The Land and the A.I.R. – Revisioning Experiential Learning on a Canadian Campus

Kyla Flanagan
University of Calgary

Lisa R. Stowe
University of Calgary

Christine Martineau
University of Calgary

Natasha Kenny
University of Calgary

Erin Kaipainen
University of Calgary

▶ *Author Note*

We have no known conflicts of interest to disclose.

Land Acknowledgment: This work was conducted on the traditional territories of the peoples of Canadian Treaty 7 land, which include the Blackfoot Confederacy (comprised of the Siksika, the Piikani, and the Kainai First Nations), the Tsuut'ina First Nation, and the Stoney Nakoda (including Chiniki, Bearspaw, and Goodstoney First Nations). The City of Calgary is also home to the Métis Nation of Alberta (Districts 5 and 6).

Within Indigenous approaches to research, it is appropriate to begin by identifying one's positionality. KMF, LRS, NK, and EK identify as white settlers. CM identifies as Cree & Métis.

▶ *The Land and the A.I.R. – Revisioning Experiential Learning on a Canadian Campus Education for Reconciliation*

As Canadians, we are grappling with the legacy of education's role in the cultural suppression and assimilation of Indigenous peoples through residential schools. While reconciliation is the responsibility of all Canadians, as educators, we are called explicitly by Canada's legal adoption of the United Nations Declaration on the Rights of Indigenous Peoples (2007) and the Truth and Reconciliation Commission (TRC) of Canada's 94 *Calls to Action* (Truth and Reconciliation Commission of Canada, 2015). The TRC calls 62-65 are titled "Education for Reconciliation" and include

62-ii: "Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms" (p. 238), 63-iii: "Building student capacity for intercultural understanding, empathy, and mutual respect" (p. 239) and 63-iv: "Identifying teacher-training needs relating to the above" (p. 239). These calls highlight the responsibility of post-secondary educators to reflect Indigenous cultures and knowledges in all aspects of education and work, in consultation with Indigenous people, to promote understanding and good relations in teaching and learning. While we are situated in a uniquely Canadian context, post-secondary education, often referred to as "the new buffalo" (Stonechild, 2006), is an essential aspect of the journey toward reconciliation for other countries with similar colonial pasts.

▶ *A Path Towards Revisioning Experiential Learning*

Experiential learning is fundamentally tied to reconciliatory actions, as many acknowledge Indigenous knowledge as experiential-based (Howe, 2023) and draw connections between experiential learning and Indigenous pedagogies (Iseke & Desmoulins, 2015). Battiste and Henderson (2009) state that, for Indigenous cultures:

> learning is viewed as a sacred and holistic, as well as experiential, purposeful, relational, and a lifelong responsibility. Traditions, ceremonies, and daily observations are all integral parts of the learning process, allowing for spirit-connecting processes to enable the gifts, visions, and spirits to emerge in each person. (p. 5)

Furthermore, as Sanderson et al. (2020) articulate, "Experiential education led by local Indigenous peoples has the potential to deepen understanding, build relationships between cultures, and create a culturally safe environment for Indigenous peoples" (p. 721).

Over the past five years, we have reflected on our roles in decolonizing experiential learning as leaders in the University of Calgary's Office of Experiential Learning and Teaching and Learning Institute. In 2019, the University of Calgary's Experiential Learning Working Group came together monthly to work towards consensus on an institutional plan that would guide institutional experiential learning strategies over the next five years. In those conversations, we agreed upon a definition, including categories of experiential learning representing our campus landscape, and we borrowed a framework from another institution to ensure quality experiential learning was first and foremost. We included land-based learning and Elder-guided learning experiences as a type of experiential learning, as, at that point, few if any, Canadian institutions' experiential learning strategies referred to any Indigenous pedagogies. However, we overlooked the absence of references to Indigenous scholars to acknowledge support for any form of Indigenous pedagogy.

In 2020, our institution launched the Experiential Learning Plan with bold targets for all students to participate in experiential learning (Kaipainen et al., 2020). The priorities for achieving these targets were to expand capacity and reduce barriers, increase student opportunities, and track and ensure high-quality experiential learning (Kaipainen et al., 2020). Since the plan launched, significant steps have been taken toward the goals and priorities, and new insights and reflections on experiential learning have been uncovered. We have celebrated the widespread and diverse nature of experiential learning, expanding institutional understanding of the variety of experiential learning activities across campus. We have studied equity, diversity, inclusion, and accessibility of experiential learning on campus, deepening our understanding of the opportunities and barriers students experience in accessing experiential learning (Stowe et al., 2022a; Stowe et al., 2022b; Ashbaugh et al., 2021; Livingstone, 2022). Experiential learning is now discussed as part of curriculum reviews across campus and incorporated into new academic programs. Through the creation of the Office of Experiential Learning as part of the Teaching and Learning Institute, we have developed systems to track experiential learning opportunities and enhanced pedagogical support for experiential learning educators through workshops, online resources, guides, consultations, micro-credentials, and communities of practice.

Across this work, we have deeply listened to and learned from the campus community, leading to essential reflections and insights. Practitioners on campus identified that experiential learning does not often singularly fit into discrete categories, such as community-based experiential learning or research-based experiential learning, and that categorizing experiential learning can be challenging because it is so multifaceted and contextualized. We built an appreciation for the differences in experiential learning intensity, from highly immersive experiences to small experiential learning activities and recognize that all intentionally designed and reflectively processed experiential learning, regardless of scale or type, is meaningful and valuable to student learning. Importantly, we have been called by both Indigenous and settler scholars on campus to reduce the Western bias in the campus definition and categorization of experiential learning and to align experiential learning with the University of Calgary *ii' taa'poh'to'p* Indigenous Strategy (2017).

The University of Calgary has committed to "establishing a welcoming, inclusive, and culturally competent campus community that respects, includes, and promotes Indigenous ways of knowing, teaching, learning, and research"(*ii' taa'poh'to'*p: Indigenous Strategy, 2017, p. 4). Teaching and learning, including experiential learning, have an essential role in the transformation and renewal of campus and as a path toward reconciliation. As an essential aspect of this commitment, the University launched its Indigenous Strategy, *ii' taa'poh'to'p,* to guide the institution in its journey of reconciliation by addressing some of the Truth and Reconciliation Commission's Calls to Action (Truth and Reconciliation Commission of Canada, 2015). *ii' taa'poh'to'p* is a Blackfoot word that "signifies a place to rejuvenate and re-energize during a journey" *(ii' taa'poh'to'p:* Indigenous Strategy, 2017, p. 2). The name was gifted in Ceremony by Kanai Elder, Andy Black Water, and the Strategy was created through an extensive process undertaken by an Indigenous Task Force consisting of a Steering Committee, an Elders Advisory Group, and a Working Group representing First Nations and Metis communities in Alberta and beyond.

ii' taa'poh'to'p acknowledges that the Land on which the University operates is a territory that is home to First Nations and Metis communities, necessitating a principle of good relations to guide its relationship. This principle is articulated as foundational to the Strategy: "Together, we share this land, strive to live together, learn together, walk together, and grow together 'in a good way'" (*ii' taa'poh'to'p*: Indigenous Strategy, 2017, p. 2). Moving together in a good way is accomplished through cross-cultural learning opportunities designed to promote awareness, learning, and understanding based on compassion.

The conceptual model of *ii' taa'poh'to'p* is founded on "Indigenous perspectives of the universe, which are governed by dynamic cycles of transformation and renewal" (*ii' taa'poh'to'p*: Indigenous Strategy, 2017, p. 6). It articulates four key areas of focus as "visionary circles" (p. 6) through which transformation and renewal are manifested. The four visionary circles are: Ways of Knowing (teaching, learning, and research); Ways of Doing (policies, procedures, and practices); Ways of Connecting (relationships, partnerships, connections to land, and place); and Ways of Being (campus identity, inclusivity, leadership, and engagement) (*ii' taa'poh'to'p*: Indigenous Strategy, 2017, p. 6). At the core of the conceptual model of *ii' taa'poh'to'p* is shared space, an ethical space (Ermine et al., 2004) where disparate worldviews can come together in processes of transformation and renewal. Ermine et al. (2004) describe this ethical space as an "in-between space…. created by the recognition of the separate realities of histories, knowledge traditions, values, interests, and social, economic, and political imperatives" (p. 20). The cultural distance between the two entities creates a necessity for a neutral zone of dialogue, an ethical space, where critical conversations can take place as actors "seize the moment of possibility to create substantial, sustained and ethical/moral understanding between cultures" (Ermine et al., 2004, p. 20).

Given the learnings from the last five years, our existing institutional experiential learning definition and framework needed to be updated to capture diverse experiential learning opportunities for all students and align to commitments to Truth and

Reconciliation and ii' taa'poh'to'p. Here, we provide an updated framework that integrates extensive feedback and conversations with Indigenous and settler colleagues across the campus community, resulting in a new, practical, holistic, and reconciliatory framework. With the call to highlight how experiential learning is defined, delivered, and assessed in a range of settings, we share our journey as an institutional Office for Experiential Learning at a large, research-intensive Canadian institution in coming to an understanding of experiential learning with the hope that sharing this journey inspires others to explore what this means in their contexts. We provide a new definition of experiential learning that includes different types of knowing and builds in aspects of relationality from Indigenous pedagogies. We also include a framework for identifying and designing high-quality experiential learning activities, as well as a visual tool for portraying and describing experiential learning in terms of the primary focus or purpose of the experiential learning and the environment in which the experiential learning occurs. Although we approached this work from the stance of reconciliation, we believe the resulting experiential learning definition, framework, and visual tools could be widely applied and are relevant to Indigenous and non-Indigenous students. Together, we hope these tools support experiential learning practitioners in expanding what constitutes experiential learning and the diversity of these activities.

▶ A Renewed Institutional Definition of Experiential Learning

Arriving at a definition for experiential learning is difficult as it can be an elusive concept (Illeris, 2007; Le Cornu, 2005). Many have focused on describing the theory (Kolb & Kolb., 2005), process (Jarvis et al., 2006), cycle (Kolb, 2014; Murrell & Claxton, 1987), and connection to authentic experiences (Belisle et al., 2020; Wooding, 2019). Illeris (2007) expresses that we often come to know experiential learning by what it is not, with the emphasis on experience as a valuable, rich, and versatile type of learning rather than the "often boring and limited syllabus learning of traditional schooling" (p. 92). Fenwick (2003) highlights the dilemma of putting boundaries around which human experiences can be defined as experiential learning and which cannot.

Despite these challenges, as universities implement experiential learning into strategic plans, creating offices and resources to support experiential learning, it becomes increasingly important to have a clear, practical (and practitioner- and student-focused) definition of experiential learning. Many institutions, ours included, have adopted a definition that resembles that proposed by Lewis & Williams (1994) emphasizing learning by doing with the inclusion of reflection:

> In its simplest form, experiential learning means learning from experience or learning by doing. Experiential education first immerses learners in an experience and then encourages reflection about the experience to develop new skills, new attitudes, or new ways of thinking (p. 5).

The consultation with our campus community resulted in the following 2019 institutional definition of experiential learning:

> Experiential learning (EL) is learning-by-doing that bridges knowledge and experience through critical reflection. EL activities are intentionally designed and assessed. As such, they empower learners to enhance individual and collaborative skills such as complex problem-solving, professional practice skills, and teamwork. Reflecting critically on these activities helps individuals develop higher order thinking to challenge and advance their perspectives. The EL process prepares students to take on roles as active citizens and thrive in an increasingly complex world (Kaipainen et al., 2020, p. 3).

While this definition was the output of a good process, it became challenging to use the definition because it was so complex and lengthy and firmly focused on "doing." Given the work over the last five years, we propose a new definition of experiential learning that is practical, inclusive of different types of knowing, builds in aspects of relationality from Indigenous pedagogies, and increasingly places the student at the centre of the experience:

Experiential learning is learning by doing, being, connecting, and reflecting.

Though appearing simplistic at first glance, these elements, when considered together, offer a comprehensive, holistic, and dynamic vision of experiential learning. The subsequent section delves into each of these elements, laying the foundation for our newly revised framework.

▶ *Learning by Doing*

Engaging in hands-on learning, or learning by doing, empowers students to apply their knowledge in meaningful, real-world contexts. This approach allows them to tackle complex problems, consider diverse perspectives, and cultivate new ways of thinking. Such experiential learning experiences are highly captivating and pertinent to students' future endeavours and personal interests. By actively participating in tasks, problem-solving, and

project work that resonates with them, students immerse themselves in their learning process. Subsequently, they carry forward and apply their acquired knowledge in various future settings.

One significant advantage of experiential learning is its emphasis on students actively doing the learning. This approach enables them to explore, discover, and learn by doing things themselves (Beard & Wilson, 2018). Through this process of exploration and discovery, students are encouraged to take risks and learn from their mistakes, fostering holistic development and encouraging them to set learning goals with a growth mindset. The benefits of learning by doing are manifold. They encompass heightened student engagement, improved career readiness post-graduation, and heightened civic awareness (Eyler, 2009; Kuh, 2008; McRae, 2015). Additionally, this aspect of experiential learning fosters the development of academic, professional, and interpersonal skills, as well as the refinement of personal learning habits. It enhances employability and self-concept, supports students in discovering their sense of purpose across personal, professional, and academic domains, and equips them to make meaningful contributions to their fields and communities (Freestone et al., 2006; Drysdale & McBeath, 2018).

▶ *Learning by Being*

Learning by being is learning that happens when a person is immersed in the context of the experience. This aspect of experiential learning recognizes individuals as whole beings with intellectual, emotional, social, physical, and spiritual dimensions (Jarvis et al., 2006) and encompasses a renewed connection between body and mind. As Fenwick (2003) explains:

> The embodiment of experiential learning is an ancient concept: Indigenous ways of knowing, for example, have maintained that spirit, mind, and body are not separated in experience, that learning is more focused on being than doing, and that experiential knowledge is produced within the collective, not the individual, mind. (p. 128-129)

Experiential learning seeks to address and integrate these holistic aspects in the learning process. Jarvis et al. (2006) claim that experiences are part of a person's life biography that, when processed using reflective thought, individually or collectively, can help with the development of the individual in the world. With this learning, shifts in student identity can arise from being a professional in a work environment, being a researcher, being in the field, being yourself or being a community member, for example. Learning by being prioritizes the richness of the experience and direct immersion in the context rather than emphasizing the tasks students are doing. Couture (2013) highlights this connection between being and becoming and knower and known, saying, "The Native uses the concept or noun of relationship to indicate something of his vision and uses the verbs of being and becoming to indicate how knower and known are drawn together" (p. 47).

▶ *Learning by Connecting*

Learning by connecting involves the learning that takes place when students connect with others and develop a sense of belonging in the classroom, community, on the land, or in the workplace. Often, experiential learning is highlighted as helping students see the connections between their education and the "real world." Donald (2021) speaks to the importance of kinship relationality, which "teaches human beings to understand themselves as fully enmeshed in a network of relationships that support and enable their life and living" (pp. 58-59). Connecting can refer to students connecting with engaged community or industry partners in a professional placement or by working with community partners on community projects (CEWIL, 2021). However, connecting can go beyond students connecting with communities and can include students learning from peers, collaborating, expanding their networks, practicing reciprocity, connecting with the land and all forms of life (Donald, 2021), and connecting spiritually (Battiste, 2013; Couture, 2013). Learning by connecting also involves making meaningful connections between different ideas, concepts, experiences, and contexts – integrating theory and practice and developing interpersonal

and communication skills. Finally, connecting can also mean students connecting with their sense of self and purpose. "It is a world of persons in relationship, and not of perceiving egos and objects, a relationality not of detached, juxtaposed persons but of kin" (Couture, 2013, p. 52).

▶ *Learning by Reflecting*

Experiential learning happens when knowledge and experience are bridged through critical reflection (Dewey, 1958). It is meaningful interaction and an overlapping of experience and reflection that enriches an experience and creates a profound learning opportunity (Fowler, 2008). This type of learning is intentionally designed and is typified by the teaching approach often referred to as "facilitating" learning (Burnard, 2007; Jarvis et al., 2006). Facilitated critical reflection prompts explicitly asks the students how they will apply learning from an experience to a future event or how they are prepared to take their learning into the future. Meaningful critical reflection also gives students the confidence to be more comfortable with the unknown and more confident in engaging in complex problem-solving and collaboration.

Critical Reflection is essential to experiential learning because it develops students' abilities to use metacognitive thinking to question, analyze and challenge assumptions and biases about an experience, and articulate their learning. By critically reflecting on our experiences, we can set goals, explore emotions and feelings, and consider the real-life implications of our thinking, which helps us to grow and improve as learners (Ash & Clayton, 2009; Bringle & Hatcher, 1999; Brookfield, 2017). It is a process of identifying, questioning, and assessing deeply held assumptions about knowledge (Chang, 2019), the way events and issues are perceived, and challenging personal beliefs, feelings, and actions.

Critical reflection can be formally or informally incorporated into experiences. It may be formally assessed through reflective essays, videos, error analyses, podcasts, and other creative assignments. It can be informally incorporated into an experience through discussion prompts, conver-

sations, self-reflective writing activities, sharing circles, debrief sessions, and many different approaches where students are guided to reflect on their experiences. In connecting to Indigenous Ways of Knowing, critical reflection may also be encouraged through storytelling, negotiating, and internal processing, such as meditation or Ceremony (Battiste, 2013; Louie et al., 2017).

Agreement in a definition of experiential learning across units on campus is crucial for fostering a cohesive institutional strategy. However, establishing an experiential learning definition that resonates with the campus community marks just the initial stage in crafting a framework. A clear set of criteria is indispensable to ensure the delivery of high-quality and meaningful experiential learning experiences. These criteria serve as guiding principles for all faculty and staff, ensuring that experiential learning endeavours meet rigorous norms and facilitate impactful learning outcomes.

▶ *Experiential Learning Pedagogy - Ensuring High-Quality Learning*

While experiential learning activities are diverse and varied, there are common pedagogical and design elements associated with meaningful, high-quality experiential learning. The Society for Experiential Education (SEE) hosts its Experiential Education Academy, offering its members fundamental knowledge about experiential education. Similarly, the Association for Experiential Education provides comprehensive professional development covering all aspects of experiential education, with a focus on specific criteria to enhance the meaningfulness of experiential learning. Other forms of experiential learning, like Work-Integrated Learning (WIL), often have national bodies like the Cooperative Education and Work-Integrated Learning (CEWIL) in Canada that provide resources and quality assurance frameworks to post-secondary institutions to ensure

Table 1. A.I.R. Framework for high-quality experiential learning

Authentic Experience It's a meaningful, relevant, embodied experience. It's complex, uncertain, and often unpredictable.	These are in-situ, hands-on experiences that center the student in the learning and directly support the learning outcomes. Students actively engage in relevant and purposeful challenges or problems, often (but not always) in connection with a community or organization. The authenticity of the experience makes the learning relevant and applicable.
Intentional Design It's intentionally designed. It's ongoing and iterative.	Experiential learning activities are intentionally designed and integrated into a program or course curriculum. Clear learning outcomes support students in connecting their learning to the experience. The facilitator examines, reflects on, and iterates on the design.
Reflection It's ongoing and continuous. It's designed to challenge students to unpack assumptions, biases, and perspectives.	Students are guided through meaningful and ongoing reflection, helping them make connections between their knowledge and practice. Feedback is regularly provided to support learners' growth. Learners are encouraged to seek feedback from many sources, ask questions, take initiative, and make choices about their learning. They also consider the ethical implications of their actions, demonstrate integrity, and develop responsible practices.

high-quality WIL. In all these instances, the emphasis on foundational elements of experiential learning aims to give instructors and practitioners guidance before, during, and after any experiential learning activity, ensuring meaningful learning outcomes. Establishing criteria for high-quality experiential learning opportunities will empower units, administrators, institutions, and practitioners to identify, recognize, measure, and evaluate experiential learning efforts across campuses.

In our updated framework, activities become high-quality and meaningful when they include A.I.R.: 1) Authentic Experience, 2) Intentional Design, and 3) Reflection (Table 1). A.I.R. is an adaptation of the PEAR framework (McRae, 2018) with a de-emphasis on assessment and enhanced focus on reflection and feedback. The de-emphasis of assessment makes this framework more inclusive of experiential learning oc-

curring in non-credit and co-curricular spaces where assessment is often not a part of the experience. While formal assessments are frequently used in the curricular space to measure outcomes of experiential learning, in the A.I.R. framework, the learning outcomes and impact of student experiences can be measured and tracked in non-credit or co-curricular opportunities using tools such as surveys, analysis of reflective statements, informal feedback, focus groups, professional portfolios, interviews, and the like.

▶ The Continuum of Experiential Learning Activities

The inclusion of a broad range of activities in the experiential learning framework will help ensure that all students, regardless of background,

can access meaningful, high-impact learning opportunities. Some experiential learning frameworks, including our previous institutional framework, identify, define, and categorize experiential learning types, such as study abroad, research, internships, and others (Coker & Porter, 2016). The 2020 University of Calgary framework identified five categories of experiential learning: co-curricular, community-engaged, curriculum-integrated, research-based, and work-integrated (Kaipainen et al., 2020). While these categories worked for many and were necessary for institutional metrics, for some, it was often not easy to fit an experiential learning activity into just one category. In this new framework, we move to thinking about experiential learning as a continuum that can be described, rather than categorized, based on the context in which the experience occurs and the focus or purpose of the experiential learning activity in terms of student learning. While no framework will perfectly capture the richness of experiential learning, we hope this visual tool provides an additional way to locate and explain experiential learning based on a continuum of spaces and places for experiential learning and the primary focus or aim of the activity.

▶ *Environment - Spaces and Places for Experiential Learning*

Recognizing that experiential learning occurs in many spaces and places can add to our understanding of the diversity of student experiences. Given the contextualized nature of≠ experiential learning, the environment in which it occurs is essential. A welcoming learning space (Kolb & Kolb, 2005) is required to promote meaningful EL, whether that is in large classes (Trinh et al., 2021) or in small architectural design studio classes where space and body become the main components teaching architectural students how body, scale, and space inform spatial design (Caner & Dinç, 2021). Situating student knowledge and understanding in specific locales is another important aspect of Indigenous pedagogy. As part of the places and spaces for experiential learning, we have included a focus on

the Land to encompass culturally placed-based learning, foundational to Indigenous pedagogies (Mashford-Pringle & Stewart, 2019; Ljubicic et al., 2021). Yochim and Martineau (2023) provide an example of this approach to teaching pre-service teachers in Edmonton. Following both Donald's (2004) use of pentimento and Kovach's (2009) assertion that "we know what we know from where we stand" (p. 7), they engaged pre-service teachers in a land- and place-based learning experience to develop their perspectives of the land on which they live and work that includes the historical layers that have been painted over through colonization.

Here, we provide five common places or environments where students engage in experiential learning, including:

- **Classrooms – the physical classroom and broadly within the context of a course.**

- **Studio, Lab or Field – opportunities that are part of a course, co-curricular, or volunteer opportunities.**

- **The Land and Society – on the land, place-based, and cultural learning.**

- **Campus Community – co-curricular and curricular opportunities where students work with the campus community.**

- **Workplaces – industry, practice, or professional setting, and may be paid or unpaid.**

## ▶ *Focus - Aims and Purpose for Student Learning*

Intentionally designed experiential learning opportunities have a primary purpose, focus, or aim for engaging students in the experience. Is the aim for students to learn how to conduct research? Gain work or professional career expe-

rience? Creatively solve a problem? The focus of experiential learning can span various aims; however, we have identified five common areas of focus where students are:

- **Innovation** – **using entrepreneurial and creative thinking to tackle a problem and create innovations.**

- **Research** – **developing research skills by leading or contributing to a research project.**

- **Knowledge, Skills, and Attributes** – **developing particular knowledge, skills, and attributes, including field and lab techniques, research methodologies, concepts, theories, and traits.**

- **Career and Life** – **building work or professional career experience.**

- **Creative** – **engaging authentically in innovative projects, performances, or design projects.**

Figure 1. The continuum of experiential learning activities at the intersection of environment and focus

Graphic design credit: Elyse Bouvier
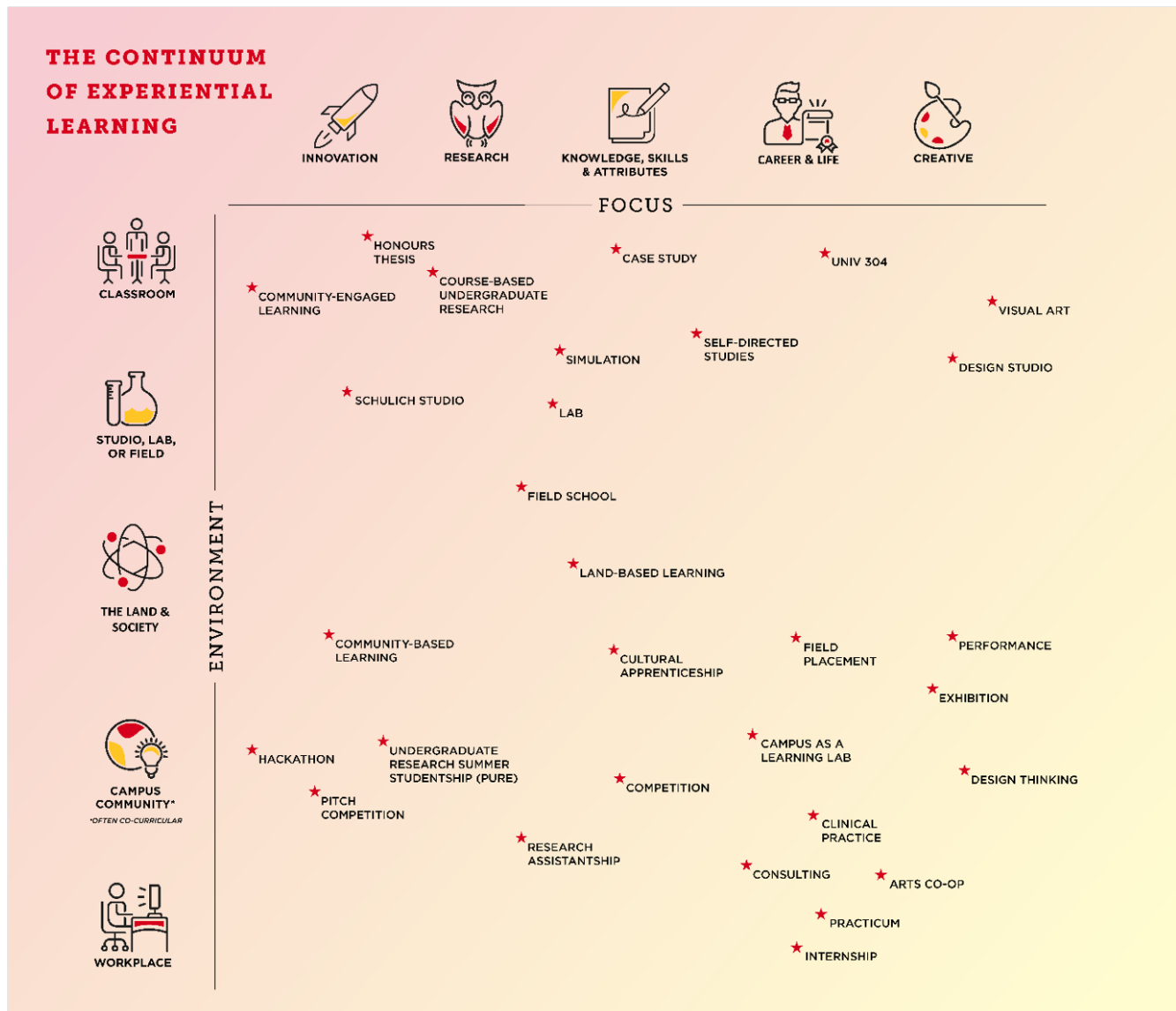
Of course, these are not exhaustive lists, and students may move between different environments in a single experience, and there may be multiple aims for student learning. However, locating the primary environment and focus of experiential learning can help ensure high-quality learning when considering good design, authentic experience, and critical reflection. Recognizing and naming multiple foci, if they exist in the design, is also essential for students and facilitators. Using the visual (Figure 1), experiential learning opportunities can be described and positioned at the intersection of the place, space, or environment and the primary focus of the experience.

▶ *How to use the Experiential Learning Continuum*

We provide examples of experiential learning opportunities from our institution to illustrate how opportunities could be mapped and described.

Land-based Learning Project – Faculty of Arts. This project intends to provide an immersive land-based learning opportunity for faculty across disciplines to collaborate with Stoney-Nakoda Knowledge Keepers to redesign their courses to advance land-based Indigenous knowledges, pedagogies, and methodologies. The first phase of the project will provide a three-day workshop on the land for faculty (including several undergraduate and graduate students to provide their perspectives) where they will learn from Stoney-Nakoda Elders, community members, and youth under the guidance and direction of a Stoney-Nakoda knowledge keeper. The purpose of the three-day land-based workshop experience is to develop the capacity and connections to co-create a future course (or courses) with a knowledge keeper that would be offered to students the following year and co-taught with a Stoney-Nakoda knowledge keeper and other community members. This project is an experiential learning opportunity for faculty to learn through multigenerational Indigenous teachings in partnership with community members that are grounded in land-based pedagogies, incorporate language, and Stoney-Nakoda culture, including culturally in-

terpretative hikes, traditional fishing practices, and deep listening practices to learn from animals and the land. We can describe this experiential learning opportunity on the continuum as "Knowledge, Skills, and Attributes" focused learning occurring on "The Land & Society" (Figure 1).

UNIV 304 (Experiential Learning in the Workplace) – Flexible Work Integrated Learning Course. UNIV 304 is a flexible WIL course designed for students who would like to experience learning by working but who do not want to complete a more immersive WIL experience like a co-op or internship. The course is a regularly scheduled academic for-credit course that meets weekly during the semester. In addition to attending classes, the students complete a 39-hour-a-semester practicum working or volunteering on campus or in the community. Though hosted in the Faculty of Arts, it is open to any second-year student from any faculty. The classes cover topics like conflict resolution, complex problem solving, teamwork, metacognition, intercultural capacity, and interpersonal communication, while the practicum offers the student an opportunity to put their knowledge from the class into practice. Conversely, the experience in the placement informs the conversations about these topics in the classroom. To position this course on the continuum, the environment for the course would be "Classroom" based, while the focus would be "Career & Life" (Figure 1).

Undergraduate Research Summer Studentship (PURE). Summer studentships are a signature form of experiential learning at our institution. The Program for Undergraduate Research Experience (PURE) provides funding for students to conduct 8, 12, or 16 weeks of summer research with the mentorship of a faculty supervisor. Each year, our institution supports and funds between 120-150 students in PURE. These opportunities are highly immersive experiential learning opportunities where students engage in a full-time commitment to complete a self-directed research project over the summer. Students are supported through the summer with a workshop series for wrap-around support for their experience, with topics like data management, equity, diversity, inclusion and accessibility in research, research security, abstract writing, and reflection. Using the

continuum, we would characterize this experience as "Research-Focused," "Campus Community" experiential learning (Figure 1).

With this framework, practitioners can construct a name for each unique experiential learning activity. For example, research-focused classroom EL, creative-focused community EL, field research-focused EL, or any combination of these. Maybe it is career- and innovation-focused workplace experiential learning—it is up to the practitioner to decide how best to name and describe the experiential learning facilitated. This type of flexible tool can also allow institutions to track and describe the types of experiential learning happening on campus in a way that will enable practitioners with more flexibility in identifying opportunities.

▶ *Conclusion*

The four aspects of being human—mental, physical, emotional, and spiritual being—embody the concept and practice of holistic pedagogy at the core of Indigenous ways of learning. Thinking beyond ways of knowing and doing to include ways of being and connecting enables a more holistic approach to student learning experiences. Our renewed definition of experiential learning as "learning by doing, being, connecting, and reflecting" captures this holistic perspective.

With the A.I.R. framework, we have presented a flexible idea of what makes high-quality experiential learning which applies in both co-curricular and curricular spaces. We recognize that air is one of the four sacred elements for Indigenous Peoples of this land (Makokis, 2001) and feel it is an appropriate new acronym for the framework given that it came as a result of our efforts to more closely align the framework to Indigenous ways as articulated in ii' taa'poh'to'p. We intend to explore further what A.I.R. teaches us in relation to our work in experiential learning as we move ahead with the new framework.

As institutions move towards tracking and measuring the quality of experiential learning experiences on campuses, it is essential to have definitions and frameworks that are inclusive, capturing diverse experiential activities and acknowledging and valuing multiple ways of knowing. This newly revised framework will influence and alter how we institutionally understand experiential learning. Rather than focusing on quantitative measurements and counting the occurrence of opportunities in categories of experiential learning, we will now seek to understand how practitioners will implement the A.I.R. model and describe experiences on the continuum of environment and focus. Additionally, we will continue to engage in conversations with Indigenous faculty members, Elders, students, and communities about their responses to this framework. Our new understanding of experiential learning signifies a significant shift in how we will engage in campus discussions about experiential learning with students and practitioners and represents our support for the decolonization of learning at our institution. From our institutional perspective, this experiential learning framework is a living document that will continue to evolve based on input from our campus community.

Kyla Flanagan is a professor (teaching) in the Department of Biological Sciences and academic lead for undergraduate research in the Office of Experiential Learning at the University of Calgary. Specializing in undergraduate research as a signature form of experiential learning at UCalgary, she leads summer studentships, research-focused micro-credentials, and supports faculty in developing course-based research experiences.

Lisa Stowe is a professor (teaching) in the Department of Communications, Media, and Film and academic lead for experiential learning in the Office of Experiential Learning at the University of Calgary. With expertise in critical reflection and curricular experiential learning, Lisa is responsible for promoting and advancing experiential education at UCalgary.

Christine Martineau is an Educational Development Consultant - Indigenous Ways of Knowing at the UCalgary Taylor Institute for Teaching and Learning. Her research over the last two decades has focused primarily on educational policy and practice in relation to Indigenous Peoples in Canada, with a specific focus on the Alberta context.

Natasha Kenny is the Senior Director of the Taylor Institute for Teaching and Learning. She plays a key role in the development, implementation and promotion of the Taylor Institute vision and strategy. She works with institutional, national and international partners to research, support and advocate for teaching and learning in higher education.

Erin Kaipainen is the Director of Experiential & Work-Integrated Learning. Erin is a connector and convenor, committed to supporting the scaling of experiential and work-integrated learning at UCalgary. In partnership with leaders and experts across campus, Erin supports institutional projects for student success and experiential learning

▶ *References*

Ash, S. L., & Clayton, P. H. (2009). Generating, deepening, and documenting learning: The power of critical reflection in applied learning.

Ashbaugh, A., Fung, J., & Flanagan, K. M. (2021). Equity, Diversity, and Inclusion & The Program for Undergraduate Research (PURE) Report. Internal Report. Taylor Institute, University of Calgary.

Battiste, M. A. (2013). Decolonizing Education: Nourishing the Learning Spirit. UBC Purich Publishing Limited.

Battiste, M., & Henderson, J. (Sa'ke'j) Y. (2009). Naturalizing Indigenous Knowledge in Eurocentric Education. Canadian Journal of Native Education, 32(1), 5-18.

Beard, C., & Wilson, J. P. (2018). Experiential learning: A practical guide for training, coaching and education. Kogan Page Publishers.

Belisle, L., Boppre, B., Keen, J., & Salisbury, E. J. (2020). Bringing Course Material to Life through Experiential Learning: Impacts on Students' Learning and Perceptions in a Corrections Course. Journal of Criminal Justice Education, 31(2), 161–186. https://doi.org/10.1080/10511253.2019.1684537

Bringle, R. G., & Hatcher, J. A. (1999). Reflection in service learning: Making meaning or experience. Educational horizons, 179.

Brookfield, S. D. (2017). Becoming a critically reflective teacher. John Wiley & Sons.

Burnard, P. (2007). Reframing creativity and technology: Promoting pedagogic change in music education. Journal of music, Technology and Education, 1(1), 37-55.

Caner Yüksel, Ç., & Dinç Uyaroğlu, İ. (2021). Experiential learning in basic design studio: Body, space and the design process. International Journal of Art & Design Education, 40(3), 508-525.

CEWIL. (2021). What is work integrated learning? CEWIL Canada. https://cewilcanada.ca/CEWIL/CEWIL/About-Us/Work-Integrated-Learning.aspx

Chang, B. (2019). Reflection in learning. Online learning, 23(1), 95-110.

Coker, J. S., & Porter, D. J. (2016). Student Motivations and Perception Across and Within Five Forms of Experiential Learning.

Couture, J. E. (2013). A metaphoric mind: Selected writings of Joseph Couture. Athabasca University Press.

Dewey, J. (1958). Experience and nature (Vol. 471). Courier Corporation.

Donald, D. T. (2004). Edmonton Pentimento Re-Reading History in the Case of the Papaschase Cree. Journal of the Canadian Association for Curriculum Studies, 2(1). https://doi.org/10.25071/1916-4467.16868

Donald, D. (2021). We need a new story: Walking and the wâhkôhtowin imagination. Journal of the Canadian Association for Curriculum Studies, 18(2), 53-63.

Drysdale, M. T., & McBeath, M. (2018). Motivation, self-efficacy and learning strategies of university students participating in work-integrated learning. Journal of Education and Work, 31(5-6), 478-488.

Ermine, W., Sinclair, R., & Jeffery, B. (2004). The ethics of research involving Indigenous peoples. Saskatoon, SK: Indigenous Peoples' Health Research Centre.

Eyler, J. (2009). The power of experiential education. Liberal Education, 95(4), 24-31.

Fenwick, T. (2003). Reclaiming and re-embodying experiential learning through complexity science. Studies in the Education of Adults, 35(2), 123-141.

Freestone, R., Thompson, S., & Williams, P. (2006). Student experiences of work-based learning in planning education. Journal of planning education and research, 26(2), 237-249.

Fowler, J. (2008). Experiential learning and its facilitation. Nurse Education Today, 28(4), 427-433.

Howe, S. (2023). The current state is a crime: Decolonizing experiential education on the Brock University campus.

Illeris, K. (2007). What Do We Actually Mean by Experiential Learning? Human Resource Development Review, 6(1), 84–95. https://doi.org/10.1177/1534484306296828

ii'taa'poh'to'p: Indigenous Strategy. (2017). University of Calgary. https://www.ucalgary.ca/live-uc-ucalgary-site/sites/default/files/teams/136/17-UNV-106752-Indigenous%20Strategy%20progress%20event%20booklet-publication- digital.pdf

Iseke, J. M., & Desmoulins, L. (2015). A two-way street: Indigenous knowledge and science take a ride. Journal of American Indian Education, 54(3), 31-53.

Jarvis, P., Parker, S., & Thorndike, E. L. (2006). Human learning. Routledge.

Kaipainen, E., Braun, R., & Arseneault, R. (2020). Experiential Learning Plan for The University of Calgary (2020-2025). The University of Calgary. https://www.ucalgary.ca/provost/sites/default/files/EL%20Plan%202020-25.pdf

Kolb, D. A. (2014). Experiential learning: Experience as the source of learning and development. FT press.

Kolb, A. Y., & Kolb, D. A. (2005). Learning styles and learning spaces: Enhancing experiential learning in higher education. Academy of management learning & education, 4(2), 193-212.

Kovach, M. (2009). Indigenous Methodologies: Characteristics, Conversations, and Contexts. University of Toronto Press.

Kuh, G. (2008). High-impact educational practices: What they are, who has access to them, and why they matter [PDF file]. Association of American Colleges and Universities

Le Cornu, A. (2005). Building on Jarvis: Towards a holistic model of the processes of experiential learning. Studies in the Education of Adults, 37(2), 166–181.

Lewis, L. H., & Williams, C. J. (1994). Experiential learning: Past and present. New Directions for Adult and Continuing Education, 1994(62), 5–16.

Livingstone, S. M. (2022). Increasing Indigenous Engagement in Undergraduate Research Initiatives: Empowering the Spirit of Indigenization. Internal report, Taylor Institute, University of Calgary.

Louie, D. W., Poitras-Pratt, Y., Hanson, A. J., & Ottmann, J. (2017). Applying Indigenizing principles of decolonizing methodologies in university classrooms. Canadian Journal of Higher Education, 47(3), 16-33.

Ljubicic, G. J., Mearns, R., Okpakok, S., & Robertson, S. (2021). Nunami iliharniq (Learning from the land): Reflecting on relational accountability in land-based learning and cross-cultural research in Uqšuqtuuq (Gjoa Haven, Nunavut). Arctic Science, 8(1), 252-291.

Makokis, L. J. (2001). Teachings from Cree elders: A grounded theory study of indigenous leadership. ProQuest Dissertations Publishing.

Mashford-Pringle, A., & Stewart, S. L. (2019). Akiikaa (it is the land): Exploring land-based experiences with university students in Ontario. Global Health Promotion, 26(3_suppl), 64-72.

McRae, N. (2015). Exploring conditions for transformative learning in work-integrated education. Asia-Pacific Journal of Cooperative Education, 16(2), 137-144.

McRae, N. (2018). The P.E.A.R. Framework for experiential learning: Institutional level [PowerPoint slides, PDF file]. Retrieved from https://uwaterloo.ca/centre-for-teaching-excellence/sites/ca.centre-for-teaching-

Murrell, P. H., & Claxton, C. S. (1987). Experiential learning theory as a guide for effective teaching. Counselor education and supervision, 27(1), 4-14.

Sanderson, D., Mirza, N., & Correale, H. (2020). Indigenous Land-Based Experiential Learn-

ing in Nursing Education. Journal of Nursing Education, 59(12), 721-722.

Stonechild, B. (2006). The New Buffalo: The Struggle for Aboriginal Post-Secondary Education. Ukraine: University of Manitoba Press.

Stowe, L. R., Flanagan, K.M., Loy, K., Laios, E., Braun, R., Fung, J., & Dizon, C. (2022a). Experiential Learning (EL) in the 2020 National Survey of Student Engagement (NSSE). Internal Report. Office of Experiential Learning.

Stowe, L. R., O'Connell, J., Chew, S., Braun, R., & Kaipainen, E. (2022b). Equitable Pathways to Experiential Learning. Calgary, AB: University of Calgary. https://ucalgary.ca/sites/default/files/teams/435/EquitablePathwaystoEL_December202 2.pdf

Trinh, M. P., van Esch, C., Martinez, H. A., & Messer, T. (2021). Appreciating large classes: using appreciative inquiry to foster a hospitable learning space for experiential learning. Journal of Management Education, 45(5), 786-819.

Truth and Reconciliation Commission of Canada. (2015). Truth and Reconciliation Commission of Canada. House of Commons.

United Nations declaration on the rights of indigenous peoples. (2007). Assembly, U. G. UN Wash, 12, 1-18.

Wooding, C. (2019). Experiential Learning. High Impact Teaching for Sport and Exercise Psychology Educators. https://doi.org/10.1007/978-94-6209-497-0_37

Yochim, L., & Martineau, C. (2023). Education for reconciliation requires us to "know where we are." The Conversation. https://theconversation.com/education-for-reconciliation-requires-us-to-know-where-we-are-210164