For Sage, her everyday world is disrupted as she experiences a tiny piece of *their* world, now empty of people. Here she sees, feels,

hears, and touches a sense of this place as she approaches by boat. Outside her everyday world, corporeally Sage experiences placelessness, as this place is foreign to her; the boat is on a journey, not anchored or tied to any one place. This disruption enabled her to become attuned to their world as she approaches their land by boat.

Once connected with their world, the precarious nature of boat transportation for work, social visitation, and churchgoing is realized. This is in sharp contrast to our urban travel routines by walking, public transport, bicycle, or automobile. Sage's anecdote reveals attunement to the temporal and relational contrast between past and present, inciting my own reflections. For Sage, there is a NEED to take a boat to reach there ONLY to see that it is empty, a shell of a place. I would be shaken, haunted, rattled, feeling empty, turbulent at the loss, unsure, insecure, and left wondering: What is the meaning of it all? Seeing this place, experiencing this place (Isle Valen Tickle)—these people never had a guide! They just lived in it, and then it was taken away—or were they taken away from it? For me to return to THEIR place, I am humbled and left to wonder what we are missing. What have we gained through their loss and abandonment? In today's world, there is an ease of community connection, yet a paradox exists: technology isolates and disconnects us from face-to-face contact, but while these communities may have been isolated, their personal connectedness was deep and consistent. The natural signposts in the world are honest, if you can read and respect them (see Blenkinsop & Piersol, 2013). The everyday world for livyers centered on the land and sea, a world in which they were fully immersed, in part because livyers were dependent upon this world for immediate survival. Tuan (1977) notes: "When space feels thoroughly familiar to us, it has become place" (p. 73). This place may be located space,

such as a community, or it could be thematic or corporeal space, as the boat journey demonstrated in the poem, *Motorboat Ride*.

The more absorbed one is into the world, the more one cultivates a stronger connection to place. Seamon (2014) affirms this by stating, “The more deeply a person or group feels themselves inside an environment, the more so does that environment become, existentially, a place” (p. 203). Many have commented that humans are intimately connected with the worlds in which they live (Blackmore, 2003; Blenkinsop & Piersol, 2013; Buckley, 1971, 1975; Buckley, 2013; Casey, 1993; Heidegger, 1953/1996; Howard, 2007; Malpas, 2014a; Merleau-Ponty, 1962; Raffan, 1993; Relph, 1976/1983; Ryden, 1993; Sack, 1997; Seamon, 1979, 2014; Tuan, 1977, 2013) and a deeper, natural world connection, *topophilia*, can exist in rural, producer societies rather than in urban, labouring economies. Seamon (2014) describes this relationship as “*environmental embodiment*,” where this connection “points to the crucial significance of places in human life” (p. 2). Similarly, Sage shows that the worlds in which we live are powerful in shaping who we are and who we become. Attunement to place is effectively *the way of life* and identity with place represents a relationship, as it speaks not only to how we interact with space, but it also contributes to how we see ourselves in the world; these concepts are worthy of further consideration.

Livyers Life-World

Attunement to differences is illuminating. As our world gravitates towards urbanization and globalization, there is a diminishing focus on rural worlds and, in effect, rural life, especially resource-based rural communities and producer societies that are intimately tied to the land (see Corbett, 2007) and sea. Sage’s experience exemplifies this

dichotomy in *Isle Valen Tickle* through her unfamiliarity with the seafaring world; she can appreciate how *livyers* are absorbed in their immediate world. Through attunement, Sage is receptive to their relational, spatial and corporeal connection with nature: their knowledge and appreciation for it, and their understanding of the inside complexities of the natural world that are often, for most of us, unseen. I wonder if the diminishing abyss between body and consciousness reflects the attuned state, or if it is requisite for attunement. Ryden (1993) notes:

Those who have developed a sense of place, then, it is as though there is an unseen layer of usage, memory, and significance - an invisible landscape, if you will, of imaginative landmarks - superimposed upon the geographical surface and the two-dimensional map. (p. 40)

Sage is open to this emerging awareness as she senses the intimate relationship of isolated rural settlers with their world. Ryden refers to this attuned relationship as evolving from “incessant practice and exposure” (p. 72) that is best achieved over an extended period of time, as in *living it* and *being* in a state of ongoing attunement and [re]attunement. Sage acknowledges simplicity in those that live a life intertwined with the natural world, but it is not that of mindlessness; it comes with deep thoughtfulness and meaning. It is an evocative uncomplicatedness that invites curiosity, and it is thought-provoking. Sage recognizes that for such people, being attuned to their world is a cornerstone to their survival.

Unsettled

Dasein, as in being immersed in abandoned place, means being open or attuned to all potential perspectives or insights “to a specific environment” (Heidegger, 1987/2001,

p. 206). This absorption in place does not predicate soft or harsh insights or reactions; Dasein is *being there*, the *dwelling* and lived experience in the moment. In the previous narratives, Dale and Sage revealed attunement to journeys at sea, our journey into the unfamiliar, and their journey, the everyday boat ride interrupted by what we see from our modern horizon as adventuresome and sometimes challenging. Yet, livers lived at the mercy of the sea and maritime environment, a harsh and cruel teacher over which no human had control. Attunement may also reflect emerging confrontational, unanticipated, or anxious connections, which are similar to but different from the previously noted *white-knuckle grip* or unsettled seas.

This is the case in the anecdote *Unsettled*, which conveys disturbance as a lived experience. In order to harmonize the apparent contradiction of attunement to the disruption of corporeal unsettlement, an understanding of what attunement *is not* is useful. Attunement is not the everyday, taken-for-granted rationalization or that which is passed over. One must be settled to experience unsettlement. We are so settled in our world today, cushioned, for example, with such banal comforts as the thermostat and Facebook friends, that unsettled feelings appear temporarily and are thus ignored. In *Unsettled*, Leslie reveals a sophisticated attunement to the corporeal. Leslie, a longtime rural science educator with rural roots, articulates a combination of agreeableness and anxiety while exploring the remnants of abandoned places. Heidegger notes that “anxiety can only exist in the realm of how one finds oneself. It has the fundamental characteristic of an *ontological disposition* that can be interpreted at any given time as attunement” (p. 63). Being equally receptive and attuned to the agreeable or apprehensive is valuable in

fully realizing the sense of place, Dasein, and the insights that emerge from this openness to the world.

Dasein, openness, and attunement should not be viewed synonymously with answer, solution or explanation (see Heidegger, 1987/2001). Merleau-Ponty (1968) extends this view, stating, “That openness upon a natural and historical world is not an illusion and is not an a priori; it is our involvement in Being” (p. 85). In the anecdote *Unsettled*, Leslie experiences *Being* and *being there* (Dasein), while exploring the abandoned community of St. Leonard’s. From the boat, St. Leonard’s appeared forsaken, steep, and uninviting, its matted and wind-sculpted grass appearing unkempt. Leslie shared this moment of attunement during his land-based explorations:

Stepping on the cobble beach triggered a wave of childhood memories, the arms of the harbour wrapping around me like a hug only felt with long absence. I walk toward the settlement in the quiet, still, and I know each of my steps are frozen in time, life moving at a glacial pace. Like *home* now, this has become a lonesome place; quiet, decaying, relatively uninformative and empty, except for the scattered sign of moose and bear—traces of the real world of nature. The few remaining decaying remnants waiting patiently to be repossessed like the people who abandoned this place. I stand adjacent to the solitary spruce, overlooking the brook dividing St. Leonard’s; its hush and water’s pulse is distinctive, but temporary. A starting boat engine startles me out of my reverie. I watch our boat leave the cove, and disappear around eastern point en-route to our pick-up in St. Kyran’s. A sense of unease overtakes me; it’s not fear, just an uneasy feeling, which I cannot explain? Feeling the insecurity of being in the outport. Seeing first

hand, direct experience of abandonment—I am now alone. Ahhh! The tension of staying, the dominating unease, wanting to leave with the boat, the only way home? Why would anyone want to stay, with no way out? I release my gaze from the shell of a community, and turn south picking up the remains of the trail, the *Blue Road* out of St. Leonard's. Unsettled, I feel this take me. There was no way out for me now. Is this why they left, to escape the feeling of being cut off?

(Leslie)

Leslie is attuned to the experience of the forsaken, the death of a place, a realization of being on one's own, *cut off*, and an untimely departure from *home* (see Howard, 2007). Home is where our roots are anchored and tightly bound with our identity and security. Leslie is especially attuned to this loss, wondering if this is the eventual fate of rural NL and perhaps his home. Inherent in home is a sense of security, longevity, and belongingness. *Unsettled* reveals the temporary and fleeting feeling of harmony in concert with an unexplained corporeal anxiousness that home, for some, is temporary. The abandoned community is a reminder of our tenuousness in the world. Long after reflecting upon the time in the community, Leslie remains unable to explain the source of his anxiousness. Casey (1993) believes that "landscape itself, usually a most accommodating presence, can alienate us" (p. 34). Leslie is deeply attuned to our sense of place and, here in St. Leonard's, this now abandoned community is a symbol for the forsaken places in our world, when we cast place aside. This is reflected in his primordial response—unsettled—and his sensing of the uneasy alliance of a questioned past, biologically reclaimed present, and a future now in an advanced state of transition. He is an intermediary between its past and future. In his words, "Stepping on the cobble beach

triggered a wave of childhood memories.” These memories are connections to Leslie’s past, to the community of St. Leonard’s. His memories serve as an opening, a doorway to envisioning and becoming attuned to this place: its current state of abandonment and its living past. Just as the beach is the transition between the community and ocean, his present experience mediates his past and future. Husserl (1970) affirms his intermediary position, stating: “Perception is related only to the *present*. But this *present* is always meant as having an endless *past* behind it and then open *future* before it” (p. 160). We are always in the midst of our *being* and in a temporal construct that Heidegger (1953/1996) questions, “Is there a way leading from primordial *time* to the meaning of *being*? Does *time* itself reveal itself as the horizon of *being*” (p. 398)? The temporality of our being is the present, the intermediary between our past and future.

Leslie manifests mixed feelings while exploring the abandoned community of St. Leonard’s. A sense of absence and lonesomeness pervades. He states, “like *home* now, this is a lonesome place; quiet, decaying, relatively uninformative and empty.” He also expresses appreciation for the place and its natural beauty as he stands “adjacent to the solitary spruce, overlooking the brook dividing St. Leonard’s; its hush and water’s pulse is distinctive, but temporary.” This is a dawning moment of awareness; Leslie reveals an emerging insight as opposed to constructed knowledge, not unlike “primal impressions that flood our awareness before we are reflectively conscious of them” (van Manen, 2014, p. 55). He senses the temporal contrast in St. Leonard’s vibrant past and “quiet and lonesome” present. The community is in a state of transition and the absence of the thriving past illuminates the quiet, slow decay today. Leslie, like the community and the beach, is *in between*. Casey (2009) reflects:

The beach is a threshold and as such has many ‘medial qualities,’ above all its location as if between island and ocean...For a place or region to be an event, for it to involve the change in movement...there must be permeable margins of transition. The permeability occurs in numerous forms. A beach, at the edge of the sea and subject to tidal encroachments, it certainly exemplary of a porous boundary. (p. 344)

There is a felt sense of intimacy in *Unsettled*. Leslie reveals a deep connection evoked through remnants and visible cues. “It is as though our vision were formed in the heart of the visible, or as though there were between it and us and an intimacy as close as between the sea and the strand” (Merleau-Ponty, 1968, pp. 130–131). I am sometimes challenged by the catalytic power of remnants and what is meaningful to participants in precipitating meaningful insights. The participant perception is not predictable, nor is this the desired effect, but it is the hope that there remain enough remnants of something to kindle evocative discernment.



Figure 17. Remnants of St. Leonard's. (Redmond, 2013)

Insideness and Outsideness

The phenomenological relational existential is examined by attunement to situatedness, that is, *insideness* and *outsideness*. There is a difference between participants in this study visiting these abandoned communities and the experiences of the people who once lived there. The livyers were born and lived their lives in these communities; they grew up aware of community practices and sensitive to unspoken nuances. Sage, as an outsider, is attuned to the “insiders” as a dying breed; there are few around who are attuned to this world as were the livyers in these communities. Relph (1976/1983) identifies numerous forms of insideness, one of which he described as follows: “Vicarious insideness is most pronounced when the depiction of a specific place corresponds with our' experiences of familiar places—we know what it is like to be there because we know what it is like to be here” (p. 53). Insideness is like being on the inside of a conversation; it brings about a knowingness that others on the outside, unversed in the context and jargon, are unintentionally excluded. Insideness does not guarantee insight, but does make it accessible. Being inside, one is privy to information and a way of life outsiders may not be aware of or understand. Attunement to insideness and outsideness brings opportunity for the subliminal to emerge, the primal to respond, a prying curiosity to reveal, and a modality of wonder to endure. Leslie demonstrates this insideness, as he likens St. Leonard’s to where he grew up in an isolated rural fishing community. However, as the research group was leaving the community, Leslie reveals a foreign feeling: “[a] sense of unease overtakes me; it’s not fear, just an uneasy feeling, which I cannot explain?” Something is jarring Leslie, and whatever it is, is only accessible to him in this place, at that point in time. Casey (2009) states:

There is no knowing or sensing a place except by being in that place, and to be in a place is to be in a position to perceive it. Knowledge of place is not, then, subsequent to perception...but is ingredient to perception itself. (p. 321)

We believe our perceptions to be unique and ours alone. Although this may be mostly true, our knowledge and perceptions of place are deeply influenced by our personal histories, worlds, and narratives. For example, “Associating a remote place with a remote past is a way of thinking...supported by experience” (Tuan, 1977, p. 122). Furthermore, these perceptions are influenced by our relative position and if they “identify...as an insider or as an outsider” (Relph, 1976/1983, p. 45) of the community or place being sensed. Leslie shows attunement to both insideness and outsideness. His perception of the community’s isolation is that of an outsider, for within the traditional NL community there is the insideness where “each individual ‘belongs’ to the community” (Pocius, 2000, p. 3). Yet, his feeling of lonesomeness on the beach and tranquility adjacent to the spruce tree reflect an insideness only possible by being attuned to the living or experiencing life from within the community. In Leslie’s case, part of that insideness is related to having grown up in a small, isolated, rural fishing community with a lifestyle similar to St. Leonard’s. This is more than an association between two communities that have similarities. This is about a place, a culture, and a past that belongs to NL but has been forsaken and cast aside, and is now outside what most of us claim as place. Even though the remnants of living exist, they are overrun by the natural pace of time. Some remnants remain recognizable but are no longer a part of traditional life, a way of life that is losing its grip and meaning in a transitioning and urbanizing world. Within this cultural shift, not only are homes and communities abandoned, but also a way of living

individually and collectively. It is questionable whether Leslie's unsettled feeling is a vacillation between knowing what it means to be abandoned and being in the experience of abandonment, that is, attunement to both the insideness and outsideness of place, feeling a presence in both, but anchored in neither. A loss of security overcomes him in the outport as he realizes "I am now alone." He reveals the tension of staying, his *unease* and *unsettled* feeling of "no way out," and wonders, is "this why they left, to escape the feeling of being cut off?" Leslie senses the isolation of abandonment and this reflects his corporeal unsettlement and attunement to the primal, a bodily sensation he is unable to ignore. This awakening invites Leslie inside the self and the livyers' world of abandonment.



Figure 18. Start of the Blue Road. (Redmond, 2013)

There is attunement in Leslie sensing the tranquility and raw beauty of St. Leonard's but this is temporary. "A starting boat engine startles me out of my reverie. I watch our boat leave the cove...I feel unsettled." *Unsettled* is a corporeal response to the emotional and internal conflict of the individual where personal narratives are confronted, histories are questioned, and values are challenged. "When we stand before a prospect, our mind is free to roam. As we move mentally out of space, we also move either backward or forward in time. Physical movement across space can generate similar temporal illusions" (Tuan, 1977, p. 125). What we mentally encounter in our temporal, spatial, and relational journeys may challenge existing narratives, inciting emotional risk as it disrupts the status quo.

Although Leslie is attuned to his sense of being unsettled, he is unable to identify its source, the primal embodied experience of being disturbed. I wonder if his "emotional tension" (Heidegger, 1987/2001, p. 78) is not the symptom of the beginning of [re]attunement. Kelly (2009) states, "Distance buffers, and so can privilege" (p. 106). In this study, participants are faced with a past that is immediate, narrowing the gap between the past and the now. There are no buffers outside of not seeing. The present is the horizon to the past and the privilege, a place of economic and social affluence in the present, is challenged in the face of the lives of those who lived in these abandoned communities. Evolving here is insight to meaning and what is meaningful. Today, there is so much taken-for-granted that is made apparent by returning to a place representing a past lifestyle. Something as simple as a watch or a candy was not always as commonplace as it is today. Is it an attunement to the other that conjures the intensity of

the experience? Arendt (1958), Casey (1993/2009), and Szwed (1966/2002) highlight some possible cues of attunement to this emotional tension. Casey surmises:

The solution may lie in a belated postmodern reconnection with a genuinely premodern sense of place...Can we, in the postmodern, recapture and relive some significant vestige of an original way of life, one that is as attuned to place as the modern era has been to time? (p. 39)

I wonder if Leslie is finally being attuned to place because he is disrupted from the everyday practice of taking places for granted—until they are gone. These communities represent the recent past, a peasant economy, and a life that saw people attuned to the land and sea; people like livyers revealed in *A Dying Breed*. Casey, like many educators (Foran, 2006; Graham, 2007; Gruenewald, 2003a, 2003b; Howard, 2007, 2012; Kelly, 2009; Knowles, 1992; Mygind, 2007; Raffan, 1993; Romi & Lev, 2007; Sobel, 2004; Unsoeld, 1974; Watchow & Brown, 2011), emphasize the value of [re]connecting with place. The livyers in these abandoned communities are not termed peasants, yet their cashless [or minimal cash] economy is often referred to as a peasant economy. Szwed (1966/2002) casts light on this peasant connotation:

The word “peasant” has the power to evoke a plethora of responses among its users in the Western world. From an earlier usage, it reflects the nobility, innocence, and divine nature of the pastoral, the unspoiled, the bucolic, the Arcadian. Cowper's “God made the country, and man-made the town,” best expresses the attitude of looking backward to an imagined lost simplicity. Above all, it represents a Western fascination with things natural. On the other hand,

among those concerned with “progress” and “change,” “peasant” has all the pejorative connotation of backwardness that urbanity abhors. (p. 1)

Arendt (1958/1998) identifies an atrophying common sense within modern, labour-focused society than with the producing, peasant society of the past, which includes resettled communities.

This alienation-the atrophy of the space of appearance withering of common sense-is, of course, carried to a much greater extreme in the case of a laboring society than in the case of a society of producers. In his isolation, not only undistributed but others but also not seen confirmed by them, *homo faber* is together not only with the product he makes but also but the world of things to which he will add his own products; in this, albeit indirect, way, he is still together with others who made the world and who also are fabricators of things. (p. 209)

This is not to say that either of these thoughts are at the root of Leslie’s corporeal and relational unsettled feelings, but they are presented as possibilities and they help lay a foundation for the following anecdote, *Cod and God*. These thoughts inform us as educators to look back and connect with place, and to remind us that sometimes less is more, which can be seen in the simplicity of a peasant society of producers who are attuned to their world, the natural world in which they live and *dwell*.

Cod and God

Cod and God highlights attunement to temporal difference of clock time and lived time, and the relational framework of the livyers world. Much of our lives is founded in routines, rhythms and cycles: seconds, minutes, hours, days, months, seasons, years,

lives, work, church, family, and many more. Familiarity in the *quotidian* or routine reveals a transparency allowing for much in our everyday life to be taken-for-granted. Yet, stepping outside of our familiar, mundane routines to return to an abandoned place of the past, has potential to prick our everydayness; life interrupted. Through attunement, new insights emerge, as well as the opportunity to write “new versions of old narratives” (Kelly, 2009, p. 91). I wonder if, or how, sacrifices in these abandoned communities are acknowledged or endure in the present? Dale, is a gifted individual with big-picture ability. Although he grew up in rural Ontario—he is a “come from away” NL resident—his connections, contributions, and insights to NL place meaning and related educational opportunities, as an adult, have rendered him a leader in education.

As I walked up to the abandoned relic that was once a church, I realized this was a centerpiece of their lives. I know what Sunday means for many communities in Newfoundland—I live it. But here there are no more Sundays, no-one travels the Blue Road, there is no spiritual pause here in this place. This place dangles, held in perpetual pause, but there is still this spirit—I can feel it—I can almost touch it—it reaches out to me and pulls me back somehow. I can feel the lingering presence of long gone churchgoers. They never needed a watch; they were a people ready and awaiting the chime of the church bell in St. Kyran’s that will never ring again, the sounding bell was the livyers’ notice to make their way to church. The bell was their timepiece just as much as the rising and setting sun. Standing and looking at the church shell, I know the peoples of Clattice Harbour, Isle Valen and St. Leonards made their way walking the Blue Road. And those from St. Anne’s, Presque, and Touslow would come by boat. This vision of

church goers floods my head when I hear the putt-putt sound of the single cylinder make-and-break motors rises in proximity to the church, as a flotilla of boats from around the bay approach St. Kyran's shore. This is how they did it, how they moved about in their world. I feel their presence, their pride in their work, the hand crafted window frames, the detail care and human investment in the carved wood, personally shaping each edge and turn in the large circular Catherine window. I sense strength of spirit in each long-forgotten celebration, but their spirit is still here as if the standing concrete pillars somehow ooze this history of people sharing joy in baptism and wedding, commiserating support in loss and the communal rendezvous in the weekly Sunday ritual of spiritual pause; their one-day of reprieve from work. Sunday was the one-day when all the communities came together. Sunday, they were not alone. Here, on Sunday, they schooled together like the fish they sought every other day. All they had was Cod and God; it moved them. Cod and God was life and this shell is the last remains of the day! (Dale)

Dale lays bare the two most significant (outside familial) relational influences in traditional pre-resettled rural NL communities: those of fish and religion (see Brown, 2014; Omohundro, 1994/1998). Just as the fishers were dependent upon the fish, they were equally relationally entwined with the church, where in many cases the local priest was the most powerful individual in the community. Omohundro studied seasons of subsistence in Conche, a small isolated fishing community similar to many pre-resettled communities. He comments on the power that was traditionally held by the local priest:

Local legend holds that Conche so impressed Grenfell that he approached the priest about setting up a mission station there, but a Protestant mission seems unlikely to have been planned for a Catholic outpost. During the Grenfell era Conche was led by a series of strong priests who exercised their paternalistic authority over all aspects of life. (p. 65)

Dale reveals the simplicity of life whereby tacit acceptance sustained and nourished sacrifice. Although the priest ruled all aspects of life, it was generally accepted in the same way when tragedy struck; a fatalistic determinism such as *it's the will of God* gave strength to the living. This determinism reveals the simplicity of life whereby tragedy was explained. Similarly, Dale speaks to a historical awareness and attuned insight to the past. Gadamer (2003) states, "Our historical consciousness is always filled with a variety of voices in which the echo of the past is heard" (p. 284) and "to have a 'horizon' means not being limited to what is nearby but being able to see beyond it" (p. 302). Although these coastal communities were isolated, with most life occurring within a proximal geographical radius, people living here were attuned to the proximal things and those things existing a horizon beyond their immediate world: the sea, wind, moon, stars, sky, and sun. They possessed a knowingness of how these things affected life in their immediate world, yet their community was *alone* in the world; it was isolated. The livyers were used to *being* a "*lone*," that is, independent, self-sufficient and self-reliant. This attunement to the past alludes to a lost way of life and a simpler time where pride and personal capitol was built by being dependable, useful, and helpful to others.

Isolated coastal communities in NL are traditionally interwoven with the sea, its culture as rich and reflective as that of the ocean's diversity and resource wealth. Despite

this harmonious perspective, these isolated communities are often places with minimal choice, if one is to survive. Omohundro (1994/1998) states, “In many outports it’s ‘fish or leave’” (p. 308), as fishing was the only means to surviving in such remote communities. In Omohundro’s example there are two simple scenarios: “fish or leave,” and that is no choice at all for there is nowhere to go, and if one were to leave, they may likely face a similar choice in another community...“to fish or leave.” There is simplicity in the decision making process; it is an either/or decision. These forgotten places presented the world simply, a humbling reminder of how it was to be in the world. Residents at different times were held to account by nature or, equally, to the church.



Figure 19. St. Kyran’s Catherine window. (Redmond, 2013)



Figure 20. Irish Catherine window. (Redmond, 2013)

Sacrifice and Human Spirit

Attunement to the livyers' sacrifice and human spirit is another relational and spatial existential thread in *Cod and God*. In these remote and isolated communities, much of life is predetermined by religious expectations and community practices, in many cases to the exclusion of individual wants, desires, and sometimes needs. Dale speaks metaphorically of the sacrifices faced in these communities through the altar as the place of religious sacrifice and church building: "the chime of the church bell in St. Kyran's that will never ring again." Dale is attuned to the sacrifice in constructing such a place and in leaving that vested edifice and work behind, the history of the place held in blocks of wood, the "human investment in the carved wood, personally shaping each edge and turn in the large circular Catherine window." Church building was a community effort, a relational expectation. Dale recognizes their hard work in constructing the church: the physical toil, the skilled effort, and personal tending in the woodwork. The

Catherine window and fine mouldings reveal the care invested in the church's construction. How could the artisan constructing such beauty as a Catherine window not feel attached to this work? Their sweat was apparent, tending to each piece of wood, the perfect thickness, all bends and curves considered to make the perfect shape. Joining all the pieces together to hold stained glass, it would face down above the church's main door, all wicked weather, or in times of clear skies, the window would guide sleeves of light upon those in prayer, illuminating dust that rejects gravity and scales skyward. While on the inside looking up and out of the window, churchgoers often find solace and brightness no matter the weather or event. Such windows were built to reveal and evoke a spiritual presence. I question Dale's "connected"[ness] for he is connected to no—place. All that remains is an empty present, a shell of its former self; a skeleton of the community. His connectedness is to the human spirit that effervesces today. This church shows just how far some people will push themselves when they are fully invested in a place, a place they are connected to, invested in, and *value* (see Tuan, 1977, p. 6). Simply the thought of the scaffolding required to reach the height of the church ceiling and roof reveals some sense of the magnitude of the work.

I ponder what unknown sacrifices the livyers made during the time it took to build this church. What would they have been doing if they were not building churches? The sense of human spirit is powerful, as is the church structure that remains. I wonder how sacrifice is viewed today. The meaning of sacrifice is derived from the Latin word *sacrificator*, meaning to offer something, surrender, give up or suffer to be lost (q.v.: "Sacrifice", *Etymology Online*). Dale sees their sacrifice in the church's abandonment, the surrendering of their community and the church, its bell tower empty, and their

suffering to be lost, leaving here, set adrift in the expanse of an endless sea. Is it different today from the time when the church in St. Kyran's was built? How often today do we see genuine giving without expectation? In those days it was an expected community practice. The community built churches and schools, and labour was free. Today it appears to be more the exception rather than the rule. I, as researcher, am led to wonder: Is sacrifice a means to enriching the human spirit and a sense of community?

Routines, rhythms and cycles bring order to our lives, a sense of knowing where we are, and what is forthcoming. At times, attunement to routines, rhythms, and cycles is a source of hope. The seasonal rhythm determines summer as a time for work, harvesting, and tending, gathering the riches of the sea and minding the familial or community garden. The weekly cycle is 6 days of work followed by Sunday, the one day of rest and spiritual interlude, yet this skeleton of a place gives Dale pause. He notes, "[b]ut here there are no more Sundays, no-one travels the Blue Road, there is no spiritual pause here in this place, but there is still this spirit." In *Cod and God*, Dale is attuned to the cycles, rhythms, and routines that give life and meaning to his existence. He is attuned to the lived world duality of isolation and community. Dale shows attunement to religious rhythm and expected participation. Through his temporal attunement to the historical, Dale *senses* part of their routine, cycle, or rhythm culminating with their response to the chime of the church bell that appears almost Pavlovian. Dale is attuned to their rhythm as they were attuned to the natural: "The bell was their timepiece just as much as the rising and setting sun." Their attunement to the rising and setting sun goes beyond convenience. Rising with the sun affords more settled waters, making work more efficient, safer, and likely more productive. Theobald (1997) extends this natural cyclical connection:

“Answering to a conception of time derived from the cyclic rhythms in one's place is a potential first step toward returning a measure of health and vitality to rural schools, communities, and American society as a whole (p. 42). Living in sync with natural cyclic rhythms leads not only to attunement, but also to one's connectedness to place and, vicariously, to one's identity, all of which are important considerations in our pedagogy.

In Dale's spatial exploration of St. Kyrán's church, he noted the nonexistence of glass, not even broken glass. One would expect to find remnants of broken windows, shards of glass perhaps overgrown in the grass, or glass bits polished by time inside the church around the altar. This contributed to a startling sense of spatial soundlessness, which Tuan (1977) reflects upon: “The organization of human space is uniquely dependent on sight. Other senses expand and enrich visual space...sound dramatizes spatial experience.” Tuan associates quiet space with calm (p. 16). Attuned to this quietude, the *livyers*' moment of pause, their ‘ritual of spiritual pause; their one-day of reprieve from work,’ Dale tends to what is immediate to him in the moment, his *epiphany*, where he states: “All they had was Cod and God; it moved them. Cod and God was life and this shell is the last remains of the day!” Their quest for cod, the mainstay of their livelihood, demanded hard physical work that was repetitive and deeply attuned to the natural rhythms of the land and sea.

Attunement and Educational Implications

Attunement considers participants' experiences through being open to what they experience outside their day-to-day, taken-for-granted world. The lived experience descriptions emerging in this chapter reveal connectedness to water and travel by boat in the context of living by the sea, the human experience of sensing abandoned place in the

present, and attunement to the livyers' spirit that continues in this now abandoned place. For the modern rural dweller, there is a sense of adventure in the intermediary bordering the urban and natural world, with access to both yet not fully bound to either. The rural dweller remains outside the ease of access to urban amenities, making life a little less predictable and therefore a little more adventuresome. Today, the modern rural dweller journeys to larger centers by the asphalt or gravel road network. In the past, the NL livyers journeyed predominantly by sea; this blue ribbon of water was their roadway to resources essential to their survival and much of their limited outside social interaction.

Attunement here is more than simply knowing the natural world, its cycles and rhythms. These are not separate entities—person and nature—but a “WITHNESS” that reveals how the natural world is lived. The attuned seafarer travels in sync with waves, following the waves' rhythm and cadence for a smoother, safer, and efficient ride. There exists a living harmony with nature. The anecdotes reveal the potential for attunement in the present, to lived experiences by exploring remnants of abandoned communities with sensitivity to the present and the historical past. The lived experience in abandoned place is a portico to an unlimited array of temporal, relational, spatial and corporeal insights. Through these explorations participants' consider emerging themes that yield valuable insight to education and pedagogy in the present. Heidegger (1987/2001) states:

Attunement is not something standing for itself but belongs to being-in-the-world as being addressed by things. Attunement and being related [*Bezogensein*] are one and the same. Each new attunement is always only a reattunement...of the attunement always already unfolding in each comportment. (p. 203)

Attunement with place is best described as being one with the world, that is, the

attuned individual exists in harmony *with* the world in an intimate, synergetic, and inseparable relationship. With attunement comes an intuitive appreciation and understanding of this relationship. It is not two distinct entities, you and the world; you are one *with* the world. Heidegger (1953/1996) states that attunement “contributes to a more penetrating understanding worldliness of the world” (p. 129). Although the examples in this chapter are specific to the educators’ experiences in southwest Placentia Bay, they are representative or symbolic of the broader value of pedagogical attunement in education.

The insights revealed in this chapter and study are not geolocalized. Throughout this chapter, examples of attunement give insights that challenge us to [re]consider investigating place in its past context. The contrast between past and present can be illustrated in many ways: the present is known for its complexity, the past for its simplicity; the present for its infinitesimal choice, the past for its limited ability to choose; the present for a labouring society, the past for a society of producers; and the present consumed by industrial clock time, the past connected with natural rhythms and cycles. These are a few insights surrounding the concept of attunement that can be explored and considered through a pedagogical lens. These explorations contextualize place and its historicity. Through lived experience descriptions, we are able to go back in time to explore and appreciate what was meaningful to the livyers’ at that time, and reflect how these insights connect and relate to our world today.

Educational Implications

Existential attunement experienced by exploring abandoned places is valuable from a pedagogical perspective. When place is explored through a temporal, spatial,

corporeal, and relational lens, the experience is meaningful not only in terms of achieving curriculum outcomes but also for its self-directed and [trans]formative learning potential. Attunement promotes awakening and openness, prized pedagogical experiences that educators would be wise to nurture, for attunement is heuristic in nature and central to a curriculum as lived.

Novel outdoor activities—something as simple as a boat ride—offer insight into the relational and spatial past, a portico to empathy, and the bodily sensation of corporeal awareness. Attunement to unsettlement in our lives should not be ignored; rather, it should be explored deeply for what it reveals of the corporeal self in relation to the world. The liveryers' independence, self-reliance, pride, and social capital, traits that were cultivated by being helpful to others, are not unlike those traits that we would hope to instill through today's pedagogy.

Attunement to the past can only occur by going back to it, but it is in the present, with hindsight, that affords insight into the other, thereby stirring one's own insight.

Casey (1993/2009) notes:

A landscape seems to exceed the usual parameters of place by continuing without apparent end; nothing contains it, while it contains everything, including discrete places, in its envioning embrace. The body, on the other hand, seems to fall short of place, to be "on this side," the near edge, of a given place. Nevertheless, body and landscape collude in the generation of what can be called 'placescapes' especially those that human beings experience whenever they venture out beyond the narrow confines of their familiar domiciles and neighborhoods. (p. 25)

Our challenge is to bring students beyond the familiar by confronting them with the unfamiliar, inciting a meaning-making experience that is attuned to the natural, self, and others.

Despite Dale's local rural connections and Sage's rural roots, both educators in *Motorboat Ride* and *A Dying Breed*, respectively, reflect upon trends associated with a modern world: urban living and a growing disconnect with the natural world as communities, schools, and pedagogy are increasingly urban-centered. This raises the question of what we do in education to address the marginalization of rural living and our diminishing attunement with the natural world.

Attunement in education evolves by being rooted in the pedagogical process, but learners and educators often undergo a process of restlessness and growth before reaching an attuned state. Restlessness is characterized by searching and resolving the unknown, which leads to attuned knowing. The restfulness of knowing and attunement is reflective of the safe space that gives liberty to grow and learn or reattune to a new dimension. Just as attunement and reattunement is cyclical, so too is rootedness, restfulness, and restlessness—not only in physical spaces but also in intellectual, relational, educational, and temporal journeys. The implication here for pedagogy is that rootedness, restfulness, and restlessness is a sequential, cyclical journey, and educators should nurture each student's place in this personal process.

Attunement to the temporal aspect of our pedagogical journeys reveals to learners that the present is the intermediary between our past and where we are headed. As educators, we need to regard the time we have with students as a step towards the future;

this perception is important, as it validates curriculum as a living entity and not strictly in the context of outcomes measured in the present and curriculum as planned.

In the anecdote *Unsettled*, attunement to Leslie's [un]settlement reminds us as educators of our expected due diligence in tending to and addressing the often unspoken sociopolitical insider–outsider dynamic that may occur within the confines of groups in which we work. Creating opportunities that engage and value the contributions of “outsiders” in group projects is important in facilitating community within classes and contributing towards each individual's sense of self.

In *Cod and God*, Dale reminds us that today's version of “fish or leave” is the migration of NL residents for work elsewhere, a phenomenon that is particularly evident in rural NL communities. The effect of diaspora is present in our classrooms and communities and should not be excluded in our educational considerations and praxis. Furthermore, sacrifice, as described by Dale in the anecdote, can be viewed as a means to enriching the human spirit and establishing a sense of community in a pedagogical setting. We should aim to incorporate the concept of sacrifice into our pedagogy, leading students away from their self-centered, individualistic worlds and towards experiences that are real, authentic, insightful, empathetic, and reflective of community and collective efforts. This redirection could allow opportunities for meaning–making and the integration of our world with theirs, the students and teachers, the present and the past.

Although Dale alluded to physical work in *Cod and God*, all participants in this study revealed similar insights, with Jody stating in his interview, “I can't get over the amount of work required to live here, just to survive.” Theobald (1997) recognizes that such physical work had its own rewards:

Hard work performed well can in fact be sustaining to the personality. We know enough about the history of the countryside, however, to know that the rhythmic nature of life and work, a rhythm that matched the cyclic conception of time, had a calming psychological effect despite its repetitive nature. (p. 35)

I wonder how many students in our care could benefit from cyclically connected work or physical activity in the way Theobald described. I, too, see place-based experience as valuable to pedagogy, yet I am challenged to see how we can make this a part of a more common curriculum, specific to the local place and what is immediately or reasonably accessible. There is much to be considered in what Dale revealed in *Cod and God*: his attunement to place, time, body, and relations are insightful, provocative, and challenging to educators.

In *Cod and God*, Dale recognizes the independence and self-sufficiency of livyers in his attunement to the past. This kind of attunement has the potential to promote connectedness with students and their families, whose present or past may reflect elements of the way of life during that time. The challenge is for educators to cultivate in their students the characteristics embodied by the livyers, that is, independence and self-sufficiency while serving the greater good of the community.

The measure of our enquiries is not in the places we explore; it is in the insights we gain from our attunement to place. Sack (1997) comments:

Whereas actions may be local, imaginations may reach even to the cosmos. These mental explorations to the heavens or to the beginnings of time are quests for explanations of the world and its places. The sources of creation are the gods, the ancestors, and the spirits, who are then linked back to this landscape because their

actions explain and empower it. They make this or that place sacred and magical-
a gift of the gods-and provide home and world with weight and meaning. (p. 8)

Attunement reveals one portal to lived experiences, not only as a means of seeing, but also reflecting a deep, harmonious relationship. As Sack noted, this relationship may extend beyond our local life-world, and in our pedagogy we have the opportunity to open these worldly discussions through exploring local places; although representing a time that has passed, these place-based experiences may pose relevant insights to the present and into the future. The differences prick us, kindling consciousness and attunement to “alterity” (see Levinas, 1969/1999, pp. 15, 24) and a felt sense of knowingness, heightening one’s intensity of *being* and *dwelling*.

Attunement to place manifests historically, culturally, and naturally as important threads in being a human being! We humans do not define fully a place, nor does a place fully define our *being*; however, both place, people, their relationship, and inter-relationships is deserving of pedagogical consideration, for this contributes to our identity, sense of self, our perception of, and being-in-the-world. Being human means situating oneself temporally, spatially, corporeally, and relationally in the world. How we see ourselves in this framework contributes to our ontological place in the world and our existential journey of knowing and growing, individually and collectively. Attunement offers an educational opportunity to recognize the phenomenological classics educationally. The lessons surrounding attunement for educators are as follows:

1. Attunement to others, past or present, nurtures empathy and contributes to a more inclusive social environment. Part of this emphasis on empathy should include personal sacrifice where one gives of themselves for the betterment of another.

Some may see this type of action as limiting personal accomplishments, yet the contribution to community is equally important in establishing a meaningful social consciousness that effect lasting influence, insight and reflection.

2. Attunement to corporeal unsettlement is a disruption of our taken-for-granted and should not be ignored. Exploring the nature and source of unsettlement in our world acknowledges the corporeal consciousness and is fundamental to initiating the conversation while propagating insight and understanding, not only for ourselves but also for others within and outside our immediate and or local community groups.
3. Attunement to the rural peasant society and producer economy of the past is an important contrast to the urban labour economy of late modernity. With the world now predominantly urban, rural roots are diminishing and attributes of rural culture have become marginalized; the benefits of rural life should not be forgotten, as they have much to contribute to education and our pedagogy. For example, the rural producer economy is an appropriate metaphor for pedagogy in a curriculum as lived, where learners are personally invested in every segment of the cyclical process from development, implementation, learning, evaluation, redesigning, and reimplementation. This involvement also promotes self-sufficiency and accountability. Our curriculum should be a living entity composed of students and educators, as entities living within the pedagogical process.

CHAPTER 6: TENSION

What insights emerge in exploring our dialectical aversion and attraction to tension as lived? Juxtaposing our modern world and the abandoned community reveals lived experiences filled with tension. This tension may appear in a variety of different forms, including the uncomfortable, stressful, disquieting, or unresolved. Competing entities are foundational to our current and traditional systems of democracy and capitalism. Are abandoned communities a sign of freedom, or do they reveal a tacit relinquishment of freedom within our democratic world?

The word *tension* is founded in the Latin word *tensionem*, meaning “a stretching, a struggle or contest” (q.v.: “Tension”, *Etymology Online*). Tension is characterized by a stretch and return or a stretch and snap. In simple terms, tension may be viewed dualistically because tension is built upon the pull or tethering of two ends. One example of this duality is the sense of place and placelessness; another example is the tension between resident (insider) and visitor (outsider) when exploring abandoned communities in NL. Within these tensions is the edge or risk of falling out of one and into another. For livyers abandoning their community, did it represent a falling out of place into placelessness? From the time of resettlement to the present, tension has existed between the old and new, past and present, rural and urban, simple and technological, and natural and unnatural, among other things. Omohundro (1994/1998) reveals some of these tensions:

Conche people have mixed emotions about whether the changes since the road are an improvement in life. The conveniences, which came over the new road led to a

general decline, people say, in the capacity for hard work, self-reliance, and cooperation typical of earlier times. (p. 75)

How we see our place in the world is highly dependent on how we view the world, especially from the temporal and relational perspectives that are highly influenced by the horizon or context of our seeing. In this chapter, participants Leslie (a long time rural science teacher), Kerry, like Sage, grew up in an isolated community similar to those visited and Dale (an urban NL science teacher who grew up in rural Ontario) offer their lived experience accounts that show tension can precipitate revealing and insightful wonder. New to data is Kerry, who as a professional educator, she worked in the same small communities where she was schooled, a variety of other small, rural schools, and later she spent an equal amount of time teaching in the urban St. John's area. She is an adaptable individual, having taught every grade level and in all major subject areas.

A Fleeting Moment

Temporal tensions are influenced by time, perspective, and one's place in the world. What is old in your youth changes with age. Equally, our surroundings can bookend the perceived tension between old and new. For example, Presque Harbour, on the surface, is typical of many protected harbours, having a narrow entryway to a cavernous bay. The harbour entrance is on the edge of exposure to the open sea and the safety of the protected harbour. Situated along the north shore of the entrance to Presque Harbour is an exquisite geological feature of natural rolling sedimentary folds, sitting like a giant comfy chair lined with a fabric of spruce and fir trees. It is easily visible from boat when travelling through the harbour mouth, and to the trained eye it is an exceptional specimen of sedimentary folding rock. A short 10-minute boat ride up the harbour is the

abandoned community of St. Kyran's and the standing remnants of an *old* wooden church.

Leslie is an intermediate secondary science and geology teacher and this is one backdrop to his temporal and spatial encounter with the church and local geological features. Leslie's anecdote *A Fleeting Moment* captures the moment he leaves the community by boat; the boat is drawing away from the community while Leslie remains tethered to the church and environs.

The stony shore releases our boat, lets us go. As the boat pulls away from St. Kyran's beach, the old church holds my gaze like an anchor. Abandoned over 50 years ago, the decaying church clings on; from what I can see it is the community's final surviving structure. It strikes me as out of place without surrounding dwellings. The church struggles to hold its place against the natural forces of weather, gravity, and a slowly approaching burgeoning foliage and forest. In its decrepit state, wrinkled, scarred and amputated walls the church seems much older than the history of this forgotten place. I feel a growing gnawing inside. Here, I feel small, just as the church looks in the distance. Yet, the wooden structure is visibly weakening, its loose ends flutter in the breeze. It is torn between holding on and letting go. Neglect overflows into the sea reaching for someone to care once more. Does anyone know, or care? I feel torn, tiny and insignificant in this place. I, like those who have left, am absorbed in the outside world, a world that has moved way beyond, while this abandoned place is frozen in time. I feel the wonder of this place but also sense its irreversible decay, like falling in a black hole; I cannot arrest this course of nature. Therein is my moment

of epiphany, realizing our time on this earth is but a fleeting moment, just like this church, community and me swallowed up in modernity while the surrounding natural world thrives, creeping forward with a much more liberal allowance of time than mine. (Leslie)

Why do we work to keep our home, buildings, and communities in good repair? Natural forces work against the constructed fabric of manufactured life. There exists the tension between survival and comfort, uncertainty and security, poverty and prosperity, and place and placelessness. In short, we work to maintain our communities and dwellings because we value those places (see Tuan, 1977). Our dwelling is part of our connection to place; like the garden we cultivate, our seeds are sown and roots grow stronger with tending and time. Then, what is the experience of dis-placement? Is it that what we once cared for so dearly is no longer of value? Leslie reveals the tension between our significance and insignificance, and facticity and impressionism through the mark we leave on the world.



Figure 21. Exiting St. Kyrán's. (Redmond, 2013)



Figure 22. Natural rolling sedimentary folds. (Redmond, 2013)

Although Leslie's insight occurs in the present, it is the past that offers horizon or context of his perception. Gadamer (2003) states, "A person who has no horizon does not see far enough and hence overvalues what is nearest to him" (p. 302). When we consider only our immediate world, the human lifespan appears long, yet against the geological or cosmological horizon, which extends billions of years, perception of the human lifecycle alters significantly. The horizon of the past, as experienced by Leslie, reveals perception in the present and an appreciation of destiny, or what the future holds. Without the one, there is no other, and the tension between past, present, and future is disclosed in Leslie's feelings of smallness, insignificance, and the temporal tension elicited by *being there* and experiencing this place, the *old* church in the face of local geological features. Leslie's initial horizon, "the old church" is viewed in human terms. *Time* for us is cosmologically fleeting: mere moments, a blink. The people left, but their mark—the church—has somehow endured, suggesting that their presence outlives them. Heidegger (1971) states, "To be a human being means to be on the earth as a mortal. It means to dwell" (p. 147). Building and *dwelling* give purpose and meaning to day-to-day living. After we are gone,

it becomes part of our legacy, our mark on this earth. We live with the belief or hope that our life is meaningful and legacy enduring. The belief in human immortality is founded in the hope or belief of some form of life after death, giving meaning and purpose to our *being* in the afterlife. Equally, we live with the hope that our day-to-day contributions are meaningful and contribute to our presence of *being in the world*; this is part of our mark upon the world.

Despite the church's neglect and decay, "its decrepit state, wrinkled, scarred and amputated walls...the surrounding natural world thrives." The church remains, towering above the meadow, serving the typical purposes for which churches/cathedrals were architecturally designed: to impress and instruct. Tuan (1977) notes: "Architectural space reveals and instructs...great cathedral instructs on several levels...The building's centrality and commanding presence are immediately registered. Here is mass—the weight of stone and of authority—and yet the towers soar" (p. 114). For Leslie, this church is the livyers' mark on the world, despite 50 years of abandonment. The church maintains its centrality in the community, abandoned and partially reclaimed, exaggerating the tension between natural decay and man-made, iconic structure, struggling and resisting decay and entombment in the earth. There is a natural association of the word decay with *aged* or *old*, and this association contributes to Leslie's perception of the church as old. Later, Leslie comes to recognize the temporal tension between the church and the nearby geological features as he reflects: "our time on this earth is but a fleeting moment" and seeing life as a fleeting moment questions the significance of the mark that is possible to leave on the world.

On the scale of the universe, we are insignificant? Gadamer (2003) extends this line of questioning to self-understanding: “Self-understanding always occurs through understanding something other than the self, and includes the unity and integrity of the other” (p. 97). This “unity and integrity of the other” may be seen as a form of attunement, where Leslie’s self-understanding occurs through being temporally attuned to his surroundings and weaving individual threads of our life cycle—geological time, people, and place—together, forming a new perspective of our existence as “a fleeting moment.” For Leslie, there is a corporeal feeling in the anecdote *A Fleeting Moment* that manifests as a humbling appreciation for the mark left by others, a passion for life, and living and understanding our place on a scale that will add conviction in his teaching. However, there lies a paradox in his experience. In temporal terms, we are insignificant and the significance of community is diminished when abandoned; the paradox is that we live with the ontological belief that our lives have meaning and the church, in spite of its derelict state, remains a powerful mark or statement by those who built and lived their lives in this place. This interrelatedness of tension is highlighted by Heidegger (1971): “Nearness preserves farness. Preserving farness, nearness presences nearness in nearing that farness. Bringing near in this way, nearness conceals its own self and remains, in its own way, nearest of all” (p. 178). We live with the existential hope that what we do in life has meaning, purpose, and makes the world a better place by us having lived; is some version of this reality a hallmark of being human?

The abandoned church today reinforces the notion of living in the present and for the moment. We are all subject to experiencing vacillation. The depth and breadth of our perceptions and insights originate in our interpretations and responsiveness to our life-

world. Leslie vacillates between his inner and outer worldview. It is not only the remnants of abandoned communities that draw one's attention, but Heidegger's (1971) nearness and farness, and intermediary positions such as the present between past and future (e.g., the beachhead in NL rural communities).

The St. Kyran's beachhead is the intermediary of arrival and departure, inside and outside. It is an in-between place, a point of tension, the edge of what was once there to where it has gone; at high tide it is the sea, at low tide, the land wash, a forgotten place—turn one way, face the past, turn another to face future. It is the portal and the threshold to the church that remains and the community; although abandoned and its remnants relatively invisible, its human spirit is palpable. A corporeal presence is felt in the departure, highlighting the tension between livyers and visitors. It is the beachhead where each passes through, though not in the same temporal moment. It is like a door to the place. Lang (1985) notes the door is “simultaneously uniting and separating, it is a bridge of arrival and departure. The tension between beginning and end...The door is a pivotal reality, for life literally swings on its hinges” (p. 206). In Leslie's case, the door metaphor can be likened to the beachhead. In one way it is the entrance to home, and in the other way it is the beginning of a journey. Jäger (1975) notes:

Journeying breaks open the circle of the sun and the seasons and forms it into a linear pattern of succession in which the end no longer seems to touch the beginning and in which the temporal world shrinks to a before and after, to backward and forward. Here the beginning is no longer felt to lie in the middle but instead appears placed behind one's back. The future makes its appearance straight ahead, making possible *confrontation*. (p. 251)

Leslie departs St. Kyran's beach as if he is walking out a doorway or beginning a journey. He observes, "The stony shore releases our boat, lets us go." Although it is a gentle, physical removal from the place, there is a spatial tension, the ebb and flow between the land and the sea, a temporal tension of the present leaving the past behind, a relational tension of guilt in abandoning this place again. As Leslie departs from the community, the church holds his "gaze like an anchor," revealing tension and resistance in letting go of this place. The anchor holds one in place, but it also releases when pulled up: the pulling up of stakes, the stakes that mark our place in the world, the boundaries of our existence. There is something about this place or leaving this place that remains active after he has departed. This place does not want to be forgotten or abandoned, just as the temporal visitor to this place is unable to let go, despite the physical departure reminding us of the ties that bind one to *home*, even when they are gone.

For the participants in this study, the abandoned church that stands today represents the community and a people long gone. It is the one remaining mark of the livyers' presence. For Heidegger (1953/1996, 1971), dwelling is *being* and building. Jäger (1985) elaborates on this notion, "that building is itself first and foremost a form of inhabiting...a haunting of a site...Its fundamental activity is that of situating" (pp. 222–223). The building of the church, as with other structures, *situated* the builders in this place, St. Kyran's. Merleau-Ponty (1962) uses the term *embodiment* (p. 247) in the context of humans to describe this *situatedness* (pp. 288, 294) of inhabiting our world. The ties that tether humans to place are not all physical. Heidegger (1971) explains this idea:

The old word *bauen*, which says that man is insofar as he dwells, this word *bauen* however also means at the same time to cherish and protect, to preserve and care for, specifically to till the soil, to cultivate the vine. Such building only takes care- it tends the growth that ripens into its fruit of its own accord. Building in the sense of preserving and nurturing is not making anything. (p. 147)

This ethereal connecting with the soil and produce of the earth intensifies the corporeal and relational connectedness with one's world, even though some features are transparent. While the landmarks and natural vistas remain, the church easily survives its human builders, but not the slow creep of biological succession.

Leslie feels the tension of loss and inevitable death of life, even a community's life when it is abandoned. Leslie senses the ache of those resettled, leaving their church and community, and all their work: their mark in the world. In his interview he wondered, "What is it all for?" Noteworthy in this discussion is the sequence of Leslie's explorations. As a visitor to St. Kyran's and St. Leonard's, Leslie's boat's departure from St. Kyran's occurred after his walking the Blue Road and exploring the wooden and stone churches and the church's graveyard. The community is clinging to a visibly diminishing past with a burgeoning transparent spirit.

The Church of the Assumption graveyard is in the midst of a mature forest surrounding the stone church. Prominent by proximity are two (of many) white marble headstones: one belonging to Annie Sullivan, teacher at St. Kyran's school for 40 years, who died in 1939; and the other belonging to Thomas Sullivan, student at St. Bonaventure's College [in St. John's], who died in St. John's in May 1928 at 18 years of age. These events occurred prior to resettlement and acknowledge the pre-resettlement,

long-standing tension between staying and leaving. Where the headstones are “side by each” (a traditional, local expression), it would appear that they were mother and son or grandmother and grandson. This tiny graveyard highlights the tensions of rootedness and restlessness, attentiveness and abandonment, temporary and permanent departure.



Figure 23. The headstones of Annie and Thomas Sullivan. (Redmond, 2013)

Departures are often times of competing tension: the excitement and anticipation of unknown journey and leaving behind the security of a knowing place and community. Yet in the case of resettlement, is there a difference in departure for a journey and for that of abandonment? Understanding situatedness reveals a partial context of what is left in abandonment. Left behind is all of the physical structures that are tethers to place and identity. Jäger (1985) believes that in “situating and building” we embrace a “dual perspective” between the mundane and festive, which he clarifies as follows:

If we look with the building towards the origins we enter the realm of the festive.

If we temporarily turn our backs upon these origins and look with the building towards the midst of life, to confront there our tasks, we have entered the

mundane. Within the festive, the building is a pathway to origins; within the realm of the mundane, it becomes a silent solid foundation from which we emerge and move forward in the world. (p. 223)

In Jäger's festive origins is the anticipation of the new. It is looking forward to the future, as one can imagine the hope felt in Thomas Sullivan's departure from the small remote community of St. Kyran's and his anticipation of completing secondary schooling in the legendary St. Bonaventure's College in St. John's. Thomas Sullivan's departure is not unlike modern rural youth in Atlantic Canada (see Corbett, 2007), where education is a vicarious route to departure and journey. Stories such as the Sullivans' should be told, as they represent the tension of staying and leaving: the mundane world of Annie Sullivan teaching for 40 years in St. Kyran's and the festive departure of Thomas Sullivan. Tuan (1977) states, "To strengthen our sense of self the past needs to be rescued and made accessible" (p. 187). As part of the reparative role of education in addressing losses through various cultural shifts, revisiting the past reveals the power of place and its role in solidifying personal and cultural identities (see Blackmore, 2003; Corbett, 2007, Kelly, 2009). Theobald (1997) warns "that there is a price to be paid for our cultural inattention to the past. That price is a limitation on our freedom" (p. 58). One benefit of [re]visiting our past is the tacit acknowledgement that people "everywhere tend to regard their own homeland as...the center of the world" (Tuan, 1977, p. 38). The meaning of home should not be lost in communities now abandoned; it should be acknowledged. To live and to know locally is to understand and appreciate universal concepts, such as home and place, even when that place is abandoned.

Looking back illuminates the present and gives it context. As Leslie reveals in *A Fleeting Moment*, departures are temporally situated like the present; they occur within the context of looking back on a past and looking forward to a future.

Great Paradise Purse

In exploring that which is abandoned, the tension of the socially engrained value of one's right to privacy is challenged by the natural curiosity to know more and the freedom to explore. Harmony occurs when the expected is realized, such as in our modern world where an individual's right to privacy is protected and society's curiosity to enlightenment is expected. Is this relational, existential expectation true for all social encounters, situations, and contexts? Kerry reveals that finding and maintaining a balance between polarizing values of the individual and society is a burgeoning challenge. As a child, she grew up with a strong religious affiliation in a small outpost where unwritten social expectations were naturally understood, where life was lived as though the *affairs* we reserve for our private lives were common knowledge in the community. For those living and working in small, rural outposts as she did, the anonymity of the urban world was at times a natural attraction.

In abandoned communities with tangible remnants is an opportunity for the intimacy of touch establishing a physical connection with relics of the past. "Touch is called the sense of proximity. Seeing is a sense of distance" (Heidegger, 1987/2001, p. 82); this largely differentiates the communities that have been culturally reclaimed as cottage/cabin country from those abandoned communities in a progressive state of decay and biological reclamation with few, if any, remaining structures and visible remnants of habitation. In visiting Great Paradise, the presence and maintenance of remnants are

proximal to the touch (see Heidegger), making this place tangible and exaggeration (see Gadamer, 2003) a possibility. I assert that this exaggeration is a reflection of the sensation experienced, as Merleau-Ponty (1962) clarifies: “Every sensation is already pregnant with a meaning, inserted into the configuration which is either obscure or clear” (p. 346). The anecdote *Great Paradise Purse* reveals spatial, temporal, relational, and corporeal tensions between past and present, curiosity and intrusiveness, possession and abandonment, right and wrong, and personal and community. These tensions are rich and *weighted with meaning*; though apparent, any resolution is obscured by irresolution. On the day of Kerry’s visit, the community is populated with cabin owners who are preparing for an annual reunion. The cabin owners’ presence in the community heightens the tension and freedom to explore some abandoned remnants. Kerry, with her rural childhood, is conscious of small-town knowingness, where no door is ever locked and everyone knows everything. In such places, privacy is rare and, if achievable, it is likely short lived. In a world rife with heightened awareness and concern for privacy issues, *Great Paradise Purse*, with its setting dated, is strikingly relevant today.

Curiosity brought me to peer inside the half open doorway. I wondered what they had left, if they had left in a hurry or was everything in its place, like someone dashing out for a loaf of bread and a stick of butter for tonight’s supper. The dishes were stacked on the table, it wasn’t their natural place unless they left in haste, or perhaps they never had room to take them. The folding classic aluminum lawn chair with frayed thin webbing brought back memories of some family gathering waiting for a party to start that will not happen. Somehow it seemed out of place here, like maybe they should have taken it with them. The state of the

place inside didn't appear like a place where one could relax. Inside it was musty, old, and dirty, unwelcoming but beckoning me; a stark contrast to the rolling barrens and sweet scented juniper outside. I yearned for the fresh outdoors but was drawn deeper inside on seeing a ladies purse hanging beside the inside door, it was haunting, I had to open the purse, peek inside but I couldn't bring myself to look. I felt a pull, a stirring inside me, pangs of guilt like I was reading someone's personal diary. This was their place, their home, it was disturbing. I felt like an intruder. (Kerry)

Walking uninvited into a stranger's home and rummaging through the owner's belongings is by convention an illicit act; a vapour-like atmosphere of tension surrounds the possibility of being caught—the break and enter as described in the Criminal Code of Canada. But this world was left, with no holds to the people who lived there. However, the action crosses the line of private space and personal effects, which society marks with invisible, but clear, boundaries. Respect is part of the human condition, and we accept, as part of communal living, that belonging to a community comes with the responsibility to uphold these boundaries. When exploring an unconventional place such as an abandoned community, Kerry's conventional moral compass is disrupted, leaving her “disturbed” and unsure of what is acceptable.

Relph (1976/1983) speaks of an individual's authenticity: “The authentic person assumes responsibility for his existence, the inauthentic person transfers responsibility to large, nebulous, unchangeable forces, for which he cannot be blamed and about which he can do nothing” (p. 64). Yet, there is a curiosity and tension in exploring what is forbidden and normally inaccessible. Kerry states, “Curiosity brought me to peer inside

the half open doorway.” In normal circumstances, a half-open doorway is not an invitation to enter a stranger’s home. Social norms encourage respectful distancing from portals to private lives, properties, and spaces. This tension is exasperated in adult educators exploring the remnants of abandoned communities, as demonstrated in *Great Paradise Purse*. People in positions of responsibility, such as adults or educators, are naturally held to a higher moral standard in their work, as they are expected to exemplify what is righteous and respectful, thus serving as a model for others. Yet, in abandoned communities, our natural curiosity is heightened by the potential for discovery, thus beckoning one to pry. Curiosity and exploration are an educational edge. As educators we foster and nurture curiosity, not unlike Kerry’s own. Curiosity is the probe of learning, the leading edge, the driver or mover motivating one to learn, yet there are invisible ethical boundaries that, when crossed, heighten the tension between acquiring new knowledge and the right to explore what should remain in a private domain. Tension emerges when curiosity drives a personal desire to explore what one morally should not.



Figure 24. Inside, the Great Paradise purse. (Redmond, 2013)



Figure 25. Outside, Great Paradise. (Redmond, 2013)

A second inner tension revealed by Kerry is indoors versus outdoors, musty versus clean, and natural versus unnatural. She is drawn into the musty, mouldy, abandoned inside but would rather be outdoors in the clean and natural. Kerry notes, “The state of the place inside didn’t appear like a place where one could relax. Inside it was musty, old, and dirty; a stark contrast to the rolling barrens and sweet scented juniper

outside.” The abandoned place is [un]settled; it is no longer a place where one could *relax*. It is uncultivated, untended, and in a neglected state of decay. This is a harsh dissimilarity with the traditional livyers’ home: welcoming, warm, and hospitable. Herein emerges the tension between the lived warmth of home and the disquieting uncomfortableness and [un]settlement of abandonment. The traditional NL home is a welcoming place where doors are never locked, “permitting instant access to all visitors — neighbours and strangers alike” (Pocius, 2000, p. 294), while for Kerry, the home in *Great Paradise Purse*, despite the door being open, is an unwelcoming place. Scents are linked to our experiential and historical association; they become a fragrant fastener to a familiar time and place. The natural outdoor scents are part of our making sense of place. For example, the juniper scent is place-making and is associated with growth, tending, cultivating, and nurturing (see Heidegger 1971), unlike the musty and decaying scent of abandonment. However, an abandoned place is informative.

Places are lost—destroyed, vacated, barred—but then there is some new place...newness itself, is founded upon the loss of original place, and so it is a newness that has within it a sense of belatedness, of coming after, and of being thus fundamentally determined by a past that continues to inform it. (Butler, 2003, p. 468)

Exploring our past enlightens the present, and how we perceive the past is distorted by our personal history and where we are in the present. Merleau-Ponty (1968) states:

When I recall my past at the present time I distort it, but I can allow for these very distortions, for they are conveyed to me by the tension created between the extinct past at which I am aiming and my arbitrary interpretations. (p. 395)

It is impossible to view this experience in isolation, for “Every experience is taken out of the continuity of life and at the same time related to the whole of one's life...it is itself within the whole of life, the whole of life is present in it too” (Gadamer, 2003, p. 69). This addresses Merleau-Ponty’s “distorted view,” as Kerry’s experience is related to the whole of her life and is not independent or secluded from it. In some circumstances this may also be a limitation, depending on one’s perspective and place; historicity may be inaccessible, abandoned, or extinct. For example, Kerry may not perceive the cultural sense of community. This loss of sense of community is felt by community members in Conche:

In the last 25 years the market sphere has expanded into more areas of life, to the consternation of many of the old timers, who still treasure the self-sufficient and communal ideology of pre-Confederation years. They resent that now ‘everything has to be done for money.’ For example, in Conche, people complain that when the outport shifted to a cash economy its long tradition of free labour exchange, which forges a sense of community, was lost. (Omohundro, 1994/1998, p. 80)

In Kerry’s case, any sense of the culture of place is perceived through the lens of her rural childhood and rural work as an educator. The few remaining remnants in *Great Paradise Purse* elicit nostalgic curiosity, as she states, “I wondered what they had left, if they had left in a hurry or was everything in its place, looking forward to a hopeful return.” The emphasis here is not only on the time period, but more so on connection to the place.

Casey (1993/2009) states: “Nostalgia, contrary to what we usually imagine, is not merely a matter of regret for lost time; it is also a pining for *lost place*, for places we have once been in yet can no longer reenter” (p. 37). Although it may be no longer possible to

reenter a place as a thriving community, the growing disparity between inaccessibility and desire/curiosity to enter/know/learn can facilitate a tension that leads to insight. This idea is manifested in this anecdote and by Gadamer (2003):

For the structure of the historical world is not based on facts taken from experience which then acquire a value relation, but rather on the inner historicity that belongs to experience itself. What we call experience (Erfahrung) and acquire through experience is a living historical process; and its paradigm is not the discovery of facts but the peculiar fusion of memory and expectation into a whole. (p. 221)

The experience of returning to these lost places is a valuable contributor to the individual's sense-making of something Gadamer refers to as "a living historical process," where enlightenment is precipitated through the disparity and tensions between time and place. Van Manen (2014) surmises, "New experiences may grant us unexpected encounters with significances that we did not know before. Thoughtful reflections may bring ancient and novel sites and insights into perspectival view" (p. 18). This is the case when the modern urban dweller takes note of traditional time reckoning in abandoned place. In *Great Paradise Pursue*, Kerry reveals that time moves differently in the absence of people; there it moves with natural rhythm. Leslie in *A Fleeting Moment* and Dale in *Cod and God* reveal similar, yet different, natural indicators to measure time as lived by livyers or by the participants exploring the abandoned community. Living without a clock or timepiece is one insight revealed by participants in this study that contrasts with our modern world that is hyper moderated by clock time, leaving one to question the time, place, and timeliness of natural time reckoning in some modern world contexts.

Time Reckoning

In exploring the remnants of abandoned communities, tension may exist in other forms. Heidegger (1953/1996) compares time reckoning between “primitive Da-sein” and “advanced Da-sein,” which is similar to comparing NL’s rural past with the urban present or past. The urban dwellers used clocks and the rural were attuned to natural time reckoning without clocks. Heidegger notes that “our understanding of the *natural* clock that develops with the progressive discovery of *nature* directs us to new possibilities for time measurement that are relatively independent of the day and of any explicit observation of the sky” (p. 380). We, in the present, take the clock for granted, whereas exploring the intricacies associated with the *natural clock* of the rural past is revealing. Is the diminishing natural clock usage contributing to the current decline in our connection with nature (see Louv, 2005, 2012)? Heidegger’s natural time reckoning speaks to the current, mounting focus on rediscovery and connectedness with nature (see Louv, 2005, 2012; Nisbett, 2005, 2011; Nisbet, Zelenski, & Murphy, 2011; Selhub & Logan, 2012; Zelenski, & Nisbet, 2014) that is in tension with the modern clock time of a labouring society built of exploiting the natural world for profit. Seamon (1979) notes, “balance is a rhythm of place: speeding up and slowing down, crescendos of activity and relative quiet. The particular place involves a unique rhythm, whose tempo changes hourly, weekly and seasonally” (p. 151). Our lives and temporal perceptions reflect Seamon’s insights.

In nature, although storms may erupt any time of day the early morning often bring a quiet and serene solitude, a connectivity with nature that is real and palpable, without saying a word. Abandoned communities are equally informative. Tuan (1977) notes, “Solitude is a condition for acquiring a sense of immensity” (p. 59) and goes on to

say, “Solitude is broken not so much by the number of organisms (human and nonhuman) in nature as by the sense of busy-ness—including the busy-ness of the mind—and the cross-purposes, actual and imagined” (p. 61). Experiencing early daylight, following the natural clock, is a time when nature can be its own teacher. In the natural rhythm lived by livyers, travel is determined by suitable conditions and intent, unlike the propensity for a “nine to five” day familiar to the modern day labouring society. In our current world, these tensions are not likely to diminish, but our sensitivity to them may afford opportunities to offset these challenges and consciously promote prospects for deeper engagement.

The anecdotes *A Fleeting Moment* and *Great Paradise Purse* highlight temporal and relational tension between the urban present/past and the isolated, rural past. After the road to Conche was built in 1969, a tension developed in the community. Omohundro (1994/1998) describes this tension:

This ended Conche’s isolation and accelerated what was already a rapid cultural change...The year the road came the Conche is more of a watershed than the year of the vote for confederation...Before the road brought in electric lights and TV, people used to be up before dawn...After the road, the daily routine shifted to later in the day...Before the road, gas lamps kept the family together after dinner around the table. Children were tutored in their homework and adults visited to play cards. After the road, and electricity it brought, the family disbursed more and social life moved outside of the home. (p. 74)

Life before the road to Conche is similar to life in the abandoned community: It followed the natural clock or nature’s rhythm. The day’s dawn and dusk features are ripe with

educative potential, and in the case of place-based activity, the camaraderie of an evening campfire may be likened to how Omohundro noticed the “gas lamps kept the family together after dinner around the table.” Conche, before and after the road, reveals some of the tensions emerging thus far. The first one deals with time reckoning: before the road, “people used to get up before dawn.” This routine follows the natural clock, while after the road, clock time emerged and the “daily routine shifted to later in the day” (p. 74). The second tension noted is relational, the familial closeness and social life: the traditional intimacy of families that stayed together after supper versus people socializing outside the home after the road changed their world. From the outside it is easy to grasp how and why these changes occurred, yet it is also easy to see the simplicity and value in the traditional practices. Kerry is drawn into the livyers’ world through the simple and sweet natural scent of outdoors. She is in touch with their connectedness to the natural world and its rhythms, which brings about a heightened awareness to the difference between her immediate and their past.

A Sense of Self

The church of St. Kyran’s is today nothing more than a skeletal canopy of remnants of an old but once beautiful wooden building. Despite its dilapidated condition the remnants reveal skill and talent beyond the ordinary. Gadamer (2003) notes, “In acquiring a ‘capacity,’ a skill, man [sic] gains the sense of himself” (p. 13) and the church builders sense of self effervesces in remnants that remain. The remaining structures’ presence reveals a tenuous strength bound in difficult work and attention to detail in building, as it resists the natural biological flow of the surrounding natural world. This

church today exposes the tension between going with the flow of nature and struggling against the grain to preserve what was meaningful but is now abandoned.

In the building of things, wood grain may be visible or invisible, but the ease of shaping wood is rooted in working with the grain, while strength in structure may be accrued through adjoining fixtures against or opposite the grain. Some of wood's most powerful and beautiful properties are revealed when the artisan works against the grain and this work is most arduous. For the artisan, the product rewards the difficulty, making the difficulty desirous while enhancing the personal and communal sense of self. The metaphoric challenges of working with wood grain are equally applicable in life and are revealed in Sage's experience exploring the wooden remnants of St. Kyran's church.

Desirable Difficulty

Just as the church struggles against the grain, the tension of facing challenging circumstances highlight possible benefit of overcoming difficulties. In addressing this ongoing tension, Sage [re]connects with her visit to resettled St. Kyran's, with its derelict church and her own rural childhood community, now in decline.

Looking over the church's structural remains is a moment of that bordered the sublime; a haunting rattling sense of disorder; a place that is out of sync. This place is like a puzzle assembled, broken; only a framework of taunting clues remains. Diagonal match lumber going against the grain, its strength revealed in its presence today. Beautifully handcrafted window and door frames now empty like the community that built and worshipped in this hallowed but now hollow hall. I feel the churches emptiness, its loneliness, in this abandoned degenerative state. Through the absence of glass, clear and stained the fine details of each

window frame are revealed. The people are gone but part of them remains here in their work, what is left for me to see. This church spoke to who they were, their individual talent, collective effort, and their community. They built this for free, free labour for the church, such a foreign concept in our modern world.

Abandoning this place goes against the grain of their effort. This troubles me.

Here I am walking in on someone's accomplishment, yet abandoned—how strange I wonder. HOW do a people walk away from this, something once so important to them? What of the place did they take with them? This church revealed to me these people could respond to difficult challenges in building but I am left to ponder the product of abandonment, and this stirs more questions to me.

I wonder if leaving went against their grain, or was it a source or symbol of strength or capitulation? A churning in my stomach senses their angst in leaving this behind. It felt like the emptiness of the last day at camp knowing I would never return. (Sage)

Our initial reaction in most circumstances is to go with the flow. Normative behaviour is engrained in us, and following social mores is the easy route to follow. In contrast, going against the flow may be more difficult and takes longer to see results. Both going with and going against the grain are legitimate paths to follow, but there often exists a tension between the two, a tension between individual interests that nurture a person's sense of self and the communal normative expectation common to all in the community. For Sage, she is left to ponder this tension, as she wonders, "If leaving went against their grain, was it a source or symbol of strength or capitulation?" In abandoning this place was this a pack mentality of all going together where the individual interests are dismissed?

The route to building strength is not unlike Sage's revelation, "Diagonal match lumber going against the grain, its strength revealed in its presence today." The diagonal match lumber gains its strength going against the grain just as a salmon gains its strength to survive and leap great heights by swimming against the current. The diagonal match lumber today is not what the congregation regarded as they sat in their pew. The weak, superficial layers have been peeled away by neglect, decay, abandonment, and exposure to weather over time. The building practice of diagonal match lumber is rare today because it takes more time to construct and uses more lumber than the common perpendicular pattern. Tuan (2013) states, "The good society, like good art, must contain dissonance" (p. 17). This is not to say that all individual interests are dissonant, but it does not preclude dissonance as part of the process illuminating diversity and its contribution to an informed and strong society or community.



Figure 26. Diagonal match lumber holding on. (Redmond, 2013)

Sage reveals the tension between something and nothingness. The illumination of absence draws her into the details of the church building and those who have abandoned this place. For her, the abandoned is also revealing. The light of nothingness draws one

into seeing. It brings form and shape to chaos of loss and decay. Seeing the church is framed “like a puzzle assembled, broken; only a framework of taunting clues remains.” For Sage, there is the tension of unnatural division: the window without glass, doorjamb without a door, and the community without people. The doorjambs and vacant windows frame her insight to the personality and identity of the people that built this church. Just as building this church may have contributed to their personal sense of self and identity, Sage connects with them through their work that remains, as she notices the “fine details of each window frame.” The livyers’ identity is echoed in the remnants of the church. Sage is a confident individual in life, but here she is troubled, shaken, and unsure. She wonders, “HOW do a people walk away from this, something once so important to them?” This highlights the tension between the visible and invisible remnants. Making sense of such an encounter is challenging to Sage, like restoring a puzzle to its original intended form.

Insight may be precipitated by the visible and unseen, as well as going with or against the grain. Each has its place and not all our insights are immediate. The answer or product of Sage’s inquiry is not complete nor immediate; further insight and awakening may occur sometime after her resettled community exploration.

Our experiences may sometimes carry significance that we may only experience later, sometimes much later when certain events haunt us or return to us in memories that seem to come not from the past but from the future—the future latency of past events. (Van Manen, 2014, p. 59)

Important in this context of awakening is the temporal aspect where her experience leaves her in a state of wonderment, allowing insight to emerge post experience in latent reflection.

For the livyers who constructed this church in the early 1900s, the product revealed their process and contributed to their sense of self and community. The church is revealing and concealing. “The total visible is always behind, or after, or between the aspects we see of it, there is access to it only through an experience which, like it, is wholly outside of itself” (Merleau-Ponty, 1968, p. 136). Equally, desirable difficulties project challenges and the benefits accrued confronting difficulties is most often initially invisible. These insights reveal the potential prominence of place in nurturing reflection and perception in place moment encounters framed with tension.

Place Moments

How place is experienced is influenced by the lens and perspective adopted. The phenomenological existentials of temporality, relationality, corporeality, and spatiality provide a portal to experiencing and interpreting place moments. Place is often a taken-for-granted entity in our lives. Our place in the world and the tension between undifferentiated spaces and meaningful places highlight place and placelessness, home and abandonment, and uniqueness and likeness—all of which contribute to our place in the world. How do we consciously acknowledge individuality and dissonance, as revealed in the abandoned communities visited and by Sage in *Desirable Difficulty*? Foran and Savei (2012) believe that “today’s *culture* is forgetting the sovereignty of the subject in the homogenizing process of globalization” (p. 50), and Sage reveals this as a tension between the visible/invisible and process versus product problem solving. In the

case of the church, she reveals the special ability of some people to solve problems or produce products such as window frames through invisible, mental processes. When special abilities are revealed, such as the ability to synthesize a product (e.g., the church in St. Kyran's), the disparity between process and product is illuminated, sustaining this tension, and emerging is the potential dawning of awe and wonderment.

All participants in this study felt a sense of awe in the detail, quality, construction, and work required to build such an edifice in the early 1900s (cornerstone dated 1921) with the technology and livyers' subsistent lifestyle of that time period. The balance of the competing entities of survival and spiritual edifice reveal a tension all their own.

It may be suggested that the antiquity, biological reclamation, and the invisible remnants heighten awareness, perhaps becoming conspicuous by their absence, condition of decay, or state of disrepair. Things in a place that strike us as out of the ordinary draw us into a thoughtful state where we are more likely to reflect on it. For some people in certain places, there is an existential response to the place that is so striking it is unmistakable. *Desirable Difficulty* illuminates the existential relational, spatial, and temporal tension of the livyers' challenges and attentiveness of tending to quality work to produce a remarkable product in the face of significant limitations. Navigating difficulty contributes to one's sense of place, past and present. Central here is experiencing the place and sensing what contributes to this response. Heightened awareness through personal reflection in place moments is shown in the anecdote *Desirable Difficulty*, and *Wander and Wonder* by Dale.

Wander and Wonder

Linking the communities of St. Leonard's and St. Kyran's is what is historically and locally known as the "Blue Road." This two-kilometer road (now a footpath), is much shorter than the 10-kilometer journey by boat. For the participants in this study, their journey between St. Leonard's and St. Kyran's via the Blue Road is more than a physical event or a walk in the woods. In his article, "Reconciling Old and New Worlds," Seamon (1985) synthesizes Jäger (1975): "Movement is linked with journey, which over geographical distance or in the mind, carries the person away from a stable home base outward along a path toward confrontation with place, experience or ideas" (p. 227). Seamon's synopsis speaks to the movement *in the mind* precipitated through journeys in geographical place that are not tethered to that place; there is the freedom to journey and experience and existentially explore within the mind.

Within these explorations participants reveal tension between settled and unsettled, to wander and wonder. To *wander* comes from the Old English word *wanderian*, meaning "to move about aimlessly, wander" or from the Proto-Indo-European (PIE) root *wendh*, "to turn, wind or weave" (q.v.: "Wander," *Etymology Online*). To wander is responding to and movement to what garners one's attention. It is to move freely, while phenomenological wonder is embracing the encounter, committing to the moment so the phenomenal reveals itself to us as much as we give ourselves to the phenomenon.

Emerging out of Dale's experience is the following anecdote, written a week after walking the Blue Road. Dale, an environmental science educator with Irish roots, was a colleague of Al Pitman, an internationally renowned poet who was born in St. Leonard's

and deceased in recent memory. As a child, Al Pitman walked this Blue Road many times. There is the tension of settled and unsettled: the [settle]ment that was and the un[settle]ment of Pitman the poet and his world now abandoned. Dale wanders into an abandoned graveyard and wonders how lost traditions are intricately intertwined with his and our roots.

The warm walk was solitary, and I got stuck on the thought of how hard a chore it might have been back then to carry the dead. Here, their weathered headstones lost, among a grove of black spruce; the last windstorm crossing them back and forth like spilled fiddlesticks. I sensed the presence of these people, not my own. I sensed their gentle pressing upon my chest, knotting my stomach in the soft gushing sigh of a breath held too long. Dead they are, and abandoned; so unnatural to me. No manicured graves, just trees and headstones competing to remain erect. Overlooking this silent, sleepy struggle limestone quoins clasped like praying fingers reveal a gothic window open, its shadow likewise shaped and empty. I find myself praying for them and their loss. A heart shaped pattern of shells in a child's headstone reveal an unnatural order. I wonder how it feels for those who abandoned their dead, isn't home where you keep your dead? They endured the chore of carrying the dead to their final resting place then abandoned them. I wonder if leaving this place and their dead was less of a burden, or was it a blessing? (Dale)



Figure 27. Child's headstone with sea-shell shaped heart. (Redmond, 2013)



Figure 28. Remnants of the stone church. (Redmond, 2013)

This anecdote shows the tension of holding onto tradition and what is ingrained over time. Traditions are temporal and relational for they are mostly associated with the past because they were handed down by our ancestors and rooted in our history. Some may see places that represent the past as meaningless because they are gone, passé or disconnected; yet the Blue Road's place is rich with the past. Through empathy with livyers, Dale reveals the tensions between our present and their present as lived in the past, and our space and place in the world.

Dale thoughtfully opens with “The warm walk” along the Blue Road. In contrast to Leslie’s *unease*, Dale corporeally experienced a *warm walk*, implying comfort, ease, and a sense of peace. Relationally, it is noteworthy how he identifies the journey as “solitary” despite being “together” as part of a group. Here is an isolated community now resettled, its un[settle]ment bringing them together, all into the fold of the larger group. Dale portrays temporal, corporeal and relational curiosity and wonder as the existential portico to one’s own path of investigation and insight. The other does not bind them, but through empathy with the other (livyers), Dale is open to feeling for those whose presence is felt along the Blue Road. “Empathy” is derived from the Greek word *empathēia*, meaning “passion, state of emotion,” which is an assimilated form of *en—pathos*, or “in feeling” (q.v.: “Empathy,” *Etymology Online*). Through empathy one feels for or senses the other. This space, the Blue Road, is the connection between abandoned places, just as empathy is the entry to *joining* or appreciating the other. The Blue Road is similar to many trails in NL: a green-brown medley of undergrowth and bog, bordered by balsam firs and black spruce forest, yet this place is also unique and in some ways strikingly different. It is locked in the past like a clock broken and unmoved for years.

The remnants of abandonment startle and beckon us to inquire. Walking the Blue Road reveals the remnants of the stone church, adjacent graveyard, and holy well; these are likewise inviting and provocative. Here is the start of the individual reflective process and phenomenological wonder. Dewey (1938/1997) notes, “The inescapable linkage of the present with the past is a principle whose application is not restricted to a study in history” (p. 79). If curiosity is the catalyst of reflective insight, empathy exhibits maturity and breadth. Dale exhibits these characteristics in recognizing “the chore of carrying the

dead” and “headstones lost.” The chore in carrying the dead is no ordinary task. The tension of loss is accessed through empathy. In *A Fleeting Moment*, it was the empathetic awareness of loss in leaving, and the loss of place and placelessness in abandoning St. Kyran’s. In *Wander and Wonder*, Dale reveals temporal, spatial, and relational tension in recognizing the abandoned headstones, as these are symbols of human immortality that surpass our being. The headstones are lost because they were abandoned; like the community they fell off the edge into a placeless abyss, and soon the place will no longer be on the map. These temporal connections in *A Fleeting Moment* and *Wander and Wonder* are similar; things that are constructed by mankind, such as the church and headstones, last a long time in human terms and become lost when abandoned, yet they edify the human spirit once lived and present. They need our presence for their meaning to endure. It is one mark that speaks to those who once lived there.

Through empathy the transparent becomes visible or, if not visible, it is corporeally sensed. The remnants cue the searching minds like a touchstone, and seeing becomes reality. One is confronted and moved in a way that fosters wonder. As one feels and empathizes in this place, one becomes *with* this place in their personal experience. Dale shows a corporeal sensing of this place through his empathetic connecting and feeling. Gadamer (2003) notes, “The significance of that whose being consists in expressing an experience cannot be grasped except through an experience” (p. 70). Hence, the significance of the experience is founded in the individual that experiences the event, yet others may experience a place differently. Dale offers a spiritual and symbolic reflection on the remnants of the Church of the Assumption, stating, “limestone quoins clasped like praying fingers...I find myself praying for them and their loss.” Dale is

empathetic to their plight, praying for people he has never known. In that moment he senses their loss: “a loss no parent should have to endure.” Individual insights are core to revealing differences. Jody, a fellow research participant, explored this same place a month after Dale. In his interview, Jody expressed his encounter: “Everywhere I look, all I can see is work, the weight of the stones, all the work to build that big stone church, build the road, it is amazing to me how they could have done it.” Jody then connected the Church of Assumption graveyard with his own circumstance:

and then I look at the graveyard, tress grown in the middle of graves, grass unkempt, fences felled, everything just left there, I can’t imagine how hard it was to leave those you loved behind and not tend their graves. Every year, I keep my mom and dad’s grave neat and tidy, well-kept and in addition to them three or four aunts and uncles. I can’t not do it; there is something special in going there, it’s like spending a little time with them. (Jody)



Figure 29. Unkempt, abandoned graveyard. (Redmond, 2013)

Jody's account exudes empathy; he is able to place himself in the position of those who abandoned this place. There is a sense of caring, cultivating, and tending. Simms (2014) states:

You care for this place because you have walked it, and it lives in your muscles and bones. You care for this place because you have seen and scented and heard it. This place lives in your senses as a differentiated, perceptual landscape. It lives in your memory and it lives in your thinking because it asks you questions, and you search for answers. (p. 14)

In the search for answers, the veiled becomes evident. Dale missed the holy well in his first pass over the Blue Road and upon its discovery he connected on a variety of levels, not the least of which highlighted his Irish roots. Such discoveries reveal intimacy, and in conjunction with folklore, add to the connectedness in place. For Dale, the holy well exasperates the tension between connectedness, rootedness, and abandonment. The holy well becomes a connection to his Irish history, yet it is abandoned. In a poem written by Dale, he sums up his experience of not only connecting with his roots, but immersing himself in that Blue Road experience and encounter with the holy well:

From the kneeling rock
I felt the black water.
Fingers testing each depth and
I cupped a palm full
to my lips; baptism
from the cold and hallow ground
drizzling down my chin.

Down the subtle grade, to the harbour,
the sky zipped open.
The blue bared up bluer
than ever, the grass ripened
more golden on its golden edge
and the sea wind poured
against my face like holy water.



Figure 30. The abandoned Holy Well on the Blue Road. (Redmond, 2013)

For Dale, his corporeal experience with the holy well is intimate and personal;

Brenneman (1989) echoes Dale's experience:

The holy wells of Ireland are still in use because of the power of the loric is manifest through them...By its very nature, the loric goes unnoticed by its participants, and thus it acts as a silent host for the sacred power of the Christian church which has been overlayed upon it...Sacred and loric power remain joined through place, yet each retains its essential nature. (pp. 156–157)

Looking at Dale's and Jody's accounts, it appears the visible remnants become a catalyst or conduit to the invisible when immersed in place. When we speak of the visible, it is not only the material constituents, but also that which is vicariously perceived, all of which contribute to our intense attachment to place, thus affirming the intimacy, immersion, and connectedness to place. As outsiders visiting abandoned communities, there exists the aura of mystery while our explorations reveal copious mastery within the lived world of the other.

Tension and Educational Implications

Place is security; space is freedom. Space is undifferentiated, and place is meaningful through our presence, dwelling, and connectedness. The tension between place and space is ongoing like the ebb and flow of the ocean tide. How we endow space with value to make it "place" is reflected in how we live and what we perceive. In this study, through this "space-place" dichotomy, different types of tension emerge: NL's past and present, urban and rural, public and private, rural present and rural past, cultivated and unsophisticated, and natural and unnatural. Jäger (1985) expresses it as the mundane and festive, Tuan (2013) as polar opposites, Seamon (1979) as movement rest and encounter, Buckley (1975) mystery and mastery, and van Manen (2014) the quotidian versus phenomenological wonder. Tension is confrontational and resolving tension elicits a new ontological reality. How we arrive at new insight begins with some combination of curiosity and wonder. Van Manen (2014) extends this pathway, stating, "Curiosity tends to be superficial and passing. In contrast, wonder is deep. Fascination is being struck with an object of awe. And astonishment comes close to the experience of wonder" (p. 37). Leading students, educators, or others to a state of wonder cannot be

packaged or predicted, yet it can be an intentional, desired outcome of place-based experience and a curriculum-as-lived (see Aoki, 2005). Curiosity is like a probe responding to the physical world, an idea or event; wonder is ongoing, an expression of Husserl's (1970) "phenomenological attitude" that searches for meaning in one's world, which he explains in the following passage:

Phenomenological attitude first had to learn to see, gain practice, and then in practice acquire at first a rough and shaky, then a more and more precise, conception of what is essentially proper to himself and others. In this way, a true infinity of descriptive phenomena gradually becomes visible, and does so with the strongest and most unconditioned of all self-evidence, the self-evidence of this sole "inner experience." (p. 248)

Our challenge as educators is to prick the quotidian of others and lead them outside themselves. Educators should nurture the personal state of wonder that they experience from inside as they extend their edges further afield, exploring places that supplement their sense-making and intensify their contribution to and *being* in the world. This is about their personal experiences and not the prescribed outcome/s common to every individual; our focus should be affording the opportunity for deep, rich, and meaningful experiences. Husserl noted the gradual visibility of phenomena in such experiences, and as pedagogues, it is our hope that each new appearance is pedagogical. Merleau-Ponty (1968) states: "When an illusion dissipates, when an appearance suddenly breaks up, it is always for the profit of a new appearance which takes up again for its own account the ontological function of the first" (p. 40). A lived curriculum includes and propagates opportunity for facilitating the individual's inner experience of wonder and insight to the

primordial, the pre-reflected. A lived curriculum with a horizon may elicit tension, but it brings forth a sense of intimacy in the local and the immediate that illuminate by contrast, where the distant and proximal are confronted and addressed in the presence of the other. Here, Tuan (1977) speaks of “a seeming paradox: thought creates distance and destroys the immediacy of direct experience, yet it is by thoughtful reflection that the elusive moments of the past draw near to us in present reality and gain a measure of permanence” (p. 148). This measure of permanence is didactic, not for what it represents in the present but for the door it opens to the past and where it may lead in the future. Exploring abandoned communities is relevant and meaningful because the temporal, corporeal, relational, and spatial tensions are inescapable and evocative. Tuan’s “measure of permanence” highlights the latent potential and connections that may evolve with the passage of time.

Education is the basis of hope for our future and the future is the place for hope. Van Manen (1986) believes “hope activates” (p. 26) and “strengthens and builds” (p. 28). I see hope as pedagogical (see Carabajo, 2012); it is what leads the student and the educator to explore, expand, and grow. Hope is the pedagogical equivalent of Jäger and Seamon’s journeying. Jäger (1975) states, “The journey breaks us loose from the self-evident, the habitual, the familiar and reoccurring” (p. 251). Our pedagogic journey is our hope. It is stepping outside the everyday, and van Manen (1986) supports this detour.

Pedagogic hope animates the way a parent or teacher lives with a child, and it gives meaning to the way an adult stands in the world, represents the world to the child, takes responsibility for the world, and embodies or stylizes the forms of knowledge through which the world is known and explained to children...Hope

implies life commitment and work...This experience of hope distinguishes a pedagogic life from a non-pedagogic one...Hope is our experience of the child's possibilities. (pp. 26–27)

Education, pedagogy, and leading the child (see Foran, 2006) are built on hope that life is meaningful, our future has promise and some aspect of our life's legacy is enduring. A *Fleeting Moment* suggests that we live in the hope that there is something of us that remains long after we are physically removed from the earth. Freire (1992/1994) sees hope as “an ontological need,” for without it, “hopelessness paralyzes us, immobilizes us. We succumb to fatalism and then it becomes impossible to muster the strength we absolutely need...” (p. 8). The contributions of Freire and van Manen address the tension between our human presence and pedagogical inspiration, enhancing enlightenment through tension and contrast. Tension confronts us, penetrates us, and when we are open to the world, tension illuminates proffering new vision, insight, and a refreshed ontological reality.

Educational Implications

In a pedagogical context, tension and contrast manifest as an ongoing strain. Foran (2006) notes that one (of two) challenges facing educators today is “bringing the past into the contemporary lives of their students” (p. 185). For Foran, appropriately responding to these challenges should be seen as pedagogical opportunities. In Heidegger's book *Identity and Difference* (1957/1969), he succinctly speaks to this tension:

When thinking attempts to pursue something that has claimed its attention, it may happen that on the way it undergoes a change. It is advisable, therefore, in what

follows to pay attention to the path of thought rather than to its content. To dwell properly upon the content would simply block the progress of the lecture. (p. 23)

For example, when some people *dwell* upon the content or steps in problem solving, it blocks or impairs their performance and ultimately their “sense of self.” The curriculum we deliver is a plan, like a policy is intended as a guide, and not a prescription. There are times for going with the grain and other times where the difficulty of going against the grain is preferred. The abandonment of these communities was beneficial for some and not for others. What is it that makes challenge and change a paralyzing risk for some and an empowering, rewarding adventure for others? While Walker (2013) explores the capitalization vs. compensation model for character strengths, Gladwell (2013) applies this model on two fronts in the learning context: First, he distinguishes between “capitalization learning” where “we get good at something by building on the strengths that we are naturally given (p. 112) and “compensation learning,” where the individual learns to compensate for a limitation such as dyslexia. Gladwell notes that compensation learning “is really hard,” as it “requires that you confront your limitations,” and “because what is learned out of necessity [it] is inevitably more powerful than the learning that comes easily” (p. 113). The participants in this study recognize the difficulty of livyers carving out an existence in these abandoned communities. In the anecdote *Desirable Difficulty*, Sage notes, “this church revealed to me these people could respond to difficult challenges in building.” The challenges faced by livyers cultivated a breadth and depth of skill and attuned awareness that enabled them to survive. The church Sage explores speaks to who “they [livyers] were, their individual talent, collective effort, and their community.” Livyers had to compensate for what they did not have. This hard work

necessary for compensatory learning, along with the subliminal connection to natural abilities through capitalization learning, reveals a potential for pedagogical tension. Ultimately, this is about the student as an individual and allowing the student to be seen, revealing who they are and their uniqueness and abilities (see Foran & Savei, 2012). We have to allow students the freedom to explore and experience curriculum as lived through their special abilities, challenges, and insights, especially when they fall outside the normative *processes* and expectations. How we, as educators, recognize, foster, and nurture these special talents and/or challenges is important not only to the student's identity development; it is also integral to our success as teachers and the strengthening of our teacher identity.

Through the contrast and tension between the lived world of participants' and livyers, empathetic insights emerged. To be empathetic as an educator is to be open and receptive to the other: their world, their experience, and their context. Nussbaum (2010) highlights that for all students, the liberal arts play an important role in engaging them in real and meaningful empathetic activities such as acting, putting the self in the position of another, or viewing a play where this is acted out. Every student in our education system should leave with a social conscience that includes the ability to empathize with/for others (see pp. 23–26, p. 68, p. 101). This may be achieved through the liberal arts, place-oriented education, or a combination of the two. For example, in this study Dale achieved this through being there, *dwelling* in place, and *dwelling* upon place. He revealed his empathy to the circumstance of livyers and its related challenges and hardships.

We can always challenge the completeness of phenomenological investigation or any study. Seamon (1979) reminds us “a phenomenology of any experience or

phenomenon can never be judged complete” (p. 132); there is always room or opportunity to explore further. In exploring abandoned communities, it is not the objectification of perceptions that offer deep insight but the ability to perceive the invisible. With many remnants biologically reclaimed, the power of place is well explored through the tensions of what was and what is, from a wide variety of perspectives. Through exploring tensions that have emerged in these lived experience descriptions and interpretations, it is possible to extend beyond the object of place to the culture of place. Tensions highlight opposites and dichotomies, which summon further exploration and phenomenological wonder. It was through the journeying process that Leslie revealed the near and distant. Seamon (1979) comments on this process: “The journey carries the person away from his stable world of dwelling. It gives him a sense of forward and back, past and future; and moves him outward along a path towards confrontation – with places, experiences, ideas” (p. 133). Exploring abandoned communities by the very nature of their isolation and remoteness require a journey outside our stable world. It must be considered that the journey is not always physical or spatial; it may be temporal, corporeal, or relational. In its own way the journey is a means to encounter confrontation and insight. Wattchow and Brown (2011) note a similar experience through the contrast of immensity and intimacy:

I think that there are deep lessons about what it takes to begin the process of making connections with country, of taking the first steps to learning to empathise with a place. Students are led, even gently coached, through a deceptively simple journey between the vast immensity of the place and the intimacy of its detail.

The place that was silent and empty begins to fill with happenings and stories. (p. 173)

Confrontation and tension are potentially tumultuous and the results uncertain, yet when properly implemented in a lived curriculum and a nurturing environment, they can be a fertile rewarding component in extending the pedagogical journey. Foran (2006) states, “We all have a need to belong in this adventure, even within pedagogical uncertainty. Is it the uncertainty, the waiting, and the turmoil of pedagogical hope that constitutes the intense experience of educational risk in the outdoors?” (p. 164). Tension reconciliation demands an exposition for examination and thus the opportunity to clarify, distinguish, and explore further with thoughtful consideration.

Being human is navigating a world filled with competing tensions. This chapter shows that tension to a place does matter—tension to a place creates a pull or strained connection that we can learn from. These tensions are often interconnected: space and time, to people, the relational, and to self. Being human is navigating a world filled with competing tensions. As part of education’s place in preparing students for the world, a curriculum addressing tension to place is a valuable constituent. The fence posts of our lived world are grounded in our temporal, spatial, corporeal, and relational *being in the world*. These existential tensions offer an educational opportunity to recognize the phenomenological classics educationally and may even complement or compete with each other, but they tell us something of our experience in place and the importance these tensions have in developing curriculum. The lessons in tension for educators are as follows:

1. Our curriculum should cultivate opportunities in designing and navigating appropriately challenging desirable difficulties. Educators should be conscious of capitalization and compensation learning models and the power of compensation learning, especially for those with learning disabilities (see Gladwell, 2013, Walker, 2013). With current inclusion models, curriculum is not intended to be “one size fits all,” and how we navigate the challenges of divergent needs and interests requires understanding, flexibility, and foresight. This also supports the concept of a living curriculum.
2. In some of our pedagogy, there exists a process vs. product conundrum. Some exceptional students are performers that become impaired when forced to follow the process prescription, while other students require the process to achieve the intended product or outcome. Part of our pedagogical process should include a discriminating openness to freedom from prescriptive processes and a heightened culture of freedom to explore. This is not intended to be to the exclusion of the other but a professional discernment to optimize opportunities for students and reflects the individual needs and differences within our educative communities.
3. Journeys outside our stable and comfortable world are valuable opportunities for learning and insight. Empathy was raised in the educational lessons emerging from attunement and this chapter reveals that place dichotomies are fertile in highlighting tension and differences (such as empathy, insider, outsider, etc.) between our lived world and the plight of others. When educators or students experience place with alternate realities, past or present, place pricks us, place informs us, place becomes pedagogical, and place is teacher. The power and

prominence of place as a direct or subliminal pedagogical device should be accented for the fruitfulness of its possibilities and potential is considerable and meaningful.

The tensions described in this chapter present a natural segue to a related theme, intensity, which is the focus of chapter 7.

CHAPTER 7: INTENSITY

Intense experiences are impactful because they require being absorbed in the moment. With intensity there is complete immersion in the experience to the exclusion of the peripheral. Exploring the meaning of intensity through lived experience descriptions and reflection provides an enhanced awareness of phenomenological questioning and offers potential for new insights. These new insights can foster new interests and inquiry, adding intensity to one's corporeal sense of being-in-the-world. According to *Etymology Online*, the word *intensity* in Old English is "extreme depth of feeling." An earlier derivative of *intense* includes the Latin *candela*, meaning "luminous intensity" (q.v.: "Intensity," *Etymology Online*). Both definitions frame the insights emerging from the anecdotes in this chapter. Intensity illuminates what is concealed in the superficial or on the surface; it disturbs the taken-for-granted and adds depth to an experience in a physical, corporeal, or mindful way. In this chapter, in-depth experiences are discussed that unfold as though a shining light has led one to a previously inaccessible place. In this study, participants Sage (rural roots, urban teacher), Jody (rural industrial arts teacher), and Pat (urban French and physical education teacher) showed that their encounters with abandonment could be intense and equally insightful.

Precarious Place

Walking the Blue Road as they left St. Leonard's, the research participants noticed moose bedding and bear scat. Once on alert of a possible wildlife encounter, their corporeal senses were heightened as they entered the threshold of intensity. The walk began like a stroll along a well-used forest trail, when approximately halfway to St. Kyran's, we encountered a crumbling stone church; it was intense and riveting, gripping

us in the moment. The moose and bear were forgotten. The old stone church captivated us, holding our attention and pricking our minds, opening the floodgates as we tried to reconcile this place. It was the past yanking us people from the present. It felt like going back in time, but one can never completely let go of the present; the temporal stretching between the present and the past was intense. Here we straddled the edge between our current presence and the livyers' past presence. The stone church is in the middle of the Blue Road, one kilometer north is St. Leonard's, one kilometer south is St. Kyran's. As the Blue Road trail ends in St. Kyran's, the trails forest canopy opens to the abandoned communities most prominent remaining remnants; a wooden and concrete church. There Sage finds herself in a yawning sea of hay grass, her senses heightened yet again, corporeally embedded in an experience that she reveals as *precarious place*. For her, it is different and intense, one of those times when you are completely absorbed in the moment and connect with what is meaningful in the here and now.

I am alone in the grassy meadow. A first time for me in grass so tall, easily reaching my chest. It is different; I look through the stems unable to see the ground but it feels cool and damp to my feet. I wonder what little critters are down there? My heart beats stronger, like reaching out, to preserve my personal space. I feel enclosed, not encumbered. My guard is raised. I recall the moose bedding and bear scat we saw in St. Leonard's a couple of hours ago. I wonder if there are big animals hiding in this grass? How fast could I run if I had to, or would I be paralyzed by fear? I wonder how I would react? I really don't know! My gaze wanders over the grass. I look away from the water towards the community and the church building at its edge; it's a strange and curious sight

that somehow suspends me in the moment—my gaze just hangs onto this solitary monolith, a roof without walls, how is that so? I wonder for how much longer the church will stand. Its collapse is imminent but unpredictable. At that moment, time seems to freeze, stand still. I am torn between the grass and concrete altar like the livyers that abandoned this place and for me the church gives me cause to pause. There is a pregnancy in that moment; I weigh the want and I know I am riding a timeless intense moment. I am torn between my present place, to stay or go. Is it safer here where I seem not to see the danger but feel it, or in the church where I can see the risk of collapse, but deny the inevitable? I am on the edge to stay or go. The church is on the edge, once thriving now struggling to hold on. The community and its church was built on that edge—of life and death. I exhale; it seems bigger than normal, like quieting myself before sleep. With a slow swish in the grass I step forward, the altar beckons. (Sage)

In our everyday lives, there are penetrating precarious moments that border on the edge of our decisions. It is that moment of weighing the options, to act or not to act, a choosing of which path to follow. Intensity is exasperated when the consequence of choice is blurred, or it is made less predictable in gleaning authenticity.

Sage is in a position of choosing; her temporary indecision intensifies the experience as the moment expands, revealing an earth world relationship filled with temporal connections and disconnections. For Sage, it is the intensity of being yanked from the present to the past, standing in the world where life has moved on and this vulnerability reveals the intense hold we have on holding on to our here and now. Dovey (1985) stresses that authenticity exists “not as a condition of things or places, but rather

as a condition of connectedness in the relationship between people and their own world” (p. 46). Sage reveals several authentic moments in *Precarious Place*, beginning with a private corporeal reality of sensing her immediate world: “Alone, I stand in the grassy meadow. A first time for me in grass so tall, easily reaching my chest. It is different.” Here, Sage describes being alone in her world in the midst of nature, just like the church. There is a sense of abandonment, vulnerability, and unfamiliarity in this place in the world at this time. The church and community are abandoned and Sage, in a different place, sees and senses differently. In the intensity of the moment, her temporal perception is altered; time elongates, revealing a thoughtful and fulsome process. Building and dwelling are activities that show connectedness with the world; while exploring the past, abandonment shows disconnectedness between people and place. Sage sees things differently in this grass: “unable to see the ground,” she imagines and wonders “what little critters” might be there, yet she chooses to maintain the intense experiential sensation of her imagination running wild rather than exploring darkness around her feet where Sage chooses not to look. Tuan (2013) explains, “In darkness, unable to see, we are disoriented and lost. Without the guidance and constraint of a clearly delineated external reality, our imagination runs wild and conjectures up monsters that contest” (p. 12). Seeing things differently can be a precarious place; it is outside the comfort and security of knowing, revealing tension between known and unknown or old and new narratives. In some cases the precarious may be welcome, while it heightens the intensity of Sage’s surroundings, this stretching tension sets the context for her decision-making.



Figure 31. St. Kyran's church and meadow. (Redmond, 2013)

Encountering an abandoned place sustains wonder leaving its mark not only with physical remnants, but also the thoughtful and ongoing questioning of self in experiencing that place. Such encounters are not easily dismissed. Sage's initial sense in the tall grass emerges as different, but safe: "enclosed, not encumbered." Here, there is a primordial corporeal and spatial connectedness, intimacy and intensity with the world in that moment in time. It comes with a distinct feeling, a corporeal reality of being and sensing the physical, spatial enclosure and unencumbered thoughts in the mind. The people who once lived here no doubt felt this enclosed-unencumbered feeling. Homes were built close to the landwash, fishing berths and workstations such as the community stage, fish flakes and stores. People and structures were proximal with every square foot of available space utilized for utilitarian function. To the outsider the social and structural density appears enclosed, yet it also reveals the unencumbered, undeveloped worldly expanses of ocean and forest surrounding the abandoned community. Access to the sea and the adjacent terrestrial wilderness was unfettered. The sense of being enclosed is

proximate and is derived from the possibility of being trapped, while the unencumbered is freedom to journey or to explore physically or thoughtfully.

Was life in these abandoned communities one of wonder, like an isolated micro-world looking out onto some human-made thing, clutching onto a precarious existence. At any time the church's canopy could succumb to natural forces and collapse, just as Sage could succumb to the natural power of the unseen creatures scurrying around her feet in the understory, out of sight but not out of mind. This is not unlike the community once abandoned, life moves on; the creep of nature continues like the creatures unseen. We stop, we leave, and the natural world endures. The steeple is both out of sight and the minds of those in the outside world. People in the outside world do not comprehend the nature of this life unless they come here, see the world from this perspective, and witness the precarious balance of existence. Sage describes this uneasy feeling:

I am torn between my present place, and to where from here, to stay or go. Is it safer here where I seem not to see the danger but feel it, or in the church where I can see the risk but deny it. I am on the edge to stay or go.

I wonder if this feeling reflects the experience of the livyers who once lived here, on the edge. At times, as revealed through the history of tragedy, it was a precarious existence, where stepping out into the world could be as fruitful as it could be tragic. They had the freedom to leave but were trapped by their circumstance. The abandoned church steeple, its bell absent and concrete pillars weathered, is free to decay but is trapped in its concrete materiality, making its monolithic protrusion more apparent and incongruous in the biological surroundings. Similarly, when the resettlement program emerged, many felt forced to abandon their community despite having the *freedom* to stay, for there came

with this choice a caveat: Everyone else had left and no government services remained. In this way, the livyers' decision-making process was similar but different to Sage's experience. In both cases, the underbelly of the unencumbered freedom to go or stay reveals that there was little to no choice in the matter.

Sage reveals an intense, corporeal experience that is private, authentic and invisible to others. She senses coolness in the ground at her feet. She feels her heart beating out through her body. This is Sage's reality as she stands frozen in the grass confronted by the unknown, the invisible "at her feet" with fear creeping into her consciousness. She senses the threat of the world. Just as the church is in a precarious balance with the world, Sage senses likewise. She chooses inaction: to not explore the darkness around her feet. Tuan (2013) reasons that "humans favor light as against darkness for the obvious reason that we are primarily visual animals" (p. 12). Sage's choice to refrain from exploring the darkness is an invisible action to an outsider. She fears what she cannot see and wonders how she would react if faced with a wild animal in this moment. Intense moments such as these in personal decision-making are often private processes, while our actions based on these decisions are visible.

Grange (1985) elucidates the concept of mood in place: "Comprehension is why place always has a mood, and the mood of a place is always at some level intelligible" (p. 74). The mood in *Precarious Place* is intense and this intensity is impressionable. Regarding impressions, Gadamer (2003) states, "Something becomes an 'experience' not only insofar as it is experienced, but insofar as it's being experienced makes a special impression that gives it lasting importance" (p. 61). It is through intense authentic

moments with special impressions that meaningful temporal, relational, corporeal and spatial connections are drawn and reflection augmented.

The intensity in *Precarious Place* is heightened in the experience when Sage stands in wonder of the church and its steeple—the past; while the grass surrounding Sage is her tenuous hold on the earth—her present place in the world. She reveals the uncertainty of what is around her and how she would react if a wild animal appeared—her vulnerability. “I wonder if there are big animals hiding in this grass? How fast could I run if I had to, or would I be paralyzed by fear? I wonder how I would react? I really don’t know!” There is intensity in this reaction, invoking a primal fight or flight response. Place is seen not as tall grass, but as buildings; when these are taken away from us, what is left but the tall grass? Again, this response suggests the tenuous nature of our existence, just as the church’s presence is equally perilous. Even without the stained glass, floorboards, and pews, this place feels spiritual; it presents to the world a lasting, though empty, steeple reaching towards godliness, a symbol of immortality while at the same time the church reveals the death of this place. In death we wrestle with our own corporeal *precarious place* and mortality.

Sage is uncertain as she vacillates between her outer and inner world. Seamon (1979) states, “Encounter with the world at hand is constantly fluctuating – becoming more or less sharp as the person’s attention moves between inner and outer concerns” (p. 103). Sage observes, “the church building...a roof without walls...Its collapse is imminent but unpredictable.” Here, uncertainty is the temporal timing of the church’s collapse. This moment intensifies as Sage comes to see the precarious balance of life in the world. Although corporeally Sage is vulnerable, relationally she is comfortable and

attracted to the church despite its uncertain state. Wattchow and Brown (2011) surmise, “the ability to let go of self and to become open to place requires a certain amount of vulnerability. It requires the absence of fear and a heightened sense of comfort in one’s surroundings” (p. 120). Sage is drawn from one precarious place to another; she is drawn to the church that was “built on that edge—of life and death.” The struggle or tension of choice is resolved with the unburdening of decision: “I exhale; it seems bigger than normal, like quieting myself before sleep.” Upon deciding, she journeys forward.



*Figure 32. St. Kyran's church altar, viewed from the rear of the church.
(Redmond, 2013)*



Figure 33. Looking into Presque Harbour from the altar. (Redmond, 2013)

Sage's insights are rooted in an authentic intense and decisive moment. Although the church's safety is uncertain, the abandoned church in St. Kyran's still draws us. Sage addresses this uncertainty in the moment, choosing to enter or remain outside: "Is it safer here where I seem not to see the danger but feel it, or in the church where I can see the risk but deny it. I am on the edge to stay or go." Heidegger (1971) illuminates this indecision:

The world is the clearing of the paths of the essential guiding directions with which all decision complies. Every decision, however, bases itself on something not mastered, something concealed, confusing; else it would never be a decision. The earth is not simply the Closed but rather that which rises up as self-closing. World and earth are always intrinsically and essentially in conflict, belligerent by nature. Only as such do they enter into the conflict of clearing and concealing. (p. 55)

Our decisions are such because they often hold an element of uncertainty or something that is concealed from us. By acting upon our decisions, our world unfolds to reveal meaning and insight. This is not something that is best taught by another, such as a teacher; decision making through a personal, internalized process *clears the way*, building confidence in oneself to resolve real challenges. Sage's experiences are real to her; they speak directly to her through the consequences of her action or choices.

Experiencing abandoned St. Kyran's, Sage experiences a disconnectedness between abandonment and the world. She senses the abandoned as *being* "out of this world," while for herself, the experience intensifies her being "in the world." What is apparent in Sage's revelations is the integral role of people in place. Despite their mortality, people are the mortar that keeps it all together. This relational connectedness between people and place is further explored in the anecdote, *Block-by-Block*.

Block-by-Block

Standing and crumbling in the shadow of Calvary Hill is a mature boreal forest bordering the Blue Road. Walking this meandering trail reveals a few secrets of this quintessential footpath. Most intense and striking is encountering the half standing, still crumbling stone church located roughly at the trail's midpoint. Here, Jody, a rural intermediate industrial arts educator, with a propensity for building things, explores the remnants of this abandoned building.

I plant my hand upon the gray granite of the church's stone wall, most of the church is no more. Cool to the touch, the stones gritted surface grates my hand raising goose bumps and forearm hair stands on end. My hand slides to mortar between stones and a finger slips in between stones to where mortar should be;

here I can feel but cannot see, I sense the darkness in this moist granular crevice but feel strength in adjacent stones. They feel immovable! The work to build this church, this place, I wonder! As I touch this simple stone, a stone, a rock, a block of the earth, this stone connects me with this place; it anchors my minds journey to the past. I am puzzled as to the routine of life here—the building of this structure block by block, building by building, home by home, person by person—touching the solidness of the block I wonder what kept it all together—the mortar between the blocks, where my fingers are—gone, like the people. It’s the people they keep it together and they are gone—this is all that remains, evidence of daily life a routine that is eroding to the pressures of time. I realize that with enough time even the blocks carved for this place will be gone too! I look down where my hand and fingers caressed the foundations of this place and seeing my sweaty dark imprint begin to dry, lighten, and fade away. I realize with an intense blow that this place will be gone reminding me I will not always be here, my bones might remain for a while, like these blocks of granite, but I too will fade; bone to dust. The bones of the building absorbed me but I pull away for I am still living. (Jody)

There is an intensity in the simplicity of *Block-by-Block* that belies its power and insight. Casey (2009) notes, “The gathering power of place works in many ways and at many levels. At the mundane level of everyday life, we are continually confronted with circumstances in which place provides the scene for action and thought, feeling and expression” (p. 341). For Jody, the stone church gathers power of place. There is a corporeal sense of *being there*, present and past: an intense realization of place, time,

existence, death, and decay, but also a life of routines and rhythms of the living and their connectedness to this place. Each of these insights emerge through his connecting with a few granite stones in the middle of nowhere, a place few people know exists. Jody speaks to the corporeal benefits of living a life with inherent physicality. The rewards extend beyond the physical benefits of building; being physically engaged in a task contributes to finding one's place in the world.



Figure 34. Surviving stonework. (Redmond, 2013)



Figure 35. Stone window frames; made in Ireland, assembled in NL. (Redmond, 2013)

Jody enters the realm of church building through a simple, but intimate and intense, physical touch of the stones that remain in the present. He opens with, “I plant my hand upon the gray granite of the church’s stone wall, most of which is no more,” establishing the context of a church in ruin, and adds to it the intimate corporeal sensation: “Cool to the touch.” Here, the intensity is tangible. The felt sense of coolness and “stones gritted surface” are tactile, yet it is the raised “goose bumps and forearm hair on end” that reveal the corporeally sensed power of the moment for Jody. How simple and seemingly mundane is the activity of laying one’s hand upon a granite stone, yet how intense and probing is this experience. The intensity of Jody’s perception grows: “My hand slides to mortar between stones and a finger slips in between stones to where mortar should be...I sense the darkness in this moist granular crevice.” The crack in the mortar reveals the mortality or impermanence of mortar, like the stone church, the abandoned community, and the livyers that once *dwelled* here. The church’s mortar is the weakness, the fatal flaw contributing to the church’s present state of decline, yet he acknowledges the “strength in adjacent stones. They feel immovable!” In decay, there exists the pounding, mixing, and rubbing away of life, revealing the truth that nothing is forever—even a church built of stone. Erosion, though abrasive, washes and wears away gently once a significant amount of time has passed. There is a relational paradox of vulnerability juxtaposed with strength, something like the way in which we see these communities today. We see strength and mastery in their past state, while abandonment reveals vulnerability and mystery. This is Jody’s temporal portal to the past, as he exclaims, “The work to build this church, this place, I wonder!” It was the livyers who once lived here that built this church and worshipped in it. They gave themselves over to

this task in the midst of pounding out an existence to survive; they sacrificed themselves in the name of the church. They were the mortar keeping it all together. The people, like the eroded mortar, are washed from the place. In decay, the stones of the church, like the bones of human remains, last the longest, the evidence of what once was. This was their place but now abandoned this place lacks the mortar to keep it together. With one *intense blow*, the abandoned church would be entombed in trees, allowing the living world to creep back.

Although Jody's insights emerge in the context of church building, there is an awareness that building this church and other dwellings or structures involved physical routine and rhythm, mostly outdoors. As simple as the physical activity in *Block-by-Block* is portrayed, it is intense and informative. In the moment, Jody is intensely existentially connected to this place: its historicity, its work, its routine, rhythm, other workers, and the toil of accomplishing good work. Jody's contemplation and mindfulness extend far beyond the simplicity of a stone touched. This is Jody's touchstone!

Dwelling

The intense connection of livyers to place and home is founded in a traditional life of intimacy with the natural world, as both the land and sea encompassed their rural community. This relationship is well documented (Bannister, 2002; Blackmore, 2003; Brown, 2014; Calhoun, 1970; Dick, 2011; Dyke, 1968; Evans, 2012; Gard, 1985; Gushue, 2001; Iverson & Matthews, 1968; Kelly, 2009; Lotz, 1971; Omohundro, 1994/1998; Pocius, 2000; Sider, 1980, 2003; Skolnik, 1968; Smallwood, 1993; Szwed 1966/2002; Wadel, 1969). For Jody, he and the stone church now stand in the shadow of the forest. Soon, even the forest will cover and reclaim the bones of this place, nullifying

its existence. Is this what the government wanted—to cover the truth, the removal of their existence, only to be betrayed by the stones of the place, of the injustice of their policy? Soon, the truth will fall victim to the effects of nature, washing away any sign of this place.

This is about giving a voice to a world that may be less connected to nature than you or me, yet their natural, worldly connections may be equally meaningful and insightful to them as ours are to us. “The perception of the world by the others cannot enter into competition with my own perception of it, for my position is not comparable to theirs” (Merleau-Ponty, 1968, p. 58). In this study, this *perception* is the phenomenology of the lived experience of an abandoned community that once represented the way of life that we seem to be struggling to reclaim in an environmental movement. In the modern day we do not consider ripping people from urban centers to repopulate these abandoned dwellings as a means to restore societal balance: urban and rural, populated and isolated, and other dualisms that divide. Yet many of us do retreat to these removed places for release, healing, rest, balance, or simply to *dwell*. The experience of visiting abandoned communities intensifies the temporal, relational, corporeal, and spatial senses of abandonment, departure, and isolation of a people embedded and *dwelling* in the natural world. Being there exasperates their sense of care, cultivation, and tending; this was part of their way of giving back. Now that they are gone the natural world is reclaiming their place.

Reclamation—To Take Back

When the body, mind, and surrounding natural world align, intense experience and complementary insight is the prospective. Awareness, perception and discernment

can strike in the moment as a realization, a discovery, or emerge latently in the afterglow when the intensity subsides and balance is restored. Feelings are often associated with such experiences, making them meaningful, memorable, and sometimes a catalyst for further inquiry, wonderment, exploration or action. *Reclamation* comes from Latin, meaning “a cry of *no*, a shout of disapproval, the action of calling (someone) back or the action of claiming something taken away” (q.v.: “Reclamation,” *Etymology Online*). There is a relational historical ebb and flow between humans and nature, and not all encounters contribute to maintaining a sustainable balance. Sustainability is about finding this balance that supports and benefits mankind and nature. Just as one is likely to question the “whys” after a natural disaster such as an earthquake or tsunami, we should also consider what we have contributed towards the natural world. *Reclamation—To Take Back*—speaks to the intensity of a specific encounter between person and place upon entering Isle Valen Harbour. This was the first direct encounter with an abandoned community in the research study’s daylong exploratory journey for participants in the study. Pat grew up and teaches in St. John’s, the largest city in the province.

Green-forested granite domes guide us to the small reclusive harbour entrance of Isle Valen; I am excited but unsure. I have no idea what to expect. Silently the boat drifts in the calm and yawning harbour. In the watery reflection, color is richer and deeper, than the land and sky it reflects. In the early morning sun’s shadow, a fishing stage and store show occupation but no life. Bright blue herring barrels and crab pots piled and secured suggest the quota is caught or the season is closed. Opposite are three well-kept old style homes, lined up like steps up the hillside standing guard over an old boat propped up proudly upon the shore; no

clothes hang on the line, no smoke in the chimneys, no sign of life. It is eerily quiet and lonesome, distinctly serene; a rich feeling of peacefulness runs through me, deeper than my time here can explain. The boat's bow points to a most unique foreign feature. A long abandoned traditional two-story saltbox home, its main floor surrounded and enveloped in greenery, trees, and foliage. Reclamation is prospering in its slow but deliberate process. I sense the irony. Abandoned, its decay sustains, nourishes and fosters the living world recapturing its biological place. It is not often we humans give back to the natural world. And today, this nourishes me. In this moment, I feel full and wanting to return to everyday life aware and ready to embrace this and prevent decay. Living is our resistance to reclamation! (Pat)

Pat reveals an intense encounter with a now-isolated abandoned place that nurtures a deeply moving corporeal embodied sensation despite her limited presence. Isle Valen reveals a rare introspective insight to the natural world repossessing human dwelling. Here, nature takes back what was hers, and now she quietly and slowly screams for its [re]possession. Though a seemingly superficial visit, evocative roots grapple with curiosities and sensations of order and presence in this place, Isle Valen. "Being surrounded by nature makes us think of it in terms of sensations and experience" (Sack, 1997, p. 125). Pat takes in "the early morning sun's shadow," revealing a primordial response to the natural world that embraces "a fishing stage and store [that] show occupation but no life." Her lived moment to the quietude and calm is consistent with Tuan (1977), who admits "soundless space feels calm and lifeless" (p. 16). This "calm and lifeless" mood contributes to drawing her into the experience. The corporeally sensed

mood frames the relational and reflective setting. Her focus is pointed toward that which grasps her attention. “When perception is full or effective, it is the thought of perceiving” (Merleau-Ponty, 1968, p. 29). Pat’s perception is piercing and she is attuned to the “watery reflection” and stillness of this place. She embodies a calmness in being awake and open to this world, a world different from her quotidian, *dwelling* intensely in a quiet so quiet, an empty world so empty this place tugs at her fabric of personhood—Pat embodies lived reclamation silently screaming no to decay and in this way she grasps a tighter grip onto her life. She is corporeally open to the peacefulness, as she states, “No clothes hang on the line, no smoke in the chimneys. It is eerily quiet and lonesome, distinctly serene; a rich feeling of peacefulness runs through me, deeper than my time here can explain.” Feld (1996) surmises that “places make sense in good part because of how they are made sensual and how they are sensually voiced” (p. 134), and this, as Pat shows in *Reclamation—To Take Back*, is a *felt sense*.

Encountering place and [re]turning to place, though seemingly straightforward, is complicated in reclamation and abandonment. Pat states, “In this moment I feel full and wanting to return,” though it is impossible to return to the past that is abandoned. Although home and place are very personal, they are universally connected, as place is important to each individual in our world. Relationally, their place is not our place, nor is our place theirs, yet we all understand its value in sensing our place in the world. There is a reciprocal relationship between the world and individual and collective place, but more specifically, our life-world. Bortoft (1985) explains how we make meaning of our life-world: “We understand meaning in the moment of coalescence when the whole is reflected in the parts so that together they disclose the whole” (p. 285). Furthermore, “the

whole cannot appear until the part is recognized, but the part cannot be recognized as such without the whole” (p. 296). With this, it is apparent that one needs the other to illuminate the whole and its parts. This is part of what Bortoft terms “authentic wholeness” (p. 281), which makes for authentic moments and intense encounters in place such as that revealed in Pat’s anecdote. Corporeally, she undergoes a wide range of emotions, from anticipatory excitement, uncertainty, and lonesomeness to a fulsome peacefulness. Pat shares a moment that is partly an encounter of heartfelt contact and partly a sense of loss. It is “wanting to return to everyday life” aware and ready to embrace this, and to prevent decay. Living is our resistance to reclamation! It is holding onto what is left, not only the physical, but also the mindful, intellectual, and personal journey of wonder this place draws us towards. It is not nostalgia; it is more profound than lament. There is a density in the moment, heightening the experience to wonderment and profundity. “Heartfelt contact works as kind of a window through which one makes contact with a more profound order and presence” (Seamon, 1984, p. 765). Isle Valen reveals an order and presence despite its emptiness. The houses are in order, fishing gear at the ready or in proper storage, and to Pat, the profound order of biological reclamation is revealing and vicariously informative.



Figure 36. Isle Valen houses in order. (Redmond, 2013)



Figure 37. Isle Valen fishing premises. (Redmond, 2013)

Intense corporeal and relational connectedness with the natural world emerges in Pat's anecdote *Reclamation—To Take Back*. One is drawn into the place through mood, heightened sensations and insights bring order to an apparent sense of disorder, and senses are elevated through an authentic wholeness in the moment. This is more than mere awareness; it is a multi-dimensional immersion in the placed moment, a harmony with this place, its historicity, culture, and people, despite their absence. In

Reclamation—To Take Back, there is a felt sense that extends beyond the head, the rational or intellectual. This felt sense is an intense corporeal response to abandonment and the surrounding natural world that intensifies her experience of *being* in Isle Valen.

Reclamation of Place—Reclaiming the Means to Dwell.

The water's reflection in Isle Valen is one gateway to Pat's wonder of abandonment, intensity, and reclamation. "In the watery reflection, color is richer and deeper than the land and sky it reflects." Pat's experience of this natural phenomenon incites a deliberation on the natural world as we see it and in the absence of human presence. This is about more than seeing. It is also about questioning abandoned place and evocative thinking. Malpas (2014b) states, "It is through the return to place and to a mode of thinking that is attuned to place that the possibility of genuine questioning—as well as listening—appears" (p. 23). In *Reclamation—To Take Back*, place evokes phenomenological wonder as Pat comes to reclaim herself and her connection with the natural world. The cultural context and relational community of Isle Valen is invisible to Pat. For those who once lived here, their culture and community is remembered. "Places last not just by the perdurance of material constituents but also by the binding force of cultural constraints" (Casey, 1993/2009, p. 33). Awareness of the resettlement history of Isle Valen, as shared by a local expert and guide, contributes to Pat's awareness in this place. Her awakening in that moment is sensing what Isle Valen was because of what is missing. "Awakening is coming back into the same world, the sameness of which is determined by the everyday historicity of Da-sein" (Heidegger, 2001, p. 228). This is Pat's *being-in-the-world* of Isle Valen, "The look...envelopes, palpates, espouses the visible things. As though it were in a relation of pre-established harmony with them, as

though it knew them before knowing them” (Merleau-Ponty, 1968, p. 133). It appears in *Reclamation—To Take Back* that Merleau-Ponty’s “pre-established harmony” is revealed in the means to *dwell* in this abandoned place, despite the progressive state of biological reclamation. This taking back from *our* world pierces us; it exposes the roots of our *dwelling*.

There is a sense of renewal in *Reclamation—To Take Back*, as Pat renews her awareness and sense of dwelling. The human dwelling gives back to nature in its abandoned state: decay sustains, nourishes, and fosters the living world, recapturing its biological place. There exists an intensity in this interdependence, as it is not often we humans give back to the natural world. With renewal in *dwelling* comes added vigour, a sense of purpose and direction.



Figure 38. Isle Valen homestead being reclaimed. (Redmond, 2013)

Dwelling is Intense: A Reclamation of Place

Renewal may be activated through a deliberate conscious process or spontaneous event, but renewal always includes something new—physically, intellectually,

emotionally or otherwise—and this newness builds upon the existing. Gadamer (2003) notes, “Even when life changes violently, as in ages of revolution, far more of the old is preserved in the supposed transformation of everything than anyone knows, and it combines with the new to create a new value” (p. 281). Reclamation is a form of re[new]al, making new what is real, but fatigued; it is a revival that boasts newness of perspective and insight. In this research, *dwelling* is the culmination of the previous chapters, as it combines elements of each theme, and with each new insight, refreshes its meaning. This occurs through attunement, navigating tensions, and the intensity of lived experience. Each participant in this study noted a fulsome feeling of appreciation for the full-day exploratory journey: all of it outdoors, and complete with historical and natural associations.

Revisiting the past can be insightful and can bring meaning to current thinking and practices. Heidegger (1971) notes: “Everything depends on the step back, fraught with error, into the thoughtful reflection that attends the turnabout of the oblivion of Being, the turnabout that I prefigured in the destiny of Being” (p. 185). Through walking and wandering, participants in this study experienced the freedom to explore and reflect on remnants of abandoned communities. The simple act of walking in the natural world connects us with nature, and natural history is revealed when considered in our current context. Solnit (2000) states:

Walking, ideally, is a state in which the mind, the body, and the world are aligned...Walking allows us to be in our bodies and in the world without being made busy by them. It leaves us free to think without being wholly lost in our thoughts. (p. 5)

Solnit believes that attunement is achieved through walking: a valuable, natural practice that should not be overlooked or taken for granted. In *Block-by-Block*, Jody highlights the rhythm of physical activity, rest, and renewal with the added therapeutic, physiological, and psychological benefits (See Louv, 2005, 2012; Nisbet 2005, 2011, 2014) when carried out in nature.

Intensity punctures the everyday balance and rootedness of being in the world and stability of dwelling. Yet, in some instances such as Pat's encounter in Isle Valen, the action of *dwelling* can be intense and while this intensity is not everlasting, heightened awareness is possible when we *dwell* intensely, honing in on the moment. *Dwelling* can be an authentic insightful *place of being-in-the-world*. There exists the need for balance between intensity of the moment and the security of dwelling or being in the world. A life unpunctuated with intensity is lacklustre; a life without dwelling lacks focus; a world with balance intensifies each moment, highlighting the meaning and insight of the other.

Abandoned places captivate our attention, as they reflect our own mortality and fragility in their precariousness. People make place, and the abandoned community craves those now departed or someone, anyone, to tend to and cultivate this place once more. The alternative is death with dignity, which somehow seems impossible in abandonment unless we see biological reclamation as giving back to the natural world. In the reclamation of and *dwelling* in and upon abandoned communities, a deep sense of loss is revealed, but also a strong sense of hope is renewed through an existential belief in a positive and vibrant ontological future. The loneliness of abandoned place shows the loss of people, community, the mundane, and the festive. Through exploring the precarious place of the abandoned community emerges our mortality and struggle along

the edges between life and death. Abandoned place reminds us: Nothing is forever! If it is as Sack (1997) surmises, that *proximity to the power of nature is transformative*, so can be exploring the remnants of abandoned communities and other impactful, local, place-based experiences.

Rhythms

Physical routines and rhythms outdoors are primordial in human living though diminishing in the dominant urbanized technological world. In *Block-by-Block* Jody reveals a past rich in physical work, routine, and rhythm. Jody's insights are considered in the broad sense, in terms of what insights may emerge through considering historical routines and rhythms. Heidegger (1987/2001) states, "It is unfortunate that today the immediate experience of history is disappearing. Only in dialogue with tradition can questions be clarified and arbitrariness stopped" (p. 36). Jody's personal interchange is with tradition and the past, a past that is highlighted in abandonment. The disconnect revealed in abandonment exasperates the past, as the temporal fracture is juxtaposed against the present. Here, it is impossible for this church, this past with its associated historicity, to be taken for granted. It appears otherworldly without the cumulative evolutionary process associated with living and incremental maturing expected with the passage of time. Abandonment suspends this natural process and habituated expectation. This fracturing of a time-honoured quotidian of enduring place illuminates and intensifies the experience in an abandoned community. Communities are built to last and endure.

Van Manen (2014) reflects upon the "pathic" nature of knowledge, stating, "The act of practice depends on the sense and sensuality of the body: personal presence, relational perceptiveness...thoughtful routines and practices, and other aspects of

knowledge that are in part pre-reflective, and yet thoughtful—full of thought” (p. 267). Jody shows thoughtful perceptiveness, revealing not only the feel of the place, but the blocks of life. Heidegger (1971) states that “to build, is really to dwell” (p. 147). His notion of dwelling is rooted in concepts of the *free* and *peace*. “The word peace, Friede, means the free, das Frye and fry means: preserved from harm and danger, preserved from something, safe guarded” but these notions are grounded in “*Wunain*...to be at peace, to be brought to peace, to remain in peace” (Heidegger, p. 149). Accordingly, when we are at peace then we are free to dwell. Malpas (2014b) extends Heidegger’s notion of dwelling:

The issue of dwelling is closely tied to the thinking through of what might be involved in such a topology. Equally, getting clear about the topology also means getting clear about what might be at issue in dwelling as well as in belonging and identity. (p. 16)

I contend that Heidegger’s notions are valuable considerations in our relational reflections, as we recognize the inseparability of Malpas’s *dwelling*, *belonging*, and *identity*. There is a difference in *place* and *to be in a place*. A dwelling is a home, whereas we *dwell* in a church; “to *dwell*” means to connect to the place, like the mortar between the stones. The actions within our habitual routines and rhythms appear to offer more than the physical rewards of toil: we connect with ourselves, others, and the world around us. Our habits and routines, like the mortar, have their place and function to connect, but they also strengthen the whole. One must be open to opportunities as well. Van Manen (2014) states:

Knowledge does manifest itself in practical actions... On the one hand, our actions are sedimented into habituations, routines, kinesthetic memories. We do things in response to the rituals of the situation in which we find ourselves. On the other hand, our actions are sensitive to the contingencies, novelties, and expectancies of our world. (p. 270)

Van Manen describes a polarity where the habitual is aligned with openness; it is being open and receptive to contingencies, novelties, and expectancies that opportunities flourish outside of the habitual or routine. In contrast, Bailey (2012) speaks of place as fluid, with the outer habitual creating an internal experience (see pp. 107–109).

Remaining connected with our experiences is the means to ongoing insights as thought processes grow and develop. Similarly, Gadamer (2003) comments on the dynamic nature of experience: “Its meaning remains fused with the whole movement of life and constantly accompanies it. The mode of being of experience is precisely to be so determinative that one is never finished with it” (p. 67). Hence, every experience, as simple as it may appear in the moment—something as simple as placing one’s hand upon a granite stone—may offer insight and meaning that has the potential to grow deeper over time.

There is a relationally attuned intensity with outdoors and nature emerging in most participants’ anecdotes in this study, including *Motorboat Ride*, *Block-by Block*, and *Great Paradise Purse* to name a few. In historical times the outdoor constituent appears nearly invisible, an assumed or presumptuous condition of such a time and place. In the past it was a taken-for-granted entity, while today there is a diminishing connectedness with the natural world. Why is this a growing concern? Nature is meaningful in *being*; it

provides earthly connections and rootedness in place that are not expressed in modern terms of currency and capital. Nature is natural, non-judgmental, and I contend that connectedness with nature is *dwelling* in its highest form. Livyers who inhabited these abandoned communities experienced this form of *dwelling*. Those people, now gone, did not *spend* (currency) their *time* (capital) in the place. Their existence in place, as evidenced in the blocks of stone, was that of *dwelling* and connectedness. Their rhythms and routines, as part of their dwelling, enhanced their connection to place. When their dwelling was ripped away from them, the bones, the stones, the evidence of their sacrifice, remained.

Intensity and Educational Implications

Intensity in experiencing place raises consciousness and heightens awareness through corporeal primordial sensing and perception that appears difficult if not impossible to overlook. Participants in this study reveal that the intensity of engaging and dwelling in place heightens awareness, dilating our *being* in the world. As insights emerge, perceptions gather, adding foundation for scaffolding ideas and furthering perceptions and understandings.

In Jody's interview, he likened teaching to the stone church in his anecdote *Block-by-Block*. As educators we are presented with outcomes that are like the stones of the church. How we build and develop content and relationships between and around curricular outcomes determines the strength or weakness of our teaching. The outcomes like the blocks are most prominent while the relationships we have with those around us is like the mortar holding everything together making the educative process meaningful, fruitful, productive and whole; this creates a pedagogical mood.

The multi-layered sensations experienced by Pat in *Reclamation—To Take Back* contribute to the clarity and mood of this place encounter. Pat senses the lonesomeness, emptiness, and abandonment in Isle Valen, not only in thought but also in the mood of the place. There are some that may question the place of intense heartfelt contact and mood in pedagogy in experiencing place, community or natural areas; these characteristics contribute to meaning and insights. Grange (1985) notes, “Meaning is the outcome of the fusion of understanding and mood” (p. 75). In previously articulated terms, *understanding* and *mood* equate with *head* and *heart*, respectively. Understanding and mood are pedagogical, just as the head and heart combine to initiate and nurture pedagogical exploration and action. Individual moods and the collective mood of groups in our classes are, or should be, considerations in how we address content and delivery strategies in our instruction. The intensity of the mood of this place reveals that place can contribute to rich personal embodied experiences that are meaningful and insightful. Thus the mood in our classes may influence how students in our care learn and flourish. The mood we create is the *tone of teaching* (see van Manen, 2002, pp. 31–38). The moods we create in our pedagogy and nourish in others is part of the will and want to learn; this has far more potential than any information a teacher can rationally disseminate or teach. The context of mood is place and the fabric of experiencing place contributes to how we see and value a place. In our pedagogy, establishing opportunities for students and teachers to experientially sense mood in local environments can elicit insights. Such places show heuristic potential where place is teacher.

As educators consider the future, not only in our current modernized context, but also in relation to the future of the students we teach, significant issues must be faced.

These issues include global warming, an ever-growing population, unsustainable environmental pillage, and diminishing natural areas and resources (see Howard, 2013). What is our role as educators in addressing these serious environmental issues? How can we help stem this erosion of natural integrity and distressing tide as it progresses at such an alarming rate? How do we atone from a history that rips people away from the way of life that is natural, immersed and separate from the consumerism that has led us into these issues? Resettlement reveals a bizarre disconnect: consolidate people and assimilate them so that they are not connected to a natural way of life, but to an urban sphere of modernism, where today the pendulum is swinging back to reconnect with nature. Nisbet et al. (2011) see nature relatedness (NR) as meaningful discourse in addressing this challenge:

Feeling connected with nature and protecting one's valued environment may lead to increases in well-being (and not just that well-being may foster NR). Happy people may be more likely to act environmentally, but doing so is also likely to result in positive effect, producing a positive feedback loop whereby nature-protective behaviour becomes reinforcing for the good feelings and personal well-being it produces. (pp. 318–319)

It is not that we (as educators) should view environmental advocacy as a mandated or intended outcome of our work, but if the experiences we deliver are what we intend of them, and if Nisbet et al are accurate in their research, then environmental advocacy and intense intimate nature connectedness should be the quotidian in education, as it was for those in the now abandoned communities.

These global issues carry great weight if transmitted by the few. Accenting

relational and spatial connections with the natural world in education, shifts awareness and accountability from the few to the masses. Recognizing and accepting nuanced perceptions and affording quality experiences and understandings without judgment are part of addressing these issues. More importantly, reconnecting people with the simple thing we call “nature,” so they are able to corporeally see, sense, and relationally experience nature’s true complexity for themselves, is essential. Sack (1997) stresses the importance of communication in recognizing different viewpoints:

Giving voice is as much about glossing over differences as it is about particularizing, and giving voice to as many people and to as wide an audience as possible means caring about and presenting what is essential, important, and real. Communication employs shared experiences and points of view; otherwise, no one would understand or listen. Through sharing, communicating expands our horizons. This is a good thing to happen. As our horizons enlarge, and as we enlarge, our interests overlap. (p. 6)

Through communication, not only with one another, but also individually and collectively with nature, a common ground may be established. The focus of Sack’s *glossing over differences* is to attain a commonality, where this common ground is essential to furthering dialogue and should not be confused with the value (noted in chapter 6) of highlighting differences through dialectical binaries. Teachers often facilitate opportunities where a natural feature (e.g., a hill, forest, mountain, river, lake, ocean, wildlife, or weather) is the lesson. I wonder if connecting others with the natural world that we have historically enjoyed and appreciate today is our most viable means to preserving it (see Howard, 2007, 2012, 2013; Peters, 2011). Sack (1997) believes that

“sheer spatial proximity of people to nature’s power allows it to transform them” (p. 110). If Sack is correct that people’s proximity to nature is transformational, how can we, as educators, stimulate this union? Large class sizes, predominantly urban environments, and costly transportation are some challenges sure to be raised by most educators. I contend that, even in urban environments with large classes, the start of a solution lies in weather (see Buckley, 2013) and group or preferably self-directed, weather-related experiences. But if we are going to connect people with weather, they must go outside to experience the power of nature themselves. Daily personal experiences with weather are a familiar place to begin a pedagogical reconnect with the natural world. Nature’s therapeutic effects and weather’s polarizing range of power can dilate students’ and educators’ sense of *being-in-the-world*. Nature comes to everyone as unbiased, making for an open engagement and a sense of freedom for students to feel personal ownership for their meaning-making process and insights.

As educators, it is important to provide the opportunity for authentic experiences in an environment where each individual insight is recognized, valued, and cherished as meaningful. Personal awareness in a non-marginalized environment is part of the process, making hermeneutic phenomenological inquiry a potentially powerful educational portico and a culture of *freedom to explore*. Freedom to explore is freedom to *dwell*. Exploration begins with some form of curiosity or wonder, but uncertainty is also present, adding the possibility of adventure. Freire (1998/2001) sees curiosity as “leading to knowledge” (p. 56) and broadens this explanation, stating: “the teacher ... who truncates the curiosity of the student in the name of the efficiency of mechanical memorization hampers both the

freedom and the capacity for adventure of the student” (p. 57). Theobald, (1997)

elaborates on the concept of freedom:

Negative freedom is the “freedom from” coercion, or being told what one can and cannot do. Positive freedom is the “freedom to” maximize the personal development that accrues from shouldering responsibility in a web of social relations. Negative freedom is individual based; positive freedom is community-based. (p. 61)

This distinction is an important pedagogical consideration in facilitating intense and authentic experiences for students and teachers that perpetuate thoughtful reflection and the phenomenological sense of wonder with which it is often associated.

In our encounters in the world we, as educators, and lifelong learners, should pay attention to the ordinary and often taken-for-granted, reflecting on intense moments of outer and inner journeys (see Bailey 2012; Seamon, 1979) as a means to strengthen our connectedness in the world. Place-based pedagogy, where rhythm and routine offer the space and freedom to contemplate, nurture an equally intense inner journey; I wonder what further insights would emerge there.

Educational Implications

Intensity to place matters! Intensity as the broadening and heightened focus is contributory in elevating and awakening our senses. The strained connection of intensity is something that we can learn from. Intensity in this study is linked to space and time, to people, the relational, to the self in place and adding to our *being* emplaced. Being human is living in a world where temporal, spatial, corporeal and relational threads blend in our experiences and emerge in our sensing and interpreting lived experiences and being in the

world. Intensity facilitates educational opportunities to recognize the phenomenological classics educationally. Though intense moments are temporally diminutive, the insights and outcomes emerging from such experiences can be impactful, long lasting and potentially [trans]formative. The lessons for educators, I now see from moments of intensity are as follows:

1. Intense moments are unsustainable; they are more fleeting than everlasting. Yet, the impact, influence and memories of intense moments are more pronounced, stimulating, and awakening than the mundane and quotidian. This highlights some of the pedagogical potential place-based lived experiences. Intense moments tell us something about our experience in place and the importance intensity has in developing curriculum and experiencing a curriculum as lived.
2. Intensity magnifies the experience of being outdoors. There are no walls to contain or restrict our explorations and dwelling. There is a freedom to explore *being* and *dwelling*. Intense experiences outside begin and flourish from within making such moments personally insightful and meaningful. Outside, the world is a natural teacher that not only propagates rich experiences, but also reaffirms our personal and communal connectedness and place in the world.
3. The intensity of mood experienced by participants in exploring abandoned communities shows the prominence of place and mood in seeing and experiencing the world. The mood we create in our classes should be equally luxuriant and may influence how students in our care learn and flourish. The use of alternate but local place environs as “classroom” may contribute positively to the mood in our classes, short and long term. By example (but by no means exclusively), personal

experientially placed insights are more likely to be shared by students because they remain anchored to the event long after the experience has passed. Students' willingness to share their experiences and insights contributes to the diversity, intensity, learning and mood of classes. Such sharing adds to the individual's sense of self while contributing to the classes' communal vitality and understanding.

4. In an urbanizing world with increasing and prolonged detachment from nature, and the natural world combined with more frequent, severe, or extreme weather bombs, heightened awareness of diminishing environmental integrity (i.e., global warming, environmental consciousness, nature relatedness and reconnecting with nature) is coming to the fore (Louv, 2012; Nisbet et al., 2011; Selhub & Logan, 2012). How educators contribute to encouraging sensitivity towards our worldly host is of growing interest. How our students and we pedagogues interact with the natural world contributes to our sense of *being* and *dwelling*. With issues such as global warming, weather events and long-term planet sustainability it is incumbent upon educators open their pedagogy to such outdoor place-based opportunities aimed at raising connections and consciousness to the natural world. The leading edge of this initiative does not require extensive, expensive field trips to wilderness areas but can begin in urban areas with something as simple as corporeally experiencing the subtlety of weather and relationally cultivating their nature relationship.

CHAPTER 8: CONCLUSION

This study is about place: encountering place, the experience of abandoned places, and showing what this experience was like for the educator participants involved in this study. Church structures and remnants emerged as prominent features in this study, not for their religious symbolism, but because they have survived abandonment and are slower to decay. Surviving homesteads can be equally evocative for some, while for others vicarious insideness fosters insight and connectedness, both of which precipitate phenomenological wonder and further enquiry. What is the meaning of abandonment? When something is abandoned, does this unsettle our sense of humanity? Is exploring abandoned communities a means to reconnecting with a past abandoned, forgotten, or neglected? This study presents educators' lived experiences of exploring the remnants of abandoned communities through thematically organized anecdotal lived experience descriptions. The lens through which anecdotal data is analyzed is the classic phenomenological existentials of temporality, corporeality, spatiality and relationality. The insights garnered through the presentation and analysis of this data may contribute to future directions in contemporary educational discourse and curriculum design. Educators are challenged to consider the prominence of place, attunement, tension, and intensity in their pedagogy.

Educators who explored the remnants of abandoned communities shared their insights concerning the above questions. Their experiences are revealing: the evocative is provocative and the suggestive is challenging (sometimes confrontational) but always meaningful, insightful, and illuminating. To reach the evocative requires exploring the

edges of personal lived experiences and journeys, with flexibility towards extending limits to establish new dimensions and boundaries.

Not every educator has the access or the means to bring students to abandoned places; it is not the intent of this study to suggest that they should. Rather, it is hoped that educators and academics are stimulated through the insights in this study to make meaningful local and accessible place-based connections that afford opportunities similar to those experienced by participants in this study. These local connections may not be abandoned places; indeed, alternate, local place-based experiences may be equally powerful or more profound than those presented in this research. To live and explore locally enriches the understanding and appreciation for the universals, such as the meanings of place, home, dwelling, and abandonment examined in this study. People, regardless of their relational, spatial or ontological presence, live with a sense of place, and their tethers or roots to place are grounded in the *local* places where they *dwell*. Just as dis-placement is a global phenomenon with its effects felt locally, home and the power of place are intense, meaningful, universal existentials that are nurtured and cultivated locally and centered about one's *being* and *dwelling*.

Place as Context

This chapter provides a brief context and summary of the data from this study, its pedagogical significance, educational implications and openings, and, where appropriate, it offers recommendations for further consideration. This study is relevant to educators in NL and beyond because place, including its past and present, is intricately linked with identity and how we see our place in the world. Place is the context of our education. Place-based experiences such as exploring abandoned communities are tangible

encounters in an educative process of meaning-making of our past and showing how this historicity relates to the modern world, contextualizing future endeavours.

Western society is privileged with relative predictability and security; our place in the world is well buffered from the third-world conditions of poorer, distant countries. The province of NL, as a part of the Canadian Federation, is a desirable destination. For the first time in its history as a province, NL is experiencing a vibrant economy resulting in in-migration, while record levels of tourists are attracted to the friendliness and uniqueness of this place. The current social and economic conditions in rural NL are far removed from the third-world conditions existing in many of the pre-resettled communities. Remembering and acknowledging past challenges remains intertwined with our identity because of their temporal proximity. Only 50 years ago, many rural communities in this province, having primarily a non-cash-based economy, were lacking modern amenities such as health care and government infrastructure (e.g., indoor plumbing, electricity, roads, etc.), and had limited access to education. These isolated communities were on the edge, outside the realm of the modern labouring society. In these isolated, rural communities, as producer societies they were forced to make it on their own. The focus of this study was educators exploring some of these communities that existed 40 to 60 years ago in rural NL, which were abandoned as part of a largely government-initiated program commonly referred to as *resettlement*.

Here in these traditional, isolated rural communities, livyers survived through an intimate synergetic attunement to the natural world and with each other, forcing them to depend on one other for their survival. Together they experienced tension between life and death, survival and tragedy, freedom and constriction, and the mundane and festive;

the intensity of their experiences guaranteed that nothing was easy, as daily life was accompanied by challenges. Yet, surmounting these difficulties often brought personal and communal pride and satisfaction. The intimate relationships between person and place, person and community, and person and nature historically contributed to their knowing how to live to survive.

Accompanying the intensity of their life as lived was experiential richness, attachment, and identity to this place—their place. The traditional merits of hard work, creativity, independence, cooperative interdependence, and humour are part of the modern-day, historical image of rural survival and charm, where tourism advertisements project raw, natural beauty and a simple but rich lifestyle: the polar opposite of many traits associated with urban late modernity.

By raising the question, “What is the experience of educators exploring the remnants of abandoned communities?” I, as a researcher, acknowledge my privileged position. Tuan (2013) clarifies my position, stating, “Pushing polarized values to their limit is, however, a luxury of advanced society or civilization in which people, enjoying a large measure of economic security, value the individual—even the eccentric individual” (p. 6). Today, NL is part of modern, advanced society and civilization. As educators we are in a position, and to some degree are duty-bound, to explore the past in an effort to prepare youth in facing a complex, uncertain future. Exploring this past may not only be insightful in our immediate educational context, but emerging insights may nurture empathy and appreciation for those in the world who find themselves in conditions similar to those of our recent past, that is, those of pre-Confederation and early post-Confederation. Despite the charm associated with retrospective visions of these isolated

rural communities, the reality is that their lives were very challenging and often tragic. In the immediate context, and specific to every student, educator, and individual, is the revelation that navigating difficulties can be beneficial, as revealed by participants in their lived experience descriptions and subsequent analysis. As highlighted in this study, the personal and communal response to challenge and difficulty can result in surprisingly positive attributes and accomplishments.

Newfoundland and Labrador is both a concealing and revealing place. Exploring the everyday of our past in the present, with a specific focus on rural communities abandoned through government resettlement initiatives, is insightful, enlightening, and pedagogically meaningful. Although there have been three distinct eras of NL government-supported resettlement programs (i.e., 1934–1939, 1954–1975, and 2002 to present), this research focused on educators visiting eight communities in western Placentia Bay between Isle Valen and Great Paradise that were abandoned between 1954 and 1975.

Within the Canadian federation, NL is recognized for its unique richness of culture, pride, independence, community, and sense of rootedness to place (see Blackmore, 2003). The province has a long history of economic migration (Cadigan, 2009; Doyle, 2013; Fitzpatrick, 2013; Greenwood, 2013; Nolan, 2007; Mannion, 1977; O’Flaherty, 1999; 2005; 2011; Palmer, Groom & Brandon, 2012; Singh and Devine, 2013, Withers, 2009), and those who leave often tend to maintain their relationship with NL and have a desire to return. Those who remain are cognizant of the anchors that hold them here (see Hoben, 2013; Kelly, 2009; Palmer, Groom, & Brandon, 2012). This

rootedness to place is an underpinning and context not only for this study but also for the educational environment in which educators lead and students learn today.

The methodology for this study is phenomenological, thus the experiential and exploratory sense-making of individual lived experiences is the primary qualitative data source. The fenceposts of the literature presented in this dissertation include a review of NL's historical context that frames resettlement in historical, social, and cultural terms. Given that this is not a historical study, the inclusion of historical literature provides an adequate understanding, background, and contextualization of resettlement. A review of current educational literature indicated that there is no known phenomenological research of educators exploring the remnants of communities abandoned through government resettlement initiatives from 1954 to 1975. What makes this study unique is that it explores the pre-reflective experiences of educators exploring abandoned communities and not the commonly presented reflected-upon resettlement experience. This makes the data emerging in this study both personal and potentially provocative because it challenges the technical, rational, school-based, globalized curriculum. This study contextualizes and personalizes insights "in stark contrast with the prevailing notions of education, those that shape and maintain current technicist, rationalist, and decontextualized forms of education" (Kelly, 2009, pg. 147). The lure of exploring abandoned communities is place-based: there is an unveiling of tensions that attune oneself to intense experiences and juxtapose the heightened personal sensing of one's being-in-the-world through intuiting the livyers' abandonment or falling-out-of-this-world. These contrasts and tensions often elicit more questions than answers, part of a personal and potentially communal pedagogical process.

Communities visited were those abandoned in the 1954–1975 wave of resettlement. Apart from the 300 communities resettled at that time, government-supported resettlement occurred before 1954 and since 1975. Between 1934 and 1939, some 365 families were moved to eight newly-created settlements (see Neary, 1988), and since 1975, modern resettlement resurfaced in “the early 2000s, [as] government began to respond to community-initiated relocation requests resulting in 4 community relocations: Great Harbour Deep (2002), Petites (2003), Big Brook (2004), and Grand Bruit (2010)” (A. Wright, personal communication, November 20, 2014). In 2013, the government’s *relocation* incentive increased from \$100,000 to \$270,000 per household, resulting in a renewed resettlement fervour and consciousness. The pre-Confederation and modern resettlement initiatives add to the diversity in government approach and support, enriching and making them relevant to resettlement-related discussions. Inquiry into the three resettlement eras is worthy of further study. The renewal of the resettlement discourse adds to the relevance and timeliness of this study for educators. Most of the communities now contemplating resettlement maintain small schools. Students and educators in these places and within the province may benefit from exploring past resettlement experiences, broadening their insights and contributions to a much-needed local and global discussion. Promoting this discussion within a local setting contributes to curriculum relevance while manifesting respect and affording dignity to the marginalized, unsettled, rural context.

Edges of this Study

A recurring thread throughout this dissertation is the concept of “edge.” In some cases the edge is clearly demarcated, while in other instances the edge is blurred because

it is dependent upon individual context and how, where, or when the individual may interpret and extend this edge. The phenomenological nature of this study predicates and nurtures individuals and their perspectives. In this study, educators are placed on the edge of the past in the present, blurring temporality. Through clarity of perception, an openness and attunement to the tension between what is and what was develops. Their insights heighten our relational, spatial, temporal, and corporeal limits outside current parameters, extending the edges of our own curiosity and wonder as a means to insight precipitated through the place-based experience of encounter and exploring an abandoned community.

Insights emerging in this study are categorized into three themes: attunement, tension, and intensity as individual threads, each with its own educative connections, implications, and relevant recommendations. This final conclusion and synthesis includes a cross-pollination of themes, as this discussion considers the pedagogical perspective and power of these threads when combined as a living educational ensemble—not as an exclusive viewpoint. It must be recognized that in the reading and the interpreting of data and insights revealed by educators in this study, although the experience of exploring abandoned communities was powerful for each participant, the intent of this research is not focused upon bringing students to these places. It is hoped that fellow educators will recognize and promote similar local experiences, deepening the meaning of the lived educational curriculum they present to their students. Additionally, it is hoped that educators will ask themselves, How can I use attunement, tension, and intensity to enrich the student-teacher educational experience, and how may these themes be used to extend

the edges of student and teacher learning and experiential journeys? Pedagogical journeys are grounded in extending boundaries or edges of one's *being*, *dwelling*, and knowing.

Attunement: Insights and Implications

Attunement begins with receptivity and may only occur when one is open to the world. In the personal and educational context, attunement extends the edge and/or intensity of our learning, growth, or experiences. In this study, participants revealed attunement as a means to insight, including the taken-for-granted of the livyers' connection to the sea and land and spanning the many places in our worlds that straddle both of these worlds. The livyers' attuned ease in navigating the challenges in these environments left them open to seeing and sensing nuances and differences that contributed to their learning processes, insights, and survival. Attunement with the outdoors, the environment, and abandoned place is reflected best as being one *with* the world. There exists togetherness and an intimate, inseparable relationship, one that is in a continual state of *reattunement* (see Heidegger, 1987/2001, p. 203), learning, knowing, and/or insight. Attunement in this study reveals an intuitive appreciation and understanding of the world, the livyer and the educator being-in-the-world; attunement embraces the synergetic relationship *with* the world and the livyers' world outside of the familial in *Cod and God*. Heidegger (1953/1996) broadens our appreciation of attunement as "a fundamental existential mode of being, the *equiprimordial disclosedness* of the world, being-there-with," including "the actual disclosure of the whole of being-in-the-world" that "above all contributes to a more penetrating understanding worldliness of the world" (p. 129). For teachers and students, attunement is not only a manifestation of student learning but also an opening to new insight.

Considering technology in the livyers' world and in the present is one example of attunement as an intense experience, where elements of past practices illuminate the present.

There exists a growing presence of technology in our world as lived. By contrast, in the livyers' world there existed a relative absence of technology. Today, technology is often an intermediary experience in the outdoors. From ear buds filled with continuous music to a GPS that directs one where to go with relatively blind faith, the prevalence and attention to technology changes the experience and interaction with the outside world. When technology becomes the primary focus, attunement and awareness of the natural world diminishes. Technology becomes the partition between "order and chaos" (see Tuan, 2013, p. 62). Participants in this study revealed that the livyers' life in the pre-abandoned community was simple, lacking in modern forms of technology; people's intuitiveness was a reflection of their attunement to the corporeal, relational and spatial context of their world. They were not dependent upon modern technology for their survival and everyday existence. Because of the relatively insignificant technological presence in their lives, livyers' connection with their immediate and natural world was deep and meaningful. In today's market people pay to experience a small semblance of what livyers lived on a daily basis. The nature and natural elements of livyers' lives is desirous today; for some it confers health benefits (see Louv, 2012; Nisbet & Zelenski, 2011; Nisbet 2011, 2005; Selhub & Logan, 2012; Solnit, 2000; Zelenski & Nesbit, 2014), while for others it is the attraction of adventure (see Foran, 2006; Pike & Beames 2013, Wattchow & Brown 2011). In education, attunement to the natural world is not only a source of insight but also a feeling of belonging, minimizing risk in potentially dangerous

environs and situations. Consequences in the natural world are real. Pedagogically, Foran (2006) states that there is genuineness in survival lessons outside where, like *livyers*, “there is a focus, an undeniable purpose and a realization of authenticity—the immediate consequences of not cooperating with the natural world” (p. 138). This reflects the fragility of being in the natural world, not unlike *livyers* or educators exploring abandoned communities. Land or place can be an exceptional teacher (see Chambers, 2006), yet the authenticity of the situation demands a focus towards attunement, and this does not assure an absence of consequences from a *natural* teacher.

Attunement to the surrounding world is one major data source in decision making for educators, yet this familiarity with the natural world is not best suited to being taught in a weekend course. It is better learned through practice and long-term engagement. If attunement does not bring the necessary skill set to navigate challenges in the natural world, it does bring insights through experience that are valuable assets in personal or collective decision-making processes. The challenge today is to decide when we, as educators, use technology and when it is best left aside for the benefit of enriching the students’ experience. Although the attuned experiences presented in this study do not occur in a classroom setting—indoors or outside—these moments of attunement are potential pedagogical anchors for the educators in the study. As they experience their own attuned sense of being in this world, they are more likely to be receptive or attuned to others, such as students in their care.

The “clichés of rural life give no hint of the hardship and suffering that are an escapable part of living without modern amenities” (Tuan, 2013, p. 175). Returning to places such as abandoned communities extends insight beyond the nostalgic, as

experiencing place and its remnants cue us to ponder and wonder about the extremes of place and what Tuan refers to as “polarizing values” (p. 9). Exploring such dialectical binaries as beauty and squalor, drudgery of work and rest, festivity and tragedy, and past and present show attunement to the opposite, although potentially heightened tensions are insightful means to illuminate the other through contrast.

Tension: Insights and Implications

The confrontational nature of tension is pedagogical because it is a human desire not only to avoid conflict, but more importantly, to resolve tension. The outcome of tension resolution presents a new reality, understanding, and awareness, a new way of *being* whereby the individual is unable to revert to their previous dimension.

In Leslie’s anecdote *A Fleeting Moment*, the human mark we leave in the world is contended as human and geological time scales confront the other. Through his place-based experience, Leslie encounters church remnants revealing human timelines and local geological features, confronting and prompting him to question the mark we humans leave in the world. Our significance on the cosmological or geological time scale is uncontestably minute. While our ontological reality is to have purpose, essential in our epistemological journey is the presence of hope; this hope underpins education and pedagogy as we educators lead the student. For the student, hope is intricately interconnected with sense of purpose, identity, and what is seen as promise in the future—immediate and long term. The pedagogical journey in the future is the temporal and relational place of hope. In the anecdotes *Desirable Difficulty* and *Wander and Wonder*, participants Sage and Dale, respectively, revealed that when exploring remnants in isolated, desolate communities that have been abandoned for decades, there is a felt

sense of those who were intimately attached to the place in the past. Their mark remained and was sensed by exploring educators. The educational implication of these insights is to nurture hope, which Freire (1992/1994) views as “an ontological need” (p. 8), and to consider place-based learning where students and educators have opportunities for such insight and/or cultivate their own personal sense of hopefulness. In *A Fleeting Moment*, the contrast in time scales illuminates and clarifies the other, and through Leslie’s insight, the broader ontological discussion emerged. The prominence of the stone and wooden church remnants pierces our everyday taken-for-granted, triggering thoughtful consideration and insight. The unpredictability and depth of this insight in part highlights the power of place for educators, and more specific to this study, abandoned place as a potential opportunity for rich, place-based learning.

The expectation of educators is to extend the existential and experiential edges of insight in others, providing prospects for meaningful physical and intellectual journeys and encounters. Place-based experiences exposing polarizing values are evocative and sometimes sublime examples of using a physical journey to provoke intellectual journeys, wonder, and alternate, mindful places of *dwelling*. One of the challenges for educators in using tension as a means of illumination is the association of uncertainty and unpredictability in others perceiving tension, when it is perceived, and where it will lead the participant. The knowingness of uncertainty and unpredictability of outcomes is problematic for contemporary curricula and highlights the need for a heightening presence of curriculum as lived. The outcome of intentionally juxtaposing dialectal binaries can be nothing more than the hope of being evocative and personally or collectively provocative. The tension associated with dialectal binaries does offer a

“horizon” (Gadamer, 2003, p. 302) to one’s insight. When this horizon is presented in a local or place-based context, education becomes personal and augmented with supplementary relevance that is likely to enhance student engagement. This implies there is great pedagogical potential in using place-based environments that reveal polarizing values to contextualize contrasting horizons.

While the anecdote *Great Paradise Purse* by Sage reveals tensions of curiosity and intrusion, private and public, and decaying remnants and natural outdoors, Sage’s experience reveals that the presence of the opposite facilitates the recognition of the other. The inside musty smell heightens the natural, sweet-scented juniper outside. The contrast not only confronts but also exasperates the sense of the other. *Great Paradise Purse* also highlights the tension of limits: what is personal and what should remain private. In a world with growing sensitivity to privacy issues, these types of considerations are a growing public concern. Schools, health care, and government are all navigating this issue in an attempt to find the balance between the public right to know and the private right to be protected. Sage’s dilemma in exploring an apparently abandoned homestead is her comfort to enter the home and her discomfort in opening the abandoned purse she finds hanging on the wall. Her moral markers partition the purse as private property, while her curiosity compels her to open the purse to find out about the people who abandoned this place. The lingering question is if the ethical boundaries are blurred in non-conventional places such as abandoned communities. From an educational perspective this raises an interesting dilemma regarding the visible and invisible boundaries of gathering information and learning. The appropriate response to this is determined within each circumstance and context, but this anecdote solicits the

discussion. With each new contrast there is a potential catalyst and opportunity for pedagogical exploration, insight, and wonder.

The participants in this study are outsiders to the abandoned communities. From the tension between insideness and outsideness emerges the pedagogical consideration of students' and teachers' belongingness in the class, school, community, and greater community; how they see themselves; and what insights are revealed through divergent perspectives and positions. It is noteworthy that in these small, isolated, rural, peasant economy-producer societies, every individual was a part of the community (see Pocius, 2000). In today's inclusionary educational environment, with all its implementation challenges, looking back to these community practices may be worthwhile. Kelly (2009) notes, "Education has a central place in the encouragement of new forms of belonging. This is only possible—feasible, even—when older forms of belonging are explored, understood, and contested" (p. 165). Encouraging new forms of belonging begins with [re]turning and attunement to the forsaken and abandoned, seeking insight and meaning toward reconciliation between old and new worlds. It is incumbent on us as educators to continue this discussion of inclusionary practice, and part of this discussion is considering and challenging past practice. Inclusion in these historic, tightly-knit, isolated rural communities appears to have been a community practice, not a mandated policy. I am left to ponder what insights of these community practices may benefit current educators and students in their lived educational communities.

In the case of livyers, their isolation was a personal and communal limitation that forced a culture of learning (see Peters, 2011). The livyers were not church builders; they were fishers, yet the remaining church remnants are testimony to their adaptability,

interdependence, and success in a challenging, tensile environment. As an educational metaphor, the livyers' adaptability highlights the need for divergence in our curricula, outcomes, opportunities, insights, and discussion in considering alternate approaches and perspectives. Diversity of insight not only heightens the intensity of discussion but also illuminates through the tension of polarizing values and understandings. For some who abandoned their community, the circumstance presented a *desirable difficulty*, a challenge that made them grow stronger; for others, it was a traumatic experience from which they would not recover. This dichotomy within similar experiences serves to question the contemporary common curriculum and implies the need for greater diversity of opportunity and flexibility in educational approaches and expected outcomes. The educational question is how to nurture personal growth and individual differences while maintaining integrity in pedagogy and curricula.

The tension of success and failure is an ever-present characteristic of modern education that is most often apparent to the individual. Educators' insights in this study reveal pedagogical value in individual and collective tension. Resolving tension highlights social or group potential because collective resolution requires a high degree of interdependence, similar to life in these communities before they were abandoned.

Theobald (1997) notes:

Work evolved into the medium for the enjoyment of one another's company. A "cabin raising" or "barn raising" was a kind of neighborhood celebration. Neighbors became responsible to and for one another and for the place they shared. Intradependence in greater or lesser measure, came to define...communities. (p. 26)

The challenge for modern educators then is to include risk where this risk is not always individual or personal; risk may be collective, emotional, or something else, where the tension of shared risk is resolved through a collective, interdependent effort. Being attuned to place and others in a similar experience reveals insightfulness and rewarding commonalities beyond what is attainable individually.

Intensity: Insights and Implications

Intense experiences precipitate corporeal clarity as reality becomes more tangible with increasing intensity; colors show more vividly, senses more embodied, smell more poignant and touch more sensed. *Precarious Place*, the anecdote by Sage, portrays heightened senses embedded in an enclosed, unencumbered experience. The intensity of Sage's experience is revealed as a primal response to *being there* in that moment. In the midst of abandoned place she feels trapped, indecisive, and unsure whether to stay or run, to remain outside, or to enter the wooden church ruins; this experience is reminiscent of the livyers, who were torn between the decision to remain in their place or abandon it. Private decisions of inaction may be intense and authentic to the individual while invisible to us as educators. Even with the inclusion of reflective, interactive, and sharing opportunities in debrief or follow-up activities or moments, there is much that is undisclosed in the moment but remains with the participants, incubating over time. Guiding and nurturing these moments is a challenge for the educator, for these are often private experiences; they may be intense but silent. In the case of Sage, the opportunity to write her lived experience was sufficient for her to bring her experience to the fore. Educators should be conscious of and open to conventional and alternate means of nurturing private deliberations and insights. Without such openings, these moments may

remain with the individual exclusively or outside of the pedagogical sphere, yet these experiences remain potential fodder for future scaffolding and pedagogical growth for the self and others. These are opportunities to grow through cumulative experience and reflection, the synthesis of reflective and aggregate insight. The intensity of Sage's experience heightens collective awareness when her inner self is shared with others. Abandoned communities, like other places that are potentially provocative, should be experienced, and these experiences should be shared personally, collectively, and pedagogically.

Intensity is illuminated and strengthened by uncertainty and adventure. Real risk and uncertainty presented in the appropriate degree and context make for an authentic experience that educators should consider (see Brown & Fraser, 2009), and when the student makes a personal choice, risk becomes a natural, unbiased teacher from which the student learns directly. There is intensity in dwelling upon options when students and educators make choices. Depth of *dwelling* enriches attunement and intensity, also enabling authentic experiences and wonder to surface.

Genuine intense experiences though temporally relatively fleeting are accompanied with an amplified atmosphere and mood, both of which manifest the pedagogy of place and precipitate *dwelling*. Jody's encounter with the stone church while walking the Blue Road evokes a mood of *dwelling*. The remaining granite blocks and limestone window frames are provocative. Once built block by block, now they succumb to gravity and neglect, stone by stone. Upon completion of a task, a journey, or an encounter of significance, there is a time for pause. Rest and/or reflection follow an encounter (see Seamon, 1979), while dwelling is the essence of life; it strengthens our

connection within the world we live (see Heidegger, 1987/2001), while authentic experience strengthens the connection between people and place (see Dovey, 1985). Experiential meanings and insights accumulated through dwelling accompany us throughout life (see Gadamer, 2003). There are two edges of *dwelling* revealed by Jody in *Block-by-Block*. The first is his mindful dwelling, that of his inner journey, and the second is the loss of dwelling that occurs when place is abandoned. In his encounter he senses the emptiness of dwelling. There is the feeling or experience that one cannot dwell in this place; for Jody, this place was a graveyard. The church stones, like human bones, may last longer in abandonment and death, but there is no dwelling in these remains, although we may *dwell* upon them as Jody did. As educators, we are continuously challenged by our desire to offer experiences that are full, where a student or participant can independently and genuinely reflect upon such an authentic and insightful experience. For Jody, the prominence of place is revealed not only in the places visited but more so in the insights revealed through his explorations. His sense of completeness can be viewed from the perspective of Seamon (1985): “The whole of a person, group or society’s existence can be seen as a series of pendulum swings between the need for center at-homeness and continuity on the one hand, and the need for change, variety and reach on the other” (p. 228). Buckley (1975) refers to one’s *center at-homeness* as “rootedness” (p. 269) and the *need for change* as “restlessness” (p. 270). In his anecdote *Block-by-Block*, Jody reveals centeredness, *variety*, and *reach* in his day. This is a significant part of a vibrant educational environment: the security of centeredness combined with variety and reach. A curriculum that is lived encourages these two things, as well as opportunities for student involvement, contributions, and especially student

participation in decisions that affect them (see Epstein, 2007). The variety in Jody's day includes the inner and outer, physical and emotional, centered and distant, and present and past.

The duality of time, the past and present, heightens insights, but negotiating confrontations such as decay and abandonment may be deep and demanding with peaks and valleys. The natural ascent and descent of peaks and valleys corporeally embody rest and renewal in the physical, emotional, and intellectual. Surmounting the summit requires immense effort, which is followed by a lull in activity. This respite is a renewal of energy to begin again anew, whether it is the same activity, as in a routine, or something new and different. Dwelling, reflecting, or being in a place and connecting with it is our springboard for renewal. Theobald (1997) recognizes that physical work done well nourishes personality and identity and exerts a calming influence (see p. 35); this nourishment opens the portico to dwelling. Within our moments of pause is cause for rest; it is its own natural respite. With rest comes renewal, a freshness and preparedness to begin again, even if it is part of the ordinary, routine, at-homeness in work, or a journey outside our place of centeredness.

Well-administered curricula and experiences leave students with a heightened desire, wanting more, prepared and craving a similar or expanded experience not unlike Jody's experience, which reveals elements of "movement, rest and encounter" (Seamon, 1979, p. 17). This is the nature of intense experiences; their rewards are not only in extending our physical and mental dimensions but also in the permissive rest and evocative reflective encounters through our inner journeys and fluid worldliness.

Journeys and Moving Forward

At the edge of place is a new place waiting to be discovered or explored; this is our journey of learning, nurturing curiosity, and wonder. It is an illuminating place of insight. The journey of extending existential edges and boundaries is an integral component and common thread in this study: the physical journey to abandoned communities; the livyers' journey of abandoning place; the intellectual journey to new insight and new places, physical or otherwise; and acknowledging and appreciating the divergent journeys and insights of the research participants, educators, students, and individuals. "Place" has evolved from the Heideggerian "fixed geo-location" to the view held among key modern thinkers, who believe it "is a conviction that place itself is no fixed thing: it has no steadfast essence" (Casey, 1997/2008, p. 286), and our most intense journeys are more than linear. Jäger (1975) surmises:

The purely linear journey becomes an obsessive secession of empty events which refuse to address each other. The very power of events to speak of each other and thereby to form a whole is dependent on the place of origin. Meaning grows out of the loyalty to the sphere. All journeying and every detail of an itinerary must refer to the sphere of dwelling. A journey cut off from its source degenerates into eternal departure. (p. 253)

In our encounters in the world we, as educators, leaders, and lifelong learners, should pay close attention to the ordinary and often taken-for-granted, reflecting on our internal and external journeys as a means to strengthening our connectedness with the world. Also important to this contextualization is how we view place. This inner journey is not only an imperative ontological reality but also a source of epistemological knowing and

insight. Journeys back to abandoned places are important; they remind us of our past, but more importantly, they connect us with places that are unique and distinct. Relph (1976/1983) notes, “The casual eradication of distinctive places and the making of standardized landscapes that results from an insensitivity to the significance of place” (preface). Valuation of experiencing abandoned place is not in the normal prevue of pedagogical assessment, evaluation, or reflection. If the intent of our curriculum planning, preparation, delivery, and post activity reflection is directed towards the positive and profound, where there is opportunity, how could place-based experiences or journeys not be considered if we acknowledge the profound insights such as those revealed in this study? We should also consider the pedagogical possibility of insight by way of the culmination of small increments and/or latent connections.

The Experiential of the Moments

Our ultimate goal as educators is affording multi-dimensional means and opportunities for authentic moments individually and collectively. We must recognize that only a portion of the students’ and participants’ learning and growth is visible to us in the time they are in our care. Our pedagogical presence extends farther than immediate outcomes of the common curriculum as planned. From this study, a curriculum as lived appears to be an alternate means to blending academic focus with intense evocative experiences that are meaningful and appreciated for the ubiquitous authentic moments and encounters that are possible.

Participants’ insights to the lived world of the livyers reveal habitual physical routines and rhythms. Activity and physicality represent the way of life; rest is its reward and renewal. Most topical to this theme is society’s deep concern with obesity and

diminishing physical activity levels. Arendt (1958/1998) anticipated this current trend: “It is quite conceivable that the modern age-which began with such an unprecedented promising outburst of human activity-may end in the deadliest, most sterile passivity history has ever known” (p. 322). I question if or how we can instill some physical aspects of this past generation into our own. For livyers, daily physical work and activity was the quotidian, while today it is the exception. I wonder if part of this challenge is encouraging more people to venture outdoors, to reconnect with natural rhythms and routines. Would habitual, daily physical activity, preferably outdoors, deepen our sense of *dwelling* and *being-in-the-world*, while at the same time addressing some major issues and concerns faced in education and society today? Can we, in the urban outdoors, experience physical activity, rhythms, and routine, or feel weather and sense seasons? I contend that this idea offers an accessible, meaningful point of contact with tangible possibilities. For example, students could be taken outdoors to feel and sense the power of nature: radiating sun, soft summer breeze, lashing rain, or melodic falling snowflakes. Could making this a habitual experience be [trans]formative? Merleau-Ponty (1962) stresses that “habit expresses our power of dilating our being-in-the-world” (p. 166). In the outdoors, spatial proximity to nature’s power is vicarious, while the rhythm and routine of physical activity outside *dilates* the intensity of our *being-in-the-world* and reveals the transformative power of such experience (see Sack, 1997; Merleau-Ponty). The abandoned places in this study are subjected to decay once abandoned, a reminder of our neglect, while renewing and incorporating some of their values validates not only their place in the community but also their place in the world and preserving their mark within us.

Visiting the abandoned communities in this study is a rediscovery that contributes to enhancing our comfort in being who we are, which is specific to our identity (see Casey, 2009). This study is one means to access the necessary comfort level to move forward and actualize all our capabilities. Embracing our individual and collective past is a way to move forward with a spirit of *freedom to* rather than an oppressed knowing of *freedom from* (see Freire, 1994; 1998; 2009). Moreover, for the educator and the student, empathy gained by experiencing abandoned communities heightens our sense of place and our place in the world.

At the edge of new experience and insight is the old and the new, inside and outside, security and exploratory, where one has come from seeing a past to where one considers the future, its directions and opportunities. All participants in the study detected the abandoned communities' isolation and vulnerability, yet the reality is that when these communities were living, they were vibrant and much less isolated than they are today, despite having small populations. In today's context, we regard these communities as isolated because they are inaccessible by road and lie, for example, a minimum of 25 km by boat from the closest currently habituated community. The water was their roadway in the past, and there were many communities in proximity of each other, such as St. Kyran's and St. Leonard's, a mere 2-km walk on the once well-developed *Blue Road*. For many of us today, it is an adventure to go to these communities, and part of this adventure is the journey in an open boat, not by road.

This study presented phenomenological research connecting NL resettlement with educators and revealed the power of visiting abandoned communities. With the growing newsworthiness of NL resettlement, this research is timely. The results of this study bring

deeper insight into resettlement and its potential incorporation into education. “A critical pedagogy of place challenges all educators to reflect on the relationship between the kind of education they pursue and the kind of places we inhabit and leave behind for future generations”(Gruenewald, 2003a, p. 3). As educators, the future manifests our success or failure, leaving future generations to judge how we have nourished the minds and bodies of those in our care today. By exploring the remnants of an abandoned community, educators can refresh and contextualize their connection to place, home, and people. This study explores in depth a specific local environment that reveals valuable insights for every educator. Place is powerful, and experiencing it is relevant to individuals as they make sense of their own places and draw insight from their experiences. Every individual sees the world through a personal lens, and this study captures this diversity of perspective. This research has potential educative implications for deepening our understanding of and commitments to personal and professional growth as educators.

The province of NL has a significant rural population; economic migration appears throughout our history, including the present. Cadigan (2009) notes, “Outports had been disturbed by resettlement in the interest of economic modernization, but little had come from this” (p. 259). According to Statistics Canada, between 1951 and 1975 the rural population of NL shifted from 57% to 41%, and since that time it has remained relatively consistent with small increases, holding at 41% rural and 59% urban as of the 2011 Canadian Census. This is in contrast to Quebec (19% rural), Ontario (14% rural), Alberta (17% rural), and British Columbia (14% rural). Like most of the other provinces, NL is in the range of 40–52% rural. Many Newfoundlanders and Labradorians migrate to work in the oil industry in Alberta, offshore, and Voisey’s Bay, and many immigrants

migrate into NL for work from other parts of the world. The fact is that migration remains a commonality in NL and educators should duly consider this in their pedagogical preparation, delivery, and relationships, not only with students but also with families and caregivers.

It appears that NL will always have a significant portion of its population living in rural areas with a propensity for migration out of economic necessity. It is incumbent on educators to continue to study this phenomenon for its applicability not only to the general population but also to educators, as trends and cultural shifts influence educational practices. Abandoned communities are not only relevant as historical fact-finding representations; they are relevant for how they are interpreted today by modern people, and the insight that is garnered in their exploration is meaningful and serves as a guiding light to current educators and pedagogy. Knowing and understanding student and familial backgrounds enhances pedagogical relationships with students and families while deepening our awareness of how these students and families are connected in their/our world. This reveals how we, as educators, and others in the community may emphasize, relate to, see, and address what is meaningful to others and adjust our praxis accordingly. Getting to know and experience one's local place heightens one's sense of place in the world. Feld (1996) states that "as place is sensed, senses are placed; as places make sense, senses make place" (p. 91). In an increasingly mobile world, anchors to place are becoming less tenuous and ever more valued. Renewing our understandings and appreciation for the importance of place in our own world can only enrich our personal means to *dwelling* and bring insight to the plight of others who have fraying tethers to their meaningful place; they find themselves in a precarious place on the edge of falling

out of their world. With meaningful place in one's world comes purpose, hope, *dwelling*, and a fulsome sense of *being-in-the-world*. Encountering places such as abandoned communities is powerful and potentially [trans]formative. These place-based experiences—lived moments exploring abandoned places—move us and change us forever. Like a bell that has been sounded, then heard by those listening, it cannot be unrung nor can it be unheard.

Recommendations

The value of phenomenological inquiry is not in generalizable findings but the richness of moments that disturb the taken for granted, provoke thoughtful reflection and reveal fresh insight. Rich meaningful moments are most likely to withstand the passage of time. Such experiences provide a solid foundation for future interconnectedness with the world, learning, growth, and *dwelling*, in the midst of a non-judgemental atmosphere of personal reflection and insight. Data emerging in this and other phenomenological studies show the fulsome nature of *being* and understanding. Place illuminates what it is to be Human in the world; place has a way of cleansing the horizon and revealing the proximal. The phenomenological existentials cast light on the richness of this experience. Pedagogically, the challenge is societal affirmation of a curriculum as lived in a world that lives by a curriculum as planned. Based on my research and the findings of this study, I make the following recommendations:

1. Place-based educational opportunities that connect teachers and students with their local environs and outdoors offer rich and viable opportunities that can enhance cross-curricular instruction models. Essential qualities for requisite

places include relevance, meaningfulness, connectivity, and the provocative and nurturing potential for deep individual and communal reflection.

2. Based on the findings of this study, *attunement* is intense *being* with and *dwelling* in the world. Curriculum planners and educators would do well to foster personal attunement opportunities in curricula while making allowances in planning for individual interests with increasing focus and respect for a curriculum as lived.
3. In our pedagogy, educators and students would benefit from exploring elements of tension, difference, and contrast as a means to facilitate personal and group empathy and understanding. Strategic pedagogical planting the seed and opening discussion is a first step in students arriving in their own place of acceptance and understanding, as opposed to having beliefs imposed upon them or maintaining traditional divisive narratives.
4. The power and significance of place as a pedagogical entity is often overlooked and/or underutilized. This study reveals the ontological and existential significance of place as pedagogical and the role of a temporal, spatial, corporeal, and relational lens in enriching meaningful connections and insights. The heuristic nature of experiencing and exploring place as a portal to disturbing our everyday taken-for-granted, followed by critical reflection, show that place is a powerful pedagogical tool capable of fertilizing and invigorating curricula. Any measures toward the emplacement of place in our curricula should be applauded.

5. This area of inquiry will benefit from more research linking lived experience, NL place and education. Further phenomenological study in this topic will provide greater insight and promote acceptability of these ideas, leading to more tangible possibilities in a curriculum as lived.

REFERENCES

- Allen-Craig, S., & Schade, D. (2013, November). *Do outdoor education programs have a role to play in introducing and connecting Australian students to the natural environment?* Paper presented at the Sixth International Outdoor Education Research Conference, Dunedin, New Zealand. Retrieved from <http://www.otago.ac.nz/prodcons/groups/public/@outdoorededucation/documents/contributorpdf/otago075564.pdf> (pp. 10–12)
- Anderson, E. N. (2014). *Caring for place: Ecology, ideology, and emotion in traditional landscape management*. Walnut Creek, CA: Left Coast Press, Inc.
- Aoki, T. (1991). Layered understandings of orientations in social studies program evaluation. In J. P. Shaver (Ed.), *Handbook of research on social studies teaching and learning* (pp. 98–105). New York, NY: Macmillan.
- Aoki, T. (2005). Teaching as indwelling between two curriculum worlds. In W. Pinar & R. Irwin (Editors), *Curriculum in a New Key: The Collected Works of Ted. T. Aoki*. Mahwah, NJ: Lawrence Erlbaum Associates, Publishers.
- Archer, M. S. (2012). *The reflexive imperative in late modernity*. Cambridge, UK: Cambridge University Press.
- Arendt, H. (1968). *Between past and future: Eight exercises in political thought*. New York: Viking Press. (Original work published 1954).
- Arendt, H. (1998). *The human condition*. Chicago, IL: University of Chicago Press. (Original work published 1958).
- Baker, M. (2005). Landfullness in adventure-based programming: Promoting reconnection to the land. *Journal of Experiential Education*, 27(3), 267–276. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=19918701&site=ehost-live&scope=site>
- Baker, R. E. (2007). *A phenomenological study of the resettlement experiences and mental health needs of Somali Bantu refugee women* (Doctoral dissertation, The University of Texas at San Antonio). Retrieved from <http://search.proquest.com/docview/304717998?accountid=12378>
- Bailey, E. (2012). *Paddling as place*. Big Tancook Island, Canada: Backalong Books.
- Bannister, J. (2002). Making history: Cultural memory in twentieth-century Newfoundland. *Newfoundland Studies*, 18(2), 175–194. Retrieved from <http://journals.hil.unb.ca/index.php/NFLDS/article/view/879/1232>

- Barritt, L. S. (1986). Human sciences and the human image. *Phenomenology and Pedagogy*, 4(3), 14–22.
- Battiste, M. (2004, May). *Animating the indigenous humanities*. Paper presented at the meeting of the Canadian Society for the Study of Education (CSSE), Winnipeg, Manitoba. Retrieved from http://www.usask.ca/education/people/battistem/pdf/csse_battiste.pdf
- Berntsen, D., & Thomsen, D. K. (2005). Personal memories for remote historical events: Accuracy and clarity of flashbulb memories related to World War II. *Journal of Experimental Psychology: General*, 134(2), 242–257. doi: 10.1037/0096-3445.134.2.242
- Berry, C., Schmied, L. A., & Schrock, J. C. (2008). The role of emotion in teaching and learning history: A scholarship of teaching exploration. *History Teacher*, 41(4), 437–452. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ837177&site=ehost-live&scope=site;>
- Bishop, S. (2004). The power of place. *English Journal*, 93(6), 65–69. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=13815944&site=ehost-live&scope=site>
- Blackmore, G. C. (2003). Sense of Place: Loss and the Newfoundland and Labrador Spirit. *Royal Commission on Renewing and Strengthening Our Place in Canada*. Retrieved from <http://www.gov.nl.ca/publicat/royalcomm/research/blackmore.pdf>
- Blades, G. (2013, November). *A pedagogy of attunement: Walking beyond performative encounters*. Paper presented at the Sixth International Outdoor Education Research Conference, Dunedin, New Zealand. Retrieved from <http://www.otago.ac.nz/prodcons/groups/public/@outdooreducation/documents/contributorpdf/otago075564.pdf> (pp. 13–15)
- Blenkinsop, S., & Piersol, L. (2013). Listening to the literal: Orientations towards how nature communicates. *Phenomenology & Practice*, 7(2), 41–60.
- Blutinger, J. C. (2009). Bearing witness: Teaching the Holocaust from a victim-centered perspective. *History Teacher*, 42(3), 269–279. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ856325&site=ehost-live&scope=site;> <http://www.thehistoryteacher.org/archives.html>
- Bortoft, H. (1989). Counterfeit and authentic wholes: Finding a means for dwelling in nature. In D. Seamon & R. Mugerauer (Eds.), *Dwelling, place, and environment* (pp. 281–302). New York: Columbia University Press. (Reprinted from *Dwelling, place, and environment: Towards a phenomenology of person and world*, 1985, Martinus Nijhoff Publishers, Dordrecht, Holland).

- Brandt, D. (2001). Sponsors of literacy. In E. Cushman, E. R. Kintgen, B. M. Kroll, & M. Rose (Eds.), *Literacy: A critical sourcebook* (pp. 555–571). Boston, MA: Bedford/St. Martin's.
- Branting, S. D. (2009). Digitizing a heritage of faded memories: A case study on extending historical research capabilities. *History Teacher*, 42(4), 457–475. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ856342&site=ehost-live&scope=site>; <http://www.thehistoryteacher.org/archives.html>
- Brenneman, W. L., Jr. (1989). The circle and the cross: Loric and sacred space in the holy wells of Ireland. In D. Seamon & R. Mugerauer (Eds.), *Dwelling, place, and environment* (pp. 137–158). New York: Columbia University Press. (Reprinted from *Dwelling, place, and environment: Towards a phenomenology of person and world*, 1985, Martinus Nijhoff Publishers, Dordrecht, Holland).
- Brown, R. B., & Dragland, S. (2014). *Out from the harbour*. St. John's, Canada: Flanker Press Limited.
- Brown, M., & Fraser, D. (2009). Re-evaluating risk and exploring educational alternatives. *Journal of Adventure Education & Outdoor Learning*, 9(1), 61–77. doi:10.1080/14729670902789529
- Bruneau, S. E., & Redmond, K. (2010). *Iceberg alley: A journal of nature's most awesome migration*. St. John's, Canada: Flanker Press.
- Buckley, F. (1971). The everyday struggle for the leisurely attitude. In A. Giorgi, W. Fischer, & R. V. Eckartsberg (Eds.), *Duquesne Studies in Phenomenological Psychology: Volume I* (pp. 198–211). Pittsburgh, PA: Duquesne University Press.
- Buckley, F. (1975). An approach to a phenomenology of at-homeness. In A. Giorgi, W. Fischer, & E. L. Murray (Eds.), *Duquesne Studies in Phenomenological Psychology: Volume II* (pp. 261–272). Pittsburgh, PA: Duquesne University Press.
- Buckley, J. (2013). Re-storing the earth: A phenomenology study of living sustainably. *Phenomenology & Practice*, 7(2), 19–40.
- Bulley, D. (2010). Home is where the human is? Ethics, intervention and hospitality in Kosovo. *Millennium: Journal of International Studies*, 39(1), 43–63. doi:10.1177/0305829810372474

- Burridge P., & Carpenter, C. (2013, November). *Secondary School Students Discovering Life Opportunities*. Paper presented at the Sixth International Outdoor Education Research Conference, Dunedin, New Zealand. Retrieved from <http://www.otago.ac.nz/prodcons/groups/public/@outdoorededucation/documents/contributorpdf/otago075564.pdf> (pp. 24–27).
- Burton, K. E. (2000). *The forgotten women: A hermeneutic study of refugee women and their mental health after resettlement* (Master's thesis). Retrieved from <http://search.proquest.com/docview/304588446?accountid=12378>
- Butler, J. (2003). Afterword: After loss what then? In D.L Eng & D. Kazanjian (Eds.), *Loss: The politics of mourning* (pp. 467–73). Berkley, CA: University of California Press.
- Buttimer, A. (1993). *Geography and the human spirit*. Baltimore, MD: Johns Hopkins University Press.
- Buttimer, A. (1989). Nature, water symbols and the human quest for wholeness. In D. Seamon & R. Mugerauer (Eds.), *Dwelling, place, and environment* (pp. 257–280). New York: Columbia University Press. (Reprinted from *Dwelling, place, and environment: Towards a phenomenology of person and world*, 1985, Martinus Nijhoff Publishers, Dordrecht, Holland).
- Cadigan, S. T. (2009). *Newfoundland and Labrador: A history*. Toronto, Canada: University of Toronto Press.
- Calhoun, J. H. (1970). *The national identity of Newfoundlanders* (Doctoral dissertation), University of Pittsburgh.
- Cameron, J. (2014). Place making, phenomenology and lived sustainability. *Environmental & Architectural Phenomenology*, 25(3), 36–39.
- Canadian Dominion Bureau of Statistics (1953). *Ninth census of Canada, 1951: Neuvième recensement du Canada*. Ottawa, Canada: Queen's Printer.
- Carabajo, R.A., (2012). Pedagogical hope. *Phenomenology & Practice*, 6(2), 136–152.
- Carpio, M. V. (2006). (Un)disturbing exhibitions: Indigenous historical memory at the NMAI. *American Indian Quarterly*, 30(3–4), 619–631. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ750474&site=ehost-live&scope=site>; <http://www.nebraskapress.unl.edu/product/American-Indian-Quarterly,673174.aspx>
- Casey, E. (1993). *Getting back into place: Toward a renewed understanding of the place world*. Bloomington, IN: Indiana University Press.

- Casey, E. (2009). *Getting back into place: Toward a renewed understanding of the place world* (2nd ed.). Bloomington, IN: Indiana University Press. Casey, E. S. (1998). *The fate of place: A philosophical history* (2nd ed.). Berkeley, CA: University of California Press.
- Chambers, C. (2006). "The land is the best teacher I have ever had": Places as pedagogy for precarious times. *JCT: Journal of Curriculum Theorizing*, 22(3), 27–38.
Retrieved from
<http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=23934544&site=ehost-live&scope=site>
- Chinyoka, K. (2014). Causes of school drop-out among ordinary level learners in a resettlement area in Masvingo, Zimbabwe. *Journal of Emerging Trends in Educational Research and Policy Studies*, 5(3), 294.
- Clarke, S. (2010). *Newfoundland and Labrador English*. Edinburgh: Edinburgh University Press. doi:10.3366/j.ctt1r28cb
- Colbourne, E. (2012). *Disappeared: Stories from the coast of Newfoundland*. Kingston, Canada: Michael Grass House.
- Coles, L. (2013). Newfoundland and Labrador diaspora: Grandparents' perceptions of their roles In S. Steinbeck, A. Singh, & M. Devine (Eds.), *Rural transformation and Newfoundland and Labrador diaspora: Grandparents, grandparenting, community and school relations* (pp. 157–176). Rotterdam: Sense Publishers. doi: 10.1007/978-94-6209-302-7
- Congress, E., & Gonzalez, M. (Eds.). (2005). *Multicultural perspectives in working with families* (2nd ed.). New York, NY: Springer.
- Copes, P. (1972). *The resettlement of fishing communities in Newfoundland*. Ottawa, Canada: Canadian Council on Rural Development.
- Corbett, Michael (2007). *Learning to Leave: The Irony of Schooling in a Coastal Community*. Halifax, Canada: Fernwood Publishing.
- Courtney, D. S. (1973). *The Newfoundland household resettlement programs: A case study in spatial reorganization and growth centre strategy*. (Unpublished master's thesis). Memorial University of Newfoundland, St. John's, Canada. Retrieved from <http://collections.mun.ca/PDFs/theses/CourtneyDavidS.pdf>
- Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA: Sage.
- Crummey, M. (2014). *Sweetland*. Toronto, Canada: Doubleday.

- Csikszentmihalyi, M. (1990). *Flow: The psychology of optimal experience*. New York, NY: Harper & Row.
- Curnew, A. (2013). The role of grandparents in the development of community In S. Steinbeck, A. Singh, & M. Devine (Eds.), *Rural transformation and Newfoundland and Labrador diaspora: Grandparents, grandparenting, community and school relations* (pp. 91–100). Rotterdam: Sense Publishers. doi:10.1007/978-94-6209-302-7
- Curtis, W. (2002). Outport bound—Some remains of abandoned Newfoundland fishing communities succumb to the wild, while others turn up in villages where residents resettled. *Preservation*, 54, 34–37.
- De Blij, H. J., & Ebrary, I. (2009). *The power of place: Geography, destiny, and globalization's rough landscape*. Oxford, England: Oxford University Press.
- DeLyser, D. (1999). Authenticity on the ground: Engaging the past in a California ghost town. *Annals of the Association of American Geographers*, 89(4), 602–632. doi:10.1111/0004-5608.00164
- DeLyser, D. (2001). When less is more: Absence and landscape in a California ghost town. In P.C. Adams, S. D. Hoelscher, & K. E. Till (Eds.) *Textures of place: Exploring humanist geographies* (pp. 24–40). Minneapolis, MN: University of Minnesota Press. doi:10.5749/j.cttttg77
- Descartes, R. *Discourse on Method* (Vol. 34, Pt. 4). The Harvard Classics (online ed. 2001). Retrieved from www.bartleby.com/34/1/ (Original work published 1909–14)
- Devall, B., & Sessions, G. (1985). *Deep ecology*. Salt Lake City, UT: G.M. Smith.
- Devas, N. (1995). [Review of the book *Relocation and resettlement manual: Guide to managing and planning relocation*, by F. Davidson, M. Peltenburg, M. Rodell, & M. Zaaijer]. *Habitat International*, 19(1), 142–143. doi: 10.1016/0197-3975(95)90021-7
- Devine, M. (2013). Making sense. In S. Steinbeck, A. Singh, & M. Devine (Eds.), *Rural transformation and Newfoundland and Labrador diaspora: Grandparents, grandparenting, community and school relations* (pp. 375–382). Rotterdam: Sense Publishers. doi:10.1007/978-94-6209-302-7
- Dewey, J. (2004). *Democracy and education*. Delhi, India: Aakar Books (Original work published 1915).

- Dewey, J. (1997). *The philosophy of John Dewey: The structure of experience, The lived experience*. Chicago: University of Chicago Press (Original work published 1938).
- Dick, J. (2011). *Making the Newfoundland outpost* (Master's thesis). Memorial University, St. John's, NL, Canada.
- Dickinson, A. B., & Sanger, C. W. (2005). *Twentieth-century shore-station whaling in Newfoundland and Labrador*. Montreal, Canada: McGill-Queen's University Press.
- Dovey, K. (1989) Quest for authenticity. In D. Seamon & R. Mugerauer (Eds.), *Dwelling, place, and environment* (pp. 33–50). New York: Columbia University Press. (Reprinted from *Dwelling, place, and environment: Towards a phenomenology of person and world*, 1985, Martinus Nijhoff Publishers, Dordrecht, Holland).
- Doyle, C. (2013). The loneliness of the long-distance family. In S. Steinbeck, A. Singh, & M. Devine (Eds.), *Rural transformation and Newfoundland and Labrador diaspora: Grandparents, grandparenting, community and school relations* (pp. xi–xv). Rotterdam, Netherlands: Sense Publishers. doi:10.1007/978-94-6209-302-7
- Dyke, A.P. (1968). Subsistence production in the household economy of rural Newfoundland. In M. Skolnik (Ed.), *Viewpoints on communities in crisis*. St. John's, Canada: Institute of Social and Economic Research, Memorial University of Newfoundland.
- Epstein, R. (2007). *The case against adolescence: Rediscovering the adult in every teen*. Sanger, CA: Quill Driver Books/Word Dancer Press.
- Evans, P. (2012). Abandoned and Ousted by the State: The Relocations from Nutak and Hebron, 1956–1959. In L. Felt, D. C. Natcher, & A. H. Procter (Eds.), *Settlement, subsistence, and change among the Labrador Inuit: The Nunatsiavummiut experience* (pp. 85–120). Winnipeg, Canada: University of Manitoba Press.
- Fagan, B. (1990). Images of resettlement. *Newfoundland and Labrador Studies*, 6(1). Retrieved from <http://journals.hil.unb.ca/index.php/NFLDS/article/view/893/1246>
- Feld, S. (1996). Waterfalls of song. In K. H. Basso & S. Feld (Eds.), *Senses of place* (pp. 91–136). Santa Fe, NM: School of American Research Press.
- Firestone, M. M. (1967). *Brothers and rivals: Patrilocality in savage cove*. St. John's, Canada: Institute of Social and Economic Research.

- Firestone, M. M. (1978). Socialization and interaction in a Newfoundland outpost. *UrbanLife*, 7(1), 91–110. Retrieved from <http://search.proquest.com/docview/1292900460?accountid=12378>
- Fitzpatrick, C. (2013). Goat Island: Gone but will never be forgotten. Grandparents as contributors to community & community culture. In S. Steinbeck, A. Singh, & M. Devine (Eds.), *Rural transformation and Newfoundland and Labrador diaspora: Grandparents, grandparenting, community and school relations* (pp. 101–108). Rotterdam, Netherlands: Sense Publishers. doi:10.1007/978-94-6209-302-7
- Foran, A. (2005). The experience of pedagogic intensity in outdoor education. *Journal of Experiential Education*, 28(2), 147–163. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ739544&site=ehost-live&scope=site>; <http://www.aee.org/skin1/pages/US/journal.htm>
- Foran, A. (2006). *Teaching outside the school: A phenomenological inquiry* (Doctoral dissertation). Edmonton: University of Alberta.
- Foran, A., & Saevi, T. (2012). Seeing pedagogically, telling phenomenologically: Addressing the profound complexity of education. *Phenomenology & Practice*, 6(2), 50–64.
- Foucault, M. (1979). *Discipline and punish: The birth of the prison*. New York, NY: Vintage Books.
- Foucault, M. (2007). Spaces of security: The example of the town. Lecture of 11th January, 1978. *Political Geography*, 26(1), 48–56. doi:10.1016/j.polgeo.2006.08.004
- Foucault, M., & Faubion, J. D. (2000). *Power*. New York, NY: New Press.
- Freiler, T. J. (2008). Learning through the body. *New Directions for Adult and Continuing Education*, (119), 37–47. doi:10.1002/ace.304
- Freire, P. (1998). *Pedagogy of freedom: Ethics, democracy, and civic courage*. Lanham, MD: Rowman & Littlefield.
- Freire, P. (2009). *Pedagogy of the oppressed*. New York, NY: Continuum.
- Freire, P., & Freire, A. M. A. (1994). *Pedagogy of hope: Reliving pedagogy of the oppressed*. New York, NY: Continuum.
- Friedrich, D. (2010). Historical consciousness as a pedagogical device in the production of the responsible citizen. *Discourse: Studies in the Cultural Politics of Education*, 31(5), 649–663. doi:10.1080/01596306.2010.516947

- Fernandez, M., & Fugita, S. (2004). *Altered lives: Japanese Americans remember their World War II incarceration*. Seattle, WA: University of Washington Press.
- Gadamer, H. (1976). *Philosophical hermeneutics*. Berkeley, CA: University of California Press.
- Gadamer, H. G. (2003). *Truth and method*. New York, NY: Continuum.
- Gadamer, H. G., & Grondin, J. (2006). Looking back with Gadamer over his writings and their effective history: A dialogue with Jean Grondin (1996). *Theory, Culture & Society*, 23(1), 85-100. doi: 10.1177/0263276406063230
- Gard, P. (1985). Outport resettlement 20 years later. *Canadian Geographic*, 105(3), 8-17.
- Gill, T. (2010). *Nothing ventured...Balancing risks and benefits in the outdoors*. Nottingham, England: English Outdoor Council. Retrieved from <http://www.englishoutdoorcouncil.org/wp-content/uploads/Nothing-Ventured.pdf>
- Gladwell, M. (2013). *David and Goliath: Underdogs, misfits, and the art of battling giants*. New York, NY: Little, Brown.
- Gordon, D. M. (2010). Disrupting the master narrative: Global politics, historical memory, and the implications for naturalization education. *Anthropology & Education Quarterly*, 41(1), 1-17. doi.org/10.1111/j.1548-1492.2010.01064.x
- Graham, M. A. (2007). Exploring special places: Connecting secondary art students to their island community. *Art Education*, 60(3), 12-18. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=24855718&site=ehost-live&scope=site>
- Grange, J. (1985). Place, body and situation. In D. Seamon & R. Mugerauer (Eds.), *Dwelling, place, and environment* (pp. 71-84). New York: Columbia University Press. (Reprinted from *Dwelling, place, and environment: Towards a phenomenology of person and world*, 1985, Martinus Nijhoff Publishers, Dordrecht, Holland).
- Gray, T., Birrell, C., & Somerville, M. (2013, November). *Touched by the earth: The impact of a multi-sensory immersion program on Year 7-8 students*. Paper presented at the Sixth International Outdoor Education Research Conference, Dunedin, New Zealand. Abstract retrieved from <http://www.otago.ac.nz/prodcons/groups/public/@outdoorededucation/documents/contributorpdf/otago075564.pdf> (pp. 50-56)
- Green, M. (2008). From wilderness to the educational heart: A Tasmanian story of place. *Australian Journal of Environmental Education*, 24, 35-43. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=36099505&site=ehost-live&scope=site>

- Greenwood, R. (2013). Rural Newfoundland and Labrador. In S. Steinbeck, A. Singh, & M. Devine (Eds.), *Rural transformation and Newfoundland and Labrador diaspora: Grandparents, grandparenting, community and school relations* (pp. 43–54). Rotterdam: Sense Publishers. doi:10.1007/978-94-6209-302-7
- Gruenewald, D. (2003a). The best of both worlds: a critical pedagogy of place. *Educational Researcher*, 32(4), 3–12. doi:10.3102/0013189X032004003
- Gruenewald, D. (2003b). Foundations of place: A multidisciplinary framework for place-conscious education. *American Educational Research Journal*, 40(3), 619–654. Retrieved from: <http://www.jstor.org/stable/3699447>
- Grondin, J. (1994). *Introduction to philosophical hermeneutics*. New Haven, CT: Yale University Press.
- Gushue, J. (2001). Voices from the outports [re reminiscences abandoned communities]. *Maclean's*, 114(33), pp. cover, 24-28.
- Half million dollars for students (1960). *The Newfoundland Journal of Commerce*, 27(8), 15.
- Harding, J. B. (1997). *The effect of an outdoor residential environmental education program on the development of grade seven students' environmental attitudes and ecological knowledge* (Master's thesis). Retrieved from <http://collections.mun.ca/cdm/ref/collection/theses2/id/196176>
- Harp, E., Renouf, M. A. P., & Harp, E. G. (2003). *Lives and landscapes: A photographic memoir of outport Newfoundland and Labrador, 1949-1963*. Montreal, Canada: McGill-Queen's University Press.
- Harper, D. (2001–2015). Etymology Online. Retrieved from <http://www.etymonline.com>
- Have-not is no more: N.L. off equalization. *CBC News* (2008, November 3). Retrieved from <http://www.cbc.ca/news/canada/newfoundland-labrador/have-not-is-no-more-n-l-off-equalization-1.698924>
- Heidegger, M. (1971). *Poetry, language, thought*. New York, NY: Harper & Row.
- Heidegger, M., & Stambaugh, J. (1996). *Being and time: A translation of Sein und Zeit*. Albany, NY: State University of New York Press. (Original work published 1953)
- Heidegger, M. (2001). *Zolloikon seminars*. Evanston, IL: Northwestern University Press. (Original work published 1987)

- Hicks-Moore, S. (2012). *Doing what comes natural: Understanding direct caregivers' experience of caring for residents with dementia* (Doctoral dissertation). Fredericton: University of New Brunswick.
- Hoben, J. (2013). The forgotten catalogue: Grandparenting, learning and the threat of diaspora in rural Newfoundland. In S. Steinbeck, A. Singh, & M. Devine (Eds.), *Rural transformation and Newfoundland and Labrador diaspora: Grandparents, grandparenting, community and school relations* (pp. 187–206). Rotterdam, Netherlands: Sense Publishers. doi:10.1007/978-94-6209-302-7
- Hodges, V. P. (2004). Using a sense of place to teach at-risk rural students. *English Journal*, 93(6), 27–30. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=13815937&site=ehost-live&scope=site>
- Horwood, H. (1975). A life of such deep satisfaction. *International Wildlife*, 5(6), 36–43.
- House, D. (1988). Outports and microchips: Peripheral regions in a post-industrial age. In B. Fleming (Ed.), *Beyond anger and longing: Community and development in Atlantic Canada*. Fredericton, Canada: Acadiensis Press.
- Howard, P. (2007). The pedagogy of place: Reinterpreting ecological education through the language arts. *Diaspora, indigenous, and minority education: Studies of migration, integration, equity, and cultural survival*, 1(2), 109–126. doi: 10.1080/15595690701293728
- Howard, P. (2012). Educating the imagination: Teaching for sustainability through a bioregional literacy curriculum. *Journal of Education for Sustainable Development*, 6(2), 327–340. doi: 10.1177/0973408213475375
- Howard, P. (2013). “Everywhere you go always take the weather with you.” Phenomenology and the pedagogy of climate change education *Phenomenology & Practice*, 7(2), 3–18.
- Howden, E. (2012). Outdoor experiential education: Learning through the body. *New Directions for Adult and Continuing Education*, 2012(134), 43–51. doi:10.1002/ace.20015
- Hubball, H. T., & Kennedy, J. (2009). Context-based learning: Research and practice implications in outdoor experiential education. *Transformative Dialogues*, 3(2), 1–19.
- Husserl, E. (1970). *The crisis of European sciences and transcendental phenomenology: An introduction to phenomenological philosophy*. Evanston, IL: Northwestern University Press.

- Husserl, E. (2005). *Phantasy, image consciousness, and memory (1898–1925)*. Dordrecht, Netherlands: Springer.
- Hutson, G. (2011). Remembering the roots of place meanings for place-based outdoor education. *Pathways: The Ontario Journal of Outdoor Education*, 23(3), 19–25. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=64291926&site=ehost-live&scope=site>
- Irwin, D. (2013, November). *Trying on a new hat: Constructing a sustainability identity through tertiary outdoor education*. Paper presented at the Sixth International Outdoor Education Research Conference, Dunedin, New Zealand. Retrieved from <http://www.otago.ac.nz/prodcons/groups/public/@outdooreducation/documents/contributorpdf/otago075564.pdf> (pp. 73–76)
- Irwin, R. L., & Pinar, W. F. (Eds.). (2005). *Curriculum in a new key: The collected works of Ted T. Aoki*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Israel, A. L. (2012). Putting geography education into place: What geography educators can learn from place-based education, and vice versa. *Journal of Geography*, 111(1), 76–81. doi: 10.1080/00221341.2011.583264
- Iverson, N., Matthews, R., & Memorial University of Newfoundland Institute of Social and Economic Research. (1968). *Communities in decline: An examination of household resettlement in Newfoundland*. St. John's, NL, Canada: Institute of Social and Economic Research, Memorial University of Newfoundland.
- Jäger, B., (1975). Theorizing, journeying, dwelling. In A. Giorgi, C. T. Fischer, & E. Murray (Eds.), *Duquesne studies in phenomenological psychology, vol. II* (pp. 235–260). Pittsburgh, PA: Duquesne University Press.
- Jäger, B. (1983). Theorizing and the elaboration of place: Inquiry into Galileo and Freud. In A. Giorgi, A. Barton, & C. Maes (Eds.), *Duquesne studies in phenomenological psychology, vol. IV* (pp. 153–180). Pittsburgh, PA: Duquesne University Press.
- Jäger, B., (1985). Body, house and city: The intertwinings of embodiment, inhabitation and civilization. In D. Seamon & R. Mugerauer (Eds.), *Dwelling, place, and environment* (pp. 215–226). New York: Columbia University Press. (Reprinted from *Dwelling, place, and environment: Towards a phenomenology of person and world*, 1985, Martinus Nijhoff Publishers, Dordrecht, Holland).
- Janz, B. (2014). Place, philosophy and non-philosophy. *Environmental & Architectural Phenomenology*, 25(3), 20–22.

- Jayanandhan, S. R. (2009). John Dewey and a pedagogy of place. *Philosophical Studies in Education*, 40, 104–112. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=43610648&site=ehost-live&scope=site>
- Joyce, D. (2013). *The ties that bind*. St. John's, Canada: DRC Publishing.
- Kelly, U. A. M. (2009). *Migration and education in a multicultural world: Culture, loss, and identity*. New York, NY: Palgrave Macmillan.
- Kiaw, Y. P. (2013, November). *Fostering transformative learning: A phenomenological study into the lived experience of reflection and transformation in adventure education*. Paper presented at the Sixth International Outdoor Education Research Conference, Dunedin, New Zealand. Retrieved from <http://www.otago.ac.nz/prodcons/groups/public/@outdooreducation/documents/contributorpdf/otago075564.pdf> (pp. 115–118)
- Knapp, C. E. (2005). The "I - thou" relationship, place-based education, and Aldo Leopold. *Journal of Experiential Education*, 27(3), 277–285. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=19918702&site=ehost-live&scope=site>
- Knowles, J. G. (1992). Geopietry, the concept of sacred place: Reflections on an outdoor education experience. *Journal of Experiential Education*, 15(1), 6–12. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ471465&site=ehost-live&scope=site>
- Kudryavtsev, A., Stedman, R. C., & Krasny, M. E. (2012). Sense of place in environmental education. *Environmental Education Research*, 18(2), 229–250. doi: 10.1080/13504622.2011.609615
- Lane-Zucker, L. (2004). Foreword. In D. Sobel (Ed.), *Place-based education: Connecting classrooms and communities* (pp. i–iv) Great Barrington, MA: The Orion Society.
- Lang, R. (1985). The dwelling door: Towards a phenomenology of transition. In D. Seamon & R. Mugerauer (Eds.), *Dwelling, place, and environment* (pp. 201–214). New York: Columbia University Press. (Reprinted from *Dwelling, place, and environment: Towards a phenomenology of person and world*, 1985, Martinus Nijhoff Publishers, Dordrecht, Holland).
- Lester, S. (1999). *An introduction to phenomenological research*. Taunton, UK: Stan Lester Developments. Retrieved from www.sld.demon.co.uk/resmethy.pdf

- Levinas, E. (1991). *Totality and infinity*. Norwell, MA: Kluwer Academic Publishers. (Original work published 1969)
- Ley, D., & Samuels, M. S. (1978). *Humanistic geography: Prospects and problems*. Chicago: Maaroufa Press.
- Lieberman, G., & Hoody, L. (1998). *Closing the achievement gap: Using the environment as an integrating context for learning*. State Education and Environment Roundtable. Poway, CA: Science Wizards. Retrieved from <http://www.seer.org/extras/execsum.pdf>
- Lim, M. (2010). Historical consideration of place: Inviting multiple histories and narratives in place-based education. *Cultural Studies of Science Education*, 5(4), 899–909. doi: 10.1007/s11422-010-9276-4
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Newbury Park, CA: Sage Publications.
- Løgstrup, K. (1971). *The ethical demand*. Philadelphia, PA: Fortress Press.
- Lotz, J. (1971). Resettlement and social change in Newfoundland. *Canadian Review of Sociology and Anthropology*, 8(1), 48–59.
- Louv, R. (2005). *Last child in the woods: Saving our children from nature-deficit disorder*. Chapel Hill, NC: Algonquin Books.
- Louv, R. (2012). *The nature principle: Reconnecting with life in a virtual age*. Chapel Hill, NC: Algonquin Books.
- Malpas, J. E. (1999). *Place and experience: A philosophical topography*. Cambridge, England: Cambridge University Press.
- Malpas, J. (2014a). Human being as placed being. *Environmental & Architectural Phenomenology*, 25(3), 11–12.
- Malpas, J. (2014b). Rethinking dwelling: Heidegger and the question of place. *Environmental & Architectural Phenomenology*, 25(1), 15–23.
- Manning, M., & Patterson, J. (2004). Place-based education: Connecting classrooms and communities. *Childhood Education*, 81(2), 116. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=15601218&site=ehost-live&scope=site>
- Mannion, J. J. (1977). *The peopling of Newfoundland : Essays in historical geography*. St. John's, NL: Institute of Social and Economic Research, Memorial University of Newfoundland.

- Maritime History Archive (2010, May). "No great future:" Government sponsored resettlement in Newfoundland and Labrador since Confederation. Retrieved from http://www.mun.ca/mha/resettlement/rs_intro.php#m2
- Marshall, I. (1996). *A history and ethnography of the Beothuk*. Montreal, Canada: McGill-Queen's University Press.
- Matthews, R. (1975). Ethical issues in policy research: The investigation of community resettlement in Newfoundland. *Canadian Public Policy*, 1(2), 204–216.
- Matthews, R. (1987). The outport breakup. *Horizon Canada*, 102, 2438–2443.
- Mayda, C. (2004). Resettlement in Newfoundland: Again. *The American Geographical Society's Focus on Geography*, 48(1), 27–32. doi:10.1111/j.1949-8535.2004.tb00133.x
- Mayo, P. (1974). *The roots of identity: Three national movements in contemporary European politics*. London, England: Allen Lane.
- Merleau-Ponty, M. (1962). *Phenomenology of perception*. New York, NY: Routledge.
- Merleau-Ponty, M. (1968). *The visible and the invisible*. Evanston, IL: Northwestern University Press.
- Momatiuk, Y., & Eastcott, J. (1998). *This marvellous terrible place: Images of Newfoundland and Labrador*. Willowdale, Ontario, Canada: Firefly Books.
- Morris, R., & Stuckey, M. E. (2004). Cultured memories: Power, memory, and finalism. *American Indian Culture and Research Journal*, 28(4), 1–35. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ751641&site=ehost-live&scope=site; http://www.books.aisc.ucla.edu/toc/aicrjv28n4.html>
- Murphy, D., Price, J., & Redmond, K. (1996). *Canyons, coves & coastal waters: Choice canoe and kayak routes of Newfoundland and Labrador*. St. John's, Canada: Breakwater.
- Mygind, E. (2007). A comparison between children's physical activity levels at school and learning in an outdoor environment. *Journal of Adventure Education and Outdoor Learning*, 7(2), 161–176. doi: 10.1080/14729670701717580
- Neary, P. (1988). *Newfoundland in the north Atlantic world, 1929–1949*. Kingston, Canada: McGill-Queen's University Press.
- Newfoundland Department of Finance (2013). *Budget 2013 - A Sound Plan, A Secure Future*. St. John's, Canada. Retrieved from <http://www.budget.gov.nl.ca/budget2013/>

- Newfoundland Resettlement Act (1965). *Fisheries household resettlement regulations*. St. John's: Queen's Printer.
- Nisbet, E. K., Zelenski, J. M., & Murphy, S. A. (2011). Happiness is in our nature: Exploring nature relatedness as a contributor to subjective well-being. *Journal of Happiness Studies*, 12(2), 303–322. doi:10.1007/s10902-010-9197-7
- Nisbet, E. K. L. (2005). *The human-nature connection: Increasing nature relatedness, environmental concern, and well-being through education* (Master's thesis). Available from ProQuest Dissertations and Theses database. Retrieved from <http://search.proquest.com/docview/305005903?accountid=12378>. (305005903)
- Nisbet, E. K. L. (2011). *A nature relatedness intervention to promote happiness and environmental concern* (Doctoral dissertation). Carleton University.
- Nolan, S. M. (2007). *Leaving Newfoundland: A history of out-migration*. St. John's, Canada: Flanker Press.
- Nussbaum, M. C. (2010). *Not for profit: Why democracy needs the humanities*. Princeton, NJ: Princeton University Press.
- O'Flaherty, P. (1999). *Old Newfoundland: A history to 1843*. St. John's, Canada: Long Beach Press.
- O'Flaherty, P. (2005). *Lost country: The rise and fall of Newfoundland, 1843-1933*. St. John's, Canada: Long Beach Press.
- O'Flaherty, P. (2011). *Leaving the past behind: Newfoundland history from 1934*. St. John's, Canada: Long Beach Press.
- O'Gorman, B. (2006). *The never forgotten days at Miller's Passage, Sagona and Harbour Breton: The resettlement program of 1934-36 from Fortune Bay to Lourdes*. West Bay Centre, Canada: B. O'Gorman.
- Omohundro, J. T. (1998). *Rough food: The seasons of subsistence in northern Newfoundland* (2nd ed.). St. John's, Canada: ISER/Memorial University.
- Overton, J. (2002). Education and the economy in Newfoundland. *Newfoundland and Labrador Studies*, 18(2). Retrieved from <http://journals.hil.unb.ca/index.php/NFLDS/article/view/885/1238>
- Overton, J. (1996). *Making a world of difference: Essays on tourism, culture and development in Newfoundland*. St. John's, Canada: ISER.
- Palmer, C. T., Groom, E. K., & Brandon, J. H. (2012). *Kindness, kinship, and tradition in Newfoundland/Alberta migration*. St. John's, Canada: ISER Books.

- Payne, P. G., & Wattchow, B. (2009). Phenomenological deconstruction, slow pedagogy, and the corporeal turn in wild environmental/outdoor education. *Canadian Journal of Environmental Education*, 14, 15–32. Retrieved from <http://cjee.lakeheadu.ca/index.php/cjee/article/view/883/541>
- Peters, C. (2011). Finding place in education. *Education Canada*, 51(1), 14–17.
- Pierce, C. S. (1974). *Collected papers of Charles Saunders Pierce* (4th ed.). Cambridge, MA: Belknap Press.
- Pike, E., & Beames, S. (2013) Conclusions on outdoor adventure and social theory. In E.C.J. Pike & S. Beames (Eds.), *Outdoor adventure and social theory* (pp. 159–163). London, England: Routledge.
- Pinar, W. F., Reynolds, W. M., Slattery, P., & Taubman, P. M. (2004). *Understanding curriculum: An introduction to the study of historical and contemporary curriculum discourses*. New York, NY: Peter Lang.
- Pittman, A. (1973). Death of an outpost. In C. Rose (Ed.), *Baffles of wind and tide: An anthology of Newfoundland poetry, prose and drama* (pp. 48–54). Portugal Cove, Canada: Breakwater Books.
- Pocius, G. L. (2000). *A place to belong: Community order and everyday space in Calvert, Newfoundland*. Montréal, Canada: McGill-Queen's University Press.
- Proust, M., & Enright, D. J. (1992). *In search of lost time*. London, England: Chatto & Windus.
- Prowse, D. W. (2002). *A history of Newfoundland*. Portugal Cove, Canada: Boulder Publications. (Original work published 1893)
- Raffan, J. (1993). The experience of place: Exploring land as teacher. *Journal of Experiential Education*, 16(1), 39–45. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ469432&site=ehost-live&scope=site>
- Raffan, J. (2002). *Deep Waters: Is the adventure worth the risk—the Lake Timiskaming canoeing tragedy*. Toronto, Canada: Harper Collins.
- Redmond, K., & Murphy, D. (2003). *A guide to sea kayaking in Newfoundland & Labrador*. Halifax, Canada: Nimbus.
- Redmond, K. (2004). *Landscapes & legacies: Parks, natural areas and historic sites of Newfoundland and Labrador*. St John's, Canada: Creative Publishers.

- Redmond, K. (2005, August–September). A stroke back in time: Southwest coast of Newfoundland. *Wavelength Magazine*, 32–36. Retrieved from <http://www.coastandkayak.com/PDFs/AS05.pdf>
- Redmond, K., Foran, A., & Dwyer, S. (2010). *Quality lesson plans for outdoor education*. Champaign, IL: Human Kinetics.
- Relph, E. C. (1983). *Place and placelessness*. London, England: Pion. (Original work published 1976).
- Relph, E. (1993). Modernity and the reclamation of place. In D. Seamon (Ed.), *Dwelling, seeing, and designing: Toward a phenomenological ecology*. Albany, NY: State University of New York Press.
- Renouf, M. A. P. (1977). A late paleo-Indian and early archaic sequence in southern Labrador. *Man in the Northeast*, 13, 35–44.
- Richling, B. (1985). Stuck up on a rock: Resettlement and community development in Hopedale, Labrador. *Human Organization*, 44(4), 348–353.
- Ricoeur, P. (1998). *Hermeneutics and the human sciences: Essays on Language, Action, and Interpretation*. In J. B. Thompson (Ed. & Trans.). New York, NY: Cambridge University Press. (Original work published 1981)
- Robb, A. L., & Robb, R. E. (1969). *A cost-benefit analysis of the Newfoundland resettlement program*. St. John's, Canada: ISER.
- Romi, S., & Lev, M. (2007). Experiential learning of history through youth journeys to Poland: Israeli Jewish youth and the Holocaust. *Research in Education*, 78, 88–102. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ780812&site=ehost-live&scope=site>; <http://journals.mup.man.ac.uk/cgi-bin/MUP?COMval=article&key=RED/V78I0/780088.xml>
- Rossmann, R. B., & Rallis, S. F. (2012). *Learning in the field: An introduction to qualitative research*. Thousand Oaks, CA: Sage.
- Roth, P. (1988, February 28). Walking the way of the survivor; A talk with Aharon Appelfeld. *The New York Times*, Retrieved from <http://www.nytimes.com/1988/02/28/books/walking-the-way-of-the-survivor-a-talk-with-aharon-appelfeld.html>
- Royal Commission on Renewing and Strengthening Our Place in Canada (2003). *Our Place in Canada* (Main Report). St. John's, Canada: The Royal Commission. Retrieved from <http://www.exec.gov.nl.ca/royalcomm/finalreport/pdf/intro.pdf>

- Ryan, P. (1992). *Petite Forte: A story of resettlement and resistance* (Typescript, 8 leaves). St. John's, Canada.
- Ryden, K. C. (1993). *Mapping the invisible landscape: Folklore, writing, and the sense of place*. Iowa City: University of Iowa Press.
- Sack, R. D. (1997). *Homo geographicus: A framework for action, awareness, and moral concern*. Baltimore, MD: Johns Hopkins University Press.
- Samure, K. (2008). Trustworthiness. In L. Given (Ed.), *The SAGE Encyclopedia of Qualitative Research Methods* (pp. 896–897). Thousand Oaks, CA: SAGE Publications. doi.org/10.4135/9781412963909.n470
- Santelmann, M., Gosnell, H., & Meyers, S. M. (2011). Connecting children to the land: Place-based education in the Muddy Creek Watershed, Oregon. *Journal of Geography*, 110(3), 91–106. doi: 10.1080/00221341.2011.534172
- Sartre, J.-P. (1956). *Being and nothingness: An essay on phenomenological ontology*. New York, NY: Philosophical Library.
- Satterthwaite, D., McGranahan, G., & Tacoli, C. (2010). Urbanization and its implications for food and farming. *Philosophical Transactions of the Royal Society of London B: Biological Sciences*, 365(1554), 2809–2820. doi:10.1098/rstb.2010.0136
- Schwandt, T. A., & Halpern, E. S. (1988). *Linking auditing and meta-evaluation: Enhancing quality in applied research*. Applied Social Research Methods (Vol. 11). Thousand Oaks, CA: Sage.
- Scudder, T. (1982). *No place to go: Effects of compulsory relocation on Navajos*. Philadelphia, PA: Institute for the Study of Human Issues.
- Selhub, E. M., & Logan, A. C. (2012). *Your brain on nature: The science of nature's influence on your health, happiness and vitality*. Hoboken, NJ: John Wiley & Sons.
- Seamon, D. (1978). Goethe's approach to the natural world: Implications for environmental theory and education. In D. Ley & M. Samuels, (Eds.), *Humanistic geography: Prospects and problems* (pp. 238–250). Chicago, IL: Maaroufa Press.
- Seamon, D. (1979). *A geography of the lifeworld: Movement, rest, and encounter*. New York, NY: St. Martin's Press.
- Seamon, D. (1984). Emotional experience of the environment. *American Behavioral Scientist*, 27(6), 757–770. doi:10.1177/000276484027006007

- Seamon, D. (2013). Lived bodies, place, and phenomenology: Implications for human rights and environmental justice. *Journal of Human Rights and the Environment*, 4(2), 143–166.
- Seamon, D. (2014). Physical and virtual environments: Meanings of place and space. In B. A. Schell, G. Gillen, M. Scaffa, & E. S. Cohn. *Willard and Spackman's occupational therapy* (pp. 202–214). Philadelphia: Lippincott Williams & Wilkins.
- Seamon, D. (2015). *The obsolescence of physical places? A geography of the lifeworld in retrospect*. Retrieved from https://www.academia.edu/9613021/The_Obsolescence_of_Physical_Places_A_GEOGRAPHY_OF_THE_LIFEWORLD_in_Retrospect_2015_new_introduction_for_Routledge_Revivals_reprint_
- Seamon, D., & Zajonc, A. (1998). *Goethe's way of science: A phenomenology of nature*. Albany, NY: State University of New York Press.
- Sider, G. M. (1980). The ties that bind: Culture and agriculture, property and propriety in the Newfoundland village fishery. *Social History*, 5(1), 1–39. doi:10.1080/03071028008567469
- Sider, G. M. (2003). *Between history and tomorrow: Making and breaking everyday life in rural Newfoundland*. Peterborough, Canada: Broadview Press.
- Simms, E.-M. (2014). Going deep in place. *Environmental & Architectural Phenomenology*, 25(3), 13–14.
- Skanes, G. R. (1975). *Resettlement and ability - one community*. Retrieved from ERIC database. (ED158908)
- Skocz, D. (2014). Giving space to thoughts on place. *Environmental & Architectural Phenomenology*, 25(3), 18–19.
- Skolnik, M. L. (1968). *Viewpoints on communities in crisis*. St. John's, Canada: Institute of Social and Economic Research, Memorial University of Newfoundland.
- Sleeter, C. (2008). Critical family history, identity, and historical memory. *Educational Studies: Journal of the American Educational Studies Association*, 43(2), 114–124. doi:10.1080/00131940801944587
- Smallwood, J. R. (Ed.). (1993). *Encyclopedia of Newfoundland and Labrador* (Vol. 4). St. John's, Canada: Harry Cuff Publications.
- Smith, C. Z. (1999). Photo-elicitation method gives voice and reactions of subjects. *Journalism & Mass Communication Educator*, 53(4), 31–41.

- Smith E. F., Steel, G., & Gidlow, B. (2010). The temporary community: Student experiences of school-based outdoor education programmes. *Journal of Experiential Education*, 33(2), 136–150.
- Smits, H. (1997). Hermeneutically-inspired action research: Living with the difficulties of understanding. *Journal of Curriculum Theorizing*, 13(1), 15–22.
- Sobel, D. (2004). *Place-based education: Connecting classrooms and communities*. Great Barrington, MA: The Orion Society.
- Sokolowski, R. (2000). *Introduction to phenomenology*. New York, NY: Cambridge University Press.
- Solnit, R. (2000). *Wanderlust: A history of walking*. New York, NY: Viking.
- Sparkes, P. (2014, November 24). Famine, mystery and a long dirty passage home: A few potatoes between life and death. *The Telegram*, p. 7.
- Sterns, M. A. (Ed.). (1974). *Perspectives on Newfoundland society and culture: Book of readings*. St. John's, Canada: Memorial University of Newfoundland.
- Story, G. M., Kirwin, W. J., Widdowson, J. D. A., & Murphy, R. (1990). *Dictionary of Newfoundland English*. Toronto, Canada: University of Toronto Press.
- Szwed, J. F. (2002). *Private cultures and public imagery: Interpersonal relations in a Newfoundland peasant society*. St. John's, Canada: Institute of Social and Economic Research, Memorial University of Newfoundland. (Original work published 1966)
- Theobald, P. (1997). *Teaching the commons: Place, pride, and the renewal of community*. Boulder, CO: Westview Press.
- Thompson, T. L. (2007). Finding ourselves in a predicament: Now what do I do? *Phenomenology & Practice*, 1(1), 97–112. Retrieved from <https://ejournals.library.ualberta.ca/index.php/pandpr/article/.../15322>
- Thurston, H. (1982). Outport renaissance. *Equinox*, 1(1), 62–65.
- Tuan, Y. (1974). *Topophilia: A study of environmental perception, attitudes, and values*. Englewood Cliffs, NJ: Prentice-Hall.
- Tuan, Y. (1977). *Space and place: The perspective of experience*. Minneapolis, MN: University of Minnesota Press.
- Tuan, Y. (2013). *Romantic geography: In search of the sublime landscape*. Madison, WI: The University of Wisconsin Press.

- Tuck, J. A. (1976). *Newfoundland and Labrador prehistory*. New York, NY: Van Nostrand.
- Twagiramungu, E. (2013). *A phenomenological study of lived experiences of Congolese refugees resettled in the United States* (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3583270)
- Unsoeld, W. (1974). *Spiritual values in wilderness*. Paper presented at the Association for Experiential Education Conference, Estes Park, CO.
- Van Manen, M. (1986). *The tone of teaching*. Richmond Hill, Canada: Scholastic.
- Van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. London, Canada: Althouse Press.
- Van Manen, M. (1991). *The tact of teaching: The meaning of pedagogical thoughtfulness*. London, Canada: Althouse Press.
- Van Manen, M. (1997). From meaning to method. *Qualitative Health Research: An International, Interdisciplinary Journal*. 7(3), 345–369.
- Van Manen, M. (1999). The pathic of pedagogical practice. *Discussions on Educational Issues*, Issue 8, 75–97.
- Van Manen, M. (2002). *The tone of teaching: The language of pedagogy*. London, Canada: Althouse Press.
- Van Manen, M. (2007). Phenomenology of practice. *Phenomenology & Practice*. 1(1), 11–30. Retrieved from <http://www.maxvanmanen.com/files/2011/04/2007-Phenomenology-of-Practice.pdf>
- Van Manen, M. (2014). *Phenomenology of practice: Meaning-giving methods in phenomenological research and writing*. Walnut Creek, CA: Left Coast Press.
- Van Manen, M. [Michael]. (2013). *Phenomena of neonatology* (Doctoral dissertation). Edmonton: University of Alberta.
- Wadden, M. (2008). *Where the pavement ends: Canada's aboriginal recovery movement and the urgent need for reconciliation*. Vancouver, Canada: Douglas & McIntyre.
- Wadel, C. (1969). *Marginal adaptations and modernization in Newfoundland: A study of strategies and implications in the resettlement and redevelopment of outport fishing communities*. St. John's, Canada: Institute of Social and Economic Research, Memorial University of Newfoundland.

- Walden, S. (2003). *Places lost: In search of Newfoundland's resettled communities*. Toronto, ON: Lynx Images.
- Walker, J. V., III. (2013). *Effects of a brief character strengths intervention: A comparison of capitalization and compensation models* (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3612520)
- Wattchow, B., & Brown, M. (2011). *A Pedagogy of Place: Outdoor Education for a Changing World*. Clayton, Australia: Monash University Press. Retrieved from <http://books.publishing.monash.edu/apps/bookworm/view/A+Pedagogy+of+Place/131/pDale00006.xhtml>
- Wegner, G. (1995). Buchenwald concentration camp and Holocaust education for youth in the new Germany. *Journal of Curriculum and Supervision*, 10(2), 171–88. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ499067&site=ehost-live&scope=site>
- Wegner, G. (1998). What lessons are there from the Holocaust for my generation today? Perspectives on civic virtue from middle school youth. *Journal of Curriculum and Supervision*, 13(2), 167–83. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ556838&site=ehost-live&scope=site>
- Weise, L. (2012). Get 'em outside. *Science & Children*, 49(7), 36–40. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=72271028&site=ehost-live&scope=site>
- Wells, R. (1960). *Report on resettlement in Newfoundland*. St. John's, Canada: Government of Newfoundland. Retrieved from http://collections.mun.ca/cdm/fullbrowser/collection/cns_tools/id/76590/rv/compo undobject/cpd/76758
- Wenger, E. (1998). *Communities of practice: Learning, meaning and identity*. Cambridge, England: Cambridge University Press.
- Where once they stood: A gazetteer of abandonment* (Rev. ed., 1998). Mobile, NL, Canada: Mobilewords.
- Widdowson, J. D. A., Story, G. M., & Kirwin, W. J. (1990). *Dictionary of Newfoundland English*. Toronto, Canada: University of Toronto Press.
- Williams, A. (1975, December). Newfoundlanders move to town. *The Geographical Magazine*, 48, 156–161.

- Withers, G. (2009). *Resettlement of Newfoundland inshore fishing communities, 1954-1972: A high modernist project* (Unpublished Master's thesis). Memorial University of Newfoundland, St. John's, NL, Canada.
- Worster, A. M. (2006). I'm an east coast kid: Surfing the waters of spirituality and place. *Canadian Journal of Environmental Education*, 11(1), 100–111. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=23832263&site=ehost-live&scope=site>
- Wright, K. A. (2007). Reenergizing small communities: A vital role for rural schools. *Educational Forum*, 71(4), 345–360. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=26338179&site=ehost-live&scope=site>
- York, G. (1989). *The dispossessed: Life and death in Native Canada*. Toronto, Canada: Lester & Orpen Dennys.
- Zandvliet, D. (2012). Development and validation of the place-based learning and constructivist environment survey. *Learning Environments Research*, 15(2), 125–140. doi: 10.1007/s10984-012-9110-x
- Zelenski, J. M., & Nisbet, E. K. (2014). Happiness and feeling connected: The distinct role of nature relatedness. *Environment and Behavior*, 46(1), 3–23. doi:10.1177/0013916512451901

APPENDIX A

Research Ethics Board Letter of Approval



St. Francis Xavier University Research Ethics Board
Ethics Approval for Research with Human Subjects

July 3, 2013

Kevin Redmond
PhD Student
c/o Faculty of Education
St. Francis Xavier University

Dear Kevin:

Project Title: The Experience of Dis-placed Communities: Mis-placed Educational Opportunities

The Research Ethics Board (REB) has cleared the above cited proposed research project for ethics compliance with the TriCouncil Guidelines (TCPS) and St. Francis Xavier University's ethics policies. In accordance with the Tri-Council Guidelines, your project has been cleared for one year. At the end of each year, the REB will ask if your project has been completed and if not, what changes have occurred or will occur in the next year. It is necessary to submit a signed copy of the final version of your application.

Approval Date: July 3, 2013
Renewal/Anniversary Date: July 3, 2014

You are reminded of your obligation to advise the REB of any adverse event(s) that occur during this one year period. An adverse event includes, but is not limited to, a complaint, a change or unexpected event that alters the level of risk for the researcher or participants or situation that requires a substantial change in approach to a participant(s).

You are also reminded that all changes that might affect human participants must be cleared by the REB. For example, you must report changes in study procedures or implementations of new aspects in the study procedures. These changes must be sent to the undersigned prior to implementation.

On behalf of the Research Ethics Board, I wish you continued success in your research.

Yours sincerely,

Erika Koch, PhD
Chair Designate

APPENDIX B

Letter of Invitation to Participate

Title of Research: The Experience of Dis-placed Communities: Mis-placed Educational Opportunities

Name of Researcher: Kevin Redmond (PhD student)

Dear Educator,

You are invited to participate in a research project I am conducting as part of a PhD in Education Degree at St. Francis Xavier University. The title of the study is, *The experience of dis-placed communities: Mis-placed educational opportunities*. I have received ethics approval from St. Francis Xavier and my theses supervisor is Dr. Andrew Foran.

Purpose and Description of the Research

In this study, I will be exploring the experience of educators exploring the remnants of an abandoned community. I am interested in exploring the distinctions and connections that participants in this study will make between space and place, not necessarily through their own lens but also that of past inhabitants. Also of interest, is what insights educators take from this experience that may influence their future educative practice or future curriculum design.

The primary setting for this study is the abandoned community of St. Kyran's, located in Presque Harbour, NL. Located along the western shore of Placentia Bay, Presque Harbour and area is host to a number of remote abandoned communities, which best accessed by boat. Although this study focuses primarily on your lived experience of being in the abandoned community, the journey to and from the community is intimately connected and may be part of your experiential reflection. The journey is important in acclimatizing participants to place, the lived experience of being in an isolated coastal community, and watercraft as the primary mode of travel. Being outdoors, participants experience a sense of lives lived in that community. The focus is not to replicate history or predicate participants' experiences, but to immerse participants in their own authentic experience.

Requirements of the Participants

The Trip

This study will be done as part of a one day boat and foot tour scheduled for Monday, August 26 leaving the floating dock of Petite Forte at 7 am and returning approximately 3 pm. Since this trip is by boat, sea and weather conditions are important considerations and may influence schedule and communities visited. Participants will be expected to provide/arrange their own transportation to and from Petite Forte, as well as come self-contained (meaning essential food and personal gear) for the day trip. Hence, participants

will cover their own transportation, personal equipment, and food expenses associated with the trip. If you require specific piece of equipment, this can be made available as a loan during the trip. The cost of the boats and drivers is covered by the researcher. Please note that trip itinerary is subject to change with weather and water conditions.

The Study

Please see attached *Data Collection Trip and Follow-Up Data Collection* (REB Appendix 3) for trip itinerary and data collection schedule. Participant requirements for this study include the following: interview 1 (maximum of one hour, likely 20 to 30 minutes), interview 2 (maximum of one hour, likely much less), You will also be given the opportunity (should you choose) to write one or two 150-300 (approximately) word anecdotes to reflect your experience and optionally share this with other participants. First interview times will occur during the trip or be arranged with participants during or immediately after the trip. Total time required by participants for this study is a maximum of 4 ½ hours. Please note that interviews will be digitally recorded and transcribed by me. Data will be kept on a password-protected computer and a coded pseudonym will be used with your data. The second interview will occur after data is transcribed and anecdotes are reviewed. This interview will be scheduled at your convenience.

Safety and Security

Given the nature and intent of this trip, there will be no alcohol or drugs permitted on the trip.

When in St Kyran's participants entering the church or surrounding perimeter, and all land-based exploration do so at their own risk. The structures and surrounding area are old, vacant and in a state of disrepair.

A VHF radio is available should the need arise in the event of an emergency, or dramatic shift in weather. A tentative arrangement is being made for a single boat from Davis Cove should the weather/seas be unsuitable Aug 26/27 from Petite Forte.

A currently certified Canadian Red Cross Wilderness and Remote First Aid will be on the trip.

Confidentiality, Release of Data, Potential Harms and Benefits

Participation in this research is strictly voluntary; you have the right to refuse to participate in the proposed research and you are free to withdraw from the study, without question, at any time by telling me directly. Should you choose to completely withdraw from the study, arrangements will be made to safely get you back to the trip egress as soon as possible. Should you choose to withdraw, any data collected up to the time you withdraw may be used in the study. You may also choose not to answer any questions that you do not want to answer. In the presentation of data attained in this study, your name or other identifying information will not be used in the study report or dissertation.

However, since this trip and the study will be conducted in a group setting, there may be limits to confidentiality.

Benefits and Harms

There are no known potential harms associated with your participation in this research, but there may be harms we do not yet know about. The potential benefit of participation is that you have the opportunity to talk about your experience of place and loss and how it affects your teaching.

Storage of Data

The interviews will be audio recorded. The data will be kept on a password-protected computer. All data will be destroyed two years after I finish the dissertation.

Should you wish to participate, and you agree with the conditions listed below, please sign the attached consent form. If you have any questions concerning this research project, please contact my thesis advisor or me. Thank you very much.

Sincerely,

Kevin Redmond
102 Farm Road
Portugal Cove, NL
A1B 2T2
709-895-6266
kevinredmond8@gmail.com

Andrew Foran, PhD
Faculty Dissertation Advisor
Box 5000
Faculty of Education
St. Francis Xavier University
Antigonish, NS, B2G 2W5
(902) 867-5422
aforan@stfx.ca

APPENDIX C

Letter of Consent-Educator

(This consent letter will be filled in duplicate. Original and Duplicate to be kept by the Researcher and Participant respectively)

My name is _____

I have received a copy of the Invitation to Participate in a research project entitled: The Experience of Dis-placed Communities: Mis-placed Educational Opportunities

I have had an opportunity to read the information provided or it has been explained to me, and have had any questions that I may have had answered.

I agree to participate in this research project, understanding that I am doing so voluntarily. I am aware that I voluntarily provide/arrange my own transportation, meals and equipment for the trip. I understand that all data will be kept confidential. I have been assured that I have the right to withdraw from the study and trip at any point using the means outlined in the Invitation to Participate.

Name

Signature

Date

APPENDIX D

Schedule for Data Collection Trip and Follow-Up

Day 1

6:45 Meet at floating dock Petite Forte: pre-trip gear check and pack boat

7:00 Departure for Isle Valen, St Leonard's, St Anne's, St Kyran's, Presque, Toslow, Bona, Little Paradise, Paradise (subject to water conditions)

11:30 Lunch at St. Kyran's or Presque

3:00-4:00 return to Petite Forte, general debriefing and first interview possible for those interested or geographically distant from St. John's area. For St. John's area participants' interviews will be scheduled at your convenience within 48 hours of completing the trip.

When first interview data are transcribed and anecdotes are reviewed, a second interview will be scheduled at each participant's convenience.

What to Bring

A few items you may wish to bring:

Boots, trail to stone church is wet

Rain gear, if not for weather

Fleece/warm jacket

Camera (and water protective case)

Lunch/snacks/water

Any other personal gear/supplies (sunscreen, small pack etc)

PFD – if you do not have (or access to) a PFD please let me (Kevin) know and one will be provided

APPENDIX E

Research Participant Anecdote Writing Guide

Write an anecdote (approximately 150-300 words)

Guide for Writing an Anecdote

1. Begin with The hook or draw, something that gets attention
2. Context of story may speak to some of the where, why, how centered around you; or of livyers that lived there; or your experience of the place, journey; or any other aspect of the experience meaningful to you.
3. Story is most effective if simple and succinct focusing on the experience in the absence of opinion or judgment.
4. The story shows connections you made or you think can be made and said in a way others will connect.

NOTE: if you are not interested in doing the refined writing, if you are interested in providing bullets or nuggets for an anecdote please feel free to do so.

If you are inclined to write, when completed, after some reflection, re-write the anecdote, asking yourself if the anecdote is *powerful* or requires further re-writing. Does it show your experience?

Sample Anecdote

The bird feeders were a class responsibility, but I would have fully understood their wanting to return because the wind-chill was bitter. They wanted me to make the decision, but this time it was theirs. I said I would follow. The debate to go or not was just as hard as the remaining climb. They decide to bag the summit. It was intensely hard work, but it was full of laughter, camaraderie, support, snow-play, and determined drive... a commitment that seemed to come from nowhere. Just previous to this, they were a bunch of kids that wanted to stay inside where it was warm. I was not merely instructing that experience, I was in that experience because I had to help plough the group to the top, by taking my turn in making the track up front. When we all made it to the summit that was the peak experience. I saw something in myself and in those kids that day that made us feel extraordinary. I still do not know what was so significant about that walk in the snow, but it was intense. We floated effortlessly down the hill after we checked and filled the feeders. There was something in us now that made us feel so alive, so powerful, so excited, and so together.

If you have any questions please feel free to contact me.

APPENDIX F

Subsuming Questions

Primary Research Question

What is the experience of educators exploring the remnants of an abandoned community?

Subsuming Questions

- In your experience today, what stirred you emotionally; what precipitated an emotive response?
- What sentiment do you feel (loss, emptiness, abandonment) for those people who have been displaced? What is the meaning of home to you, to those displaced?
- What connections do you feel you and your group have made in your time in this resettled community? How are you like and unlike those displaced?
- How does the passage of time influence perception of the present; does the past mean more now that it is gone?
- What connections do you see between time and abandoned place? Please explain?
- What relationships do you see in the abandoned community, past and present?
- Is it more of place because you know the history; is it space or history or other that you experience?
- What is it from your experience are you likely to share with others and why?

APPENDIX G

Question Guide to First Interview

- In your time here what impressions for you were most notable?
- How would you compare that time with today?
- Do you think people's perception of time is the same?
- Do you feel any sentiment, loss for those displaced?
- What was your body's response to being there?
- What is the meaning of home to you and the meaning of home to those displaced?
- How are you like those displaced?
- How are you different from those displaced?
- What connections did you make with this place?
- Is there anything you understand better because you were there?
- How does passage of time influence your perception in the present? Today, does the past mean more now that it is gone?
- Is it more of place because you know the history or is it space and history or both?
- What is it from this experience you will share with others?
- Educationally, what has this experience done for you?

APPENDIX H

Question Guide to Second Interview

- Does the anecdote represent what you intended to say; is there anything in the anecdote you would like to change?

Following the participant's clarification/s to the above question (researcher) begin with a specific experience of interest in a relevant anecdote and focus in on the details of that experience. (Repeat this process and similar lines of questioning for other experiences in the anecdote/interview.)

Experience _____

- Please describe this experience to me; what is it about this experience that is not said in the anecdote?
- Now you have much time to reflect on this experience, tell me anything you see differently now than how you saw it before; what has changed in your understanding and meaning of the experience?
- Are there any other details of the experience you would like to share?

Researcher cue words: color, scent, sense, space, feel, touch, see, hear, shape, place, home, departure, abandoned, life, living, family, community,

- Is there anything you would like to add?